



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

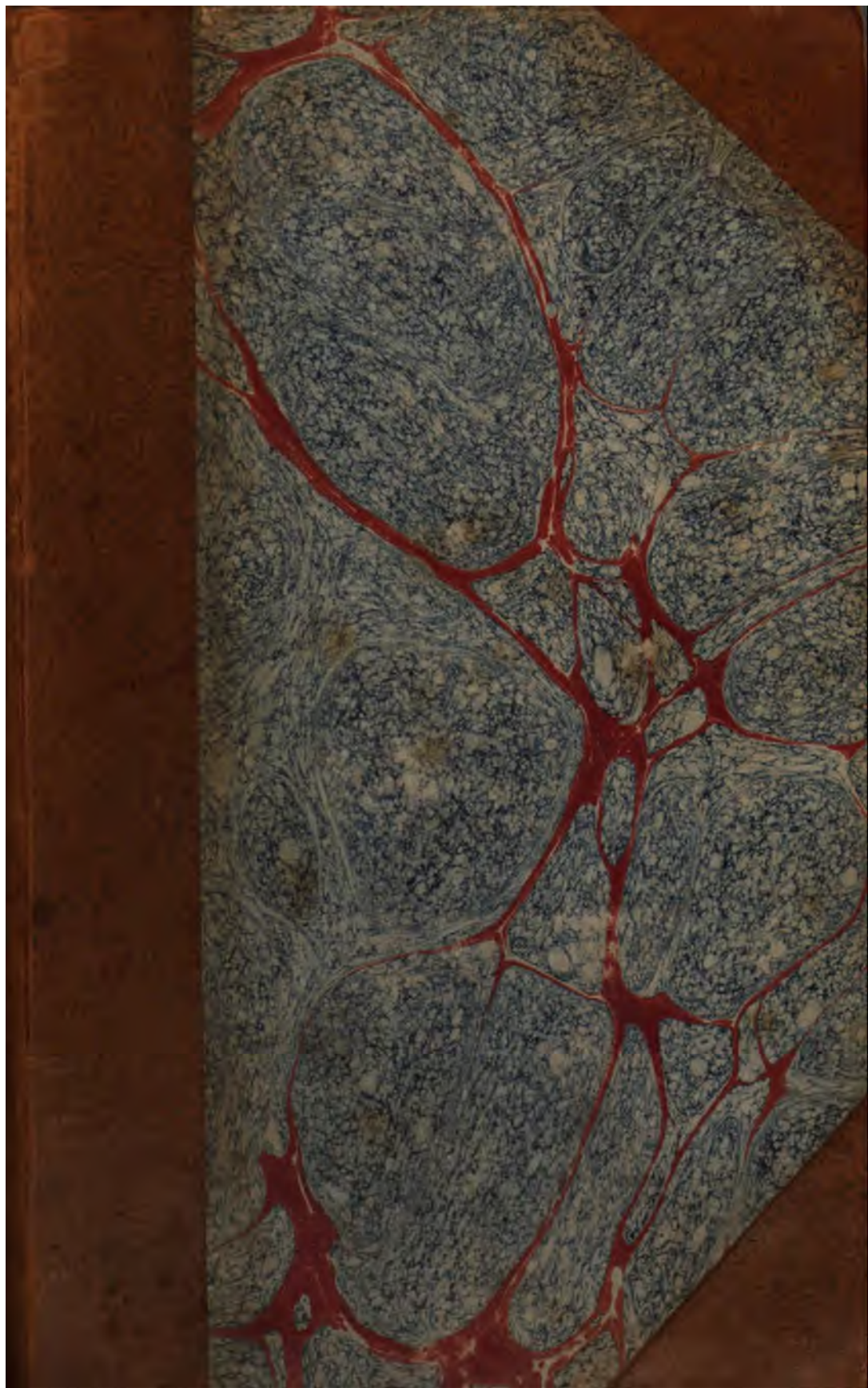
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

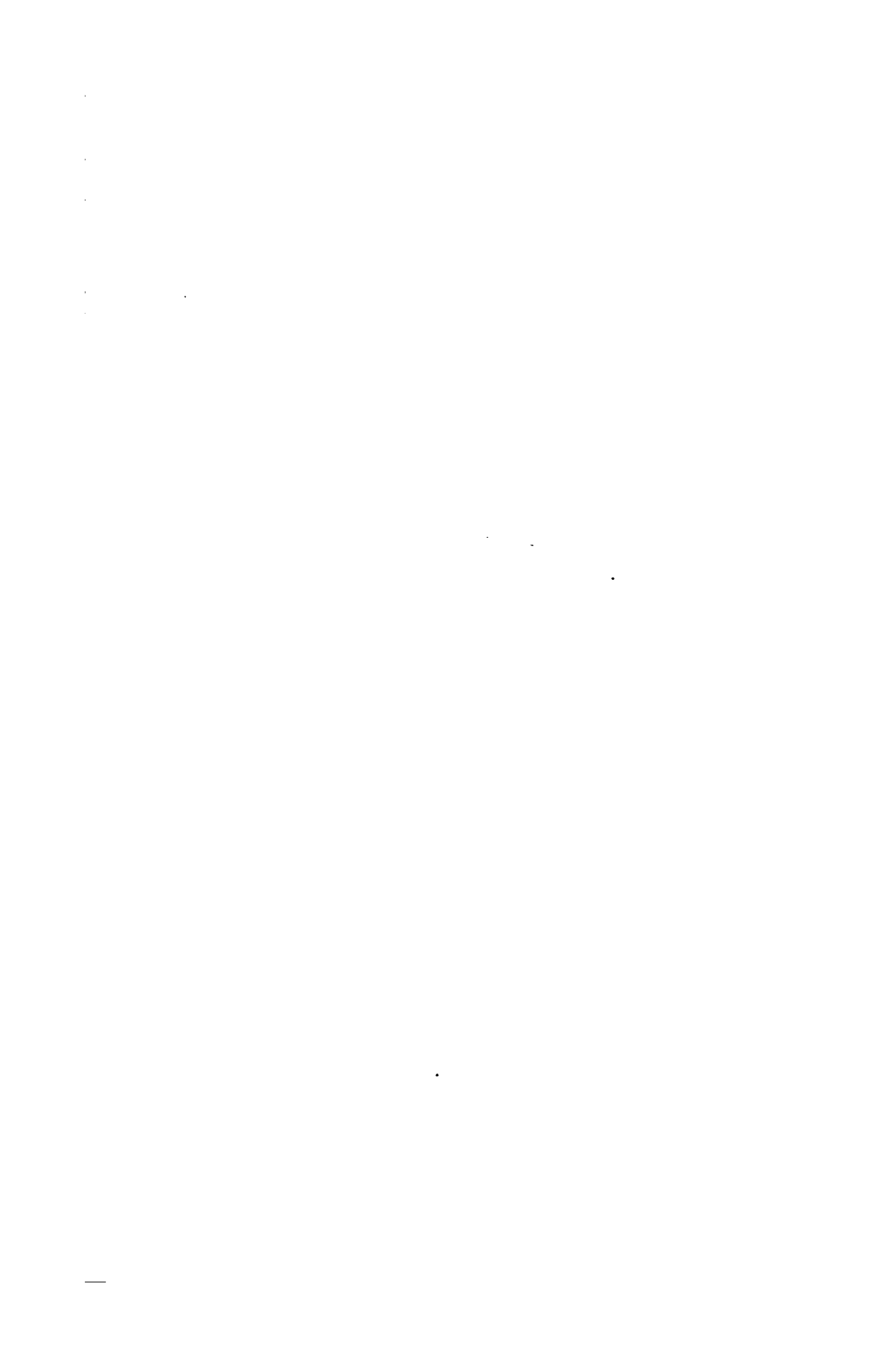
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Per. 11135 e. $\frac{97}{1839}$







THE
BAPTIST MAGAZINE

FOR

1839.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS
OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXXI.

(SERIES IV. VOL. II.)

"Speaking the truth in love." Eph. iv. 15.



LONDON:
PUBLISHED BY GEORGE WIGHTMAN,
24, PATERNOSTER ROW.
1839.

J. Haddon, Castle Street, Finsbury.

PREFACE.

THE Index at the end of this volume will show that during the present year the readers of The Baptist Magazine have been indebted for instruction contained in its columns to some of the most able and judicious among the teachers of our churches. It is proper to state also that in departments in which it is not customary to publish the name of the writer, essential service has been rendered by our brethren Godwin, Cramp, Dyer, Aldis, Steane, Tomkins, and Doctors Cox and Murch.

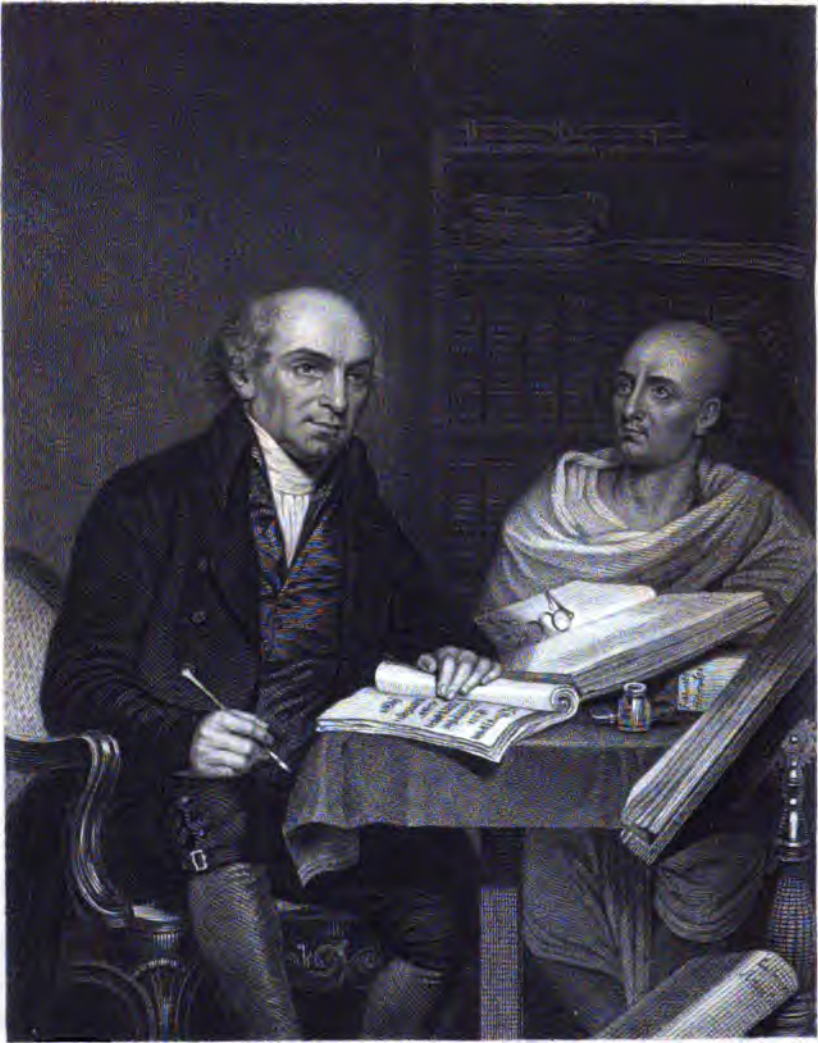
Anticipating the continuance of aid from these and other competent brethren, the Editor entertains a cheering expectation that, in proportion as the sale of the Magazine extends, it will promote the best interests of the Baptist churches, and conduce to the spread of truth and righteousness, in this and in distant lands.

The Editor has recently resigned a pastoral charge which he had sustained many years, in the country, and removed to the metropolis. He hopes that his residence in this central and influential city, where necessarily a large proportion of the most important public business is transacted, will facilitate his acquisition of interesting information, and enable him to carry into effect several improvements which he contemplates. He begs leave, however, to remind his brethren at a distance that, for provincial intelligence, he must be dependent upon the spontaneous aid of residents in different parts of the empire.

London, November 25, 1830.

1

2



W. Carey.

THE
BAPTIST MAGAZINE.

JANUARY, 1839.

MEMOIR OF THE LATE REV. GEORGE BARCLAY,
OF IRVINE.

BY THE REV. JOHN LEECHMAN, A.M.

GEORGE BARCLAY was born in Kilwinning, a small village in Ayrshire, on the 12th of March, 1774. His parents moved in humble life, but appear to have given pleasing evidence of piety. They belonged to a class of original seceders from the Scottish kirk, called Antiburghers, the Rev. Mr. Jamieson, Mrs. Barclay's only brother, being the minister of the congregation where they regularly worshipped. George was the only child of his mother, who died when he was only seven months old. The reports respecting this excellent person are very gratifying. She was of an amiable disposition, obliging in her manners, kind to the poor, and her death was much lamented.

After his mother's death he became the special object of his father's care and affection. He could read the Bible when four years of age; he regularly attended to the form of secret prayer; and often had his natural affections excited, even to tears, in attending the sacramental services of the church, and in reading narratives of the pious dead. At this time, however, the fear of God was not before his eyes. Those evils which prove us to be "transgressors from the womb" began to bud, and blossom, and bring forth fruit, even at that early age; and soon it became evident that he had entered the wide gate, and was treading the broad road that leadeth to destruction.

When about six years of age his father married a second time. He was much beloved by his step-mother, both

before and after she had children of her own. Twice, about this period, his life was in imminent danger, and on each of these occasions he had but a hair-breadth escape from sudden death. At school he did not make any great proficiency; but this appears to have arisen more from the carelessness of the master, and the mode of tuition then prevalent, than from any want of ability in him. Being of a lively disposition, he was generally the first in youthful frolics. But, as he never rebelled against parental authority, and as he enjoyed the reputation of being a good and an amiable boy, we have no reason to believe that his youthful follies were very serious, although he himself was accustomed to speak of them with much contrition and considerable severity. Few, however, are so faithful in diving into the depths of their depravity, and bringing up thence reasons for penitence and humiliation, as was the subject of this brief memorial.

On his thirteenth birth-day he was bound an apprentice to a cabinet-maker. Referring to this period of his history, he says, in a deeply interesting account of his conversion found among his papers after his decease, "I entered on my apprenticeship a servant of sin, without God, without hope, and void of much concern about any thing important, in regard either to this world or the one to come." For three years longer he lived without remorse for the past, regard for the present, or any intention to repent and reform for the future; or, if he did

form any resolutions to amend, they were never carried into effect, and were soon forgotten. "I had," he says, "many witnesses in myself that I was a sinner against God, an apostate from him, and an enemy to him, in my mind and by wicked works. I had abundant proof that I was guilty and condemned—that I needed a divine Saviour, and a free redemption—that I must be created anew, and by energy divine be converted to God, or God and glory could never be mine. These things I did not learn at once. I became, however, the subject of divine teaching; and he who opens the eyes of the blind, and turns the cursed current of the rebel's heart, has, I trust, taught me what flesh and blood cannot reveal, and has led me in the way I knew not."

When about sixteen years of age he began to feel concern about his soul. He had been religiously brought up; but he neither understood, nor relished, nor had embraced the gospel. "The bent of my soul," he observes, "was towards the self-righteous circle; as my concern increased, I made towards it; in due time I entered it, and *went about* to establish my own righteousness." In the winter of 1790, a cousin and companion of his own, and nearly of the same age, made a public profession of religion. This led Mr. Barclay's father to propose to him that he too should get prepared to join the congregation at the next communion. This proposal was gratifying to him; principally, perhaps, because it flattered the pride of his heart, while it suggested no necessity for his exercising "repentance towards God, and faith in our Lord Jesus Christ," as an indispensable pre-requisite to church fellowship. That very night he retired, and prayed, and wept about the matter. "I now," he says, "entered on a new course, but it was not the *narrow way*, though in course of time I trust it led me to it. But I should tremble to recommend the same road to another, in order to attain the same end. Who would recommend the course of Saul of Tarsus, in order to conversion to the faith of Christ? Yet his zeal in the former led to the latter. My course was, I believe, as unsuitable as his to this end; therefore it is meet that with him I should say, 'by the grace of God I am what I am.' About this period I worshipped I know not what. Depression of spirits, and elevation of affections,

were occasionally my experience. I have no conviction that I was either penitent or believing; it is likely, then, that these states of mind were occasioned by what I considered failure or success in my self-righteous endeavours. Although more correct in my outward conduct, and in regard to the company I kept, yet when I sinned it did not pierce me very deeply, and when I refrained or fled from it, this excited my self-complacency, and encouraged me in my endeavours to establish my own righteousness."

The ministry under which Mr. Barclay then sat does not appear to have altogether met his case. His uncle, with whom he then chiefly resided, was indeed a man of God, and exercised to godliness; but his ministry, although earnest and impressive, was deficient in proving the souls of men to be under sin, guilty, condemned and helpless, and as such directing them clearly and definitely to the dignity and death of the Son of God, as the only refuge from the wrath to come. It was, therefore, little calculated to arouse and convict the sinner, or to undeceive and unshelter the self-righteous. Indeed, an impressive ministry, which dwells on the generalities of religion, but which does not prominently bring forward, and solemnly enforce, the reasons why a sinner should flee to Christ, and wherefore it is that Jesus is able to save to the very uttermost, has a direct tendency to make the awakened sinner enter on a self-righteous course. In this course the subject of this memoir long laboured. He prayed, and vowed, and covenanted with God. He was admitted to the church; attended to the Lord's Supper; had intercourse with serious people; but, being ignorant of God's righteousness, and going about to establish his own righteousness, he did not submit to the righteousness of God. At length, however, the affairs of his soul became involved beyond remedy, in as far as his own efforts could go. He became "dead to the law." All hope of obtaining what he sought after by his own doings was completely taken away. He saw that the judgment of God, which is according to truth, was evidently and justly against him. These convictions filled him with deep concern, and brought him to this conclusion, that *if he perished eternally, it was right that he should; but, if saved, it would be owing to pure and sovereign*

mercy. Referring to this momentous period, he says, "I recollect that this very sentiment possessed my heart, while the coming judgment frequently dwelt upon my mind. Righteousness and the remission of sins were what I now saw I needed, and without which I could not be saved; and these, I trust, I then obtained through the knowledge of the obedience and death of the Lord Jesus Christ. The atonement of the Son of God was the first thing that relieved my perplexed and guilty mind. Indeed, nothing else could. My convictions were become quite distinct, and nothing but a redemption equally well established could be of any avail to me. This remedy I perceived in the death of Jesus, and gladly welcomed redemption through his blood. This was a remedy for my disease—a refuge for my unsheltered soul, to which I thankfully resorted, and where I found access and enjoyment according to the extent of my knowledge, which I trust was real, though even then very limited. The light, however, in which I then discovered the redemption of the Lord Jesus, I well remember. It was revealed to me under the suitable and interesting idea of **RIGHTHOUSNESS**. I perceived that Jesus, by his obedience unto death, had fulfilled all righteousness, had magnified the law of God, and made it honourable. In this point of view I discovered it, depended on it, and rejoiced in it. Oh! how it suited the necessities of my soul, and satisfied the desires of my heart. I perceived it—was persuaded of it—was pleased with it—and was profited by it, all at once. I regarded the gospel, not as a history, but as a sovereign remedy. I embraced it not as a sound system, but as a faithful and acceptable saying, and that in order to personal salvation. My real, spiritual, pressing necessities compelled me; and its grace, and truth, and infinite suitability, fully satisfied my soul. That which also relieved and supported my troubled soul, was the knowledge of the person of Christ, the propitiation, as the *mighty God*. This was a rock under my sinking feet: for, if my necessities were great, the provision which God had made, by the divine ransom, was much more abundant. This gave peace and confidence to my mind. I found in my experience the truth of the following scripture, 'This is the rest, and this is the refreshing, whereby ye may cause

the weary to rest.' I sat under his shadow with great delight, and seemed to myself to be described in the following expressive lines:—

'The rags he once counted his own,
Are consumed by celestial flame;
And a mantle is over him thrown
Washed white in the blood of the Lamb.'

"Now I began to enjoy God, and truly my fellowship was with the Father, and with his Son Jesus Christ. Strict justice, as well as sovereign reigning grace, I contemplated in my redemption, and confided in with equal comfort. God on the throne of his glory was as much the object of my trust and boast, as Jesus dying on Calvary. I think I may say with confidence, that the satisfaction of divine justice, and the security and shining of the divine glory in the salvation of sinners, through the sacrifice of the Son of God, have given me equal or superior satisfaction to what I ever enjoyed in the hope of my own salvation. It so arrested my attention—absorbed my thoughts, and satisfied my soul, that I have, for a season, as it were, forgotten myself in the glory of God. I never found lines, in human composition, that more fitly expressed my feelings, when God thus opened my eyes, and attracted my heart to the cross, than these beautiful lines of Cowper:—

'Tis heaven, all heaven descending on the
wings
Of the glad legions of the King of kings;
'Tis more, 'tis God diffused through every
part,
'Tis God himself triumphant in the heart.'

"These discoveries formed the foundation of my dependence as a sinner, and the spring of my happiness as a believer. Through divine teaching and tender mercy I had now obtained that knowledge of the gospel which gave me reasons of hope and joy towards God. I felt the foundation of God under me, and rested my soul on it with unhesitating confidence. I thus found a refuge and portion in God himself. I continued, however, to feel with increasing sensibility the evils of my heart, and to be affected with my shortcomings and transgressions. When I had little or no doubt of my standing in the divine favour, and being an heir of life eternal, I groaned, being burdened with a sense of want of conformity to God, and the prevalence of inward corruption. I sought deliverance earnestly, and my

ineffectual efforts prepared me to receive the revelation of God respecting the manner in which sanctification was bestowed, and was to be enjoyed. I now began to discover that deliverance from sin, and the possession of holiness, were essential parts of the salvation of Christ, and as much of grace, as was the justification of life. This was no less glad tidings to me, than was the knowledge of pardon and acceptance from the same source. Hence I eagerly embraced it, and thankfully enjoyed it. The springs whence this information and comfort flowed to me at that period were the death of Christ, and the promises of purity in the New Covenant, of which he is the Mediator. Heaven was to me a place to be desired especially on account of the perfect purity there to be enjoyed. As formerly, when I discerned the death and dignity of Jesus, I committed myself to him for eternal salvation; so now, with similar confidence in his sanctifying grace, I willingly consecrated myself as a living sacrifice to his service, and regarded it as equally my duty and interest, my highest honour, and chief happiness, 'to be for the Lord, and not for another.' Thus were the unsearchable riches of Christ unfolded to my understanding, and communicated to my heart. I was thus prepared to put a real value on every property of the 'pearl of great price,' and with joy I parted with all I had to obtain it. I bless the Lord, who hath given me counsel, otherwise I had certainly trampled it under my feet, and treated it as a common thing. Verily I am a debtor, an eternal debtor, to sovereign, infinite mercy—to the operation of the Holy Spirit—and to the mediation of Emmanuel, the King of glory. As such I desire to live; as such I wish to die; as such I hope to be known in the eternal world."

Thus was Mr. Barclay brought by divine grace "from darkness to light, and from the power of Satan unto God." He parted from his companions in sin and folly. He spent much of his leisure time alone, in reading, meditation, and prayer. He associated with those who were reputed pious. His companions, however, were few; and among them he seldom found experience similar to his own. A degree of gloom and despondency, for the most part, hung over the religion of his associates, which cast a shade of uncertainty over their

experiences to which he was a stranger. He had been led in so plain a path, that his convictions, and confidence, and comfort, were all deeply imbued with the spirit of assurance. The exercises through which he passed, while being brought to God, were certainly, in some respects, peculiar. They were, however, no doubt, necessary for himself, and they were also eminently fitted to prepare him for his future lot and labours in the vineyard of God. Few could make the terrors of the law thunder around the careless sinner with greater feeling and effect than he. Few were more able to unravel the mazes of self-righteousness, or drive the awakened sinner from those refuges of lies to which the unhumiliated heart of man is so prone to repair. Few could with greater clearness and ability unfold the rich redeeming remedy of the gospel, in its fulness, and freeness, and suitableness, and glory; or enforce with greater earnestness the claims which the Redeemer has on the redeemed to the highest affections of their hearts, and the constant devotedness of their lives. That which he had tasted and handled of the word of God, he declared unto the people. By the grace of God he was what he was; and the grace bestowed upon him was not in vain. God counted him faithful, and put him into the ministry; we must therefore return to this subject, and glance at those providences by which he was prepared for, and ushered into the vineyard of the Lord.

Mr. Barclay had not long believed the truth before he felt a desire to make it known to others. When he was about twenty years of age, and had just finished his apprenticeship, these desires became exceedingly strong. At that time he would not have reckoned any thing too valuable to part with for the attainment of such a privilege. Yet he never mentioned his desire to any one, nor did he at that time scarcely presume to make it matter of prayer, it seemed so far removed beyond the reach of his attainment. His cousin, formerly mentioned, who had been training for the ministry from a child, and who was now about to enter it, was the first who proposed to Mr. Barclay that he should turn his attention to this important subject, and kindly promised to render him all the assistance in his power. Thus his former desires to serve God in the gospel of his Son were kindled afresh. He now began

to pray about it in good earnest. Both his conscience and his affections became engaged in the matter. He obtained the advice of ministers and other friends. He made it a matter of fasting, and prayer, and serious self-examination; and at length he came to the conclusion that it was his duty to proceed, and endeavour, if possible, to qualify himself for this most solemn and responsible service.

On the 16th of December, 1796, Mr. Barclay married Miss Janet Spiers, the youngest daughter of Mr. Robert Spiers, a respectable farmer in the neighbourhood of Kilwinning; and immediately after he removed to Paisley, to commence and prosecute his studies for the ministry. He obtained the concurrence and assistance of his pastor, the Anti-burgher minister of that town; and for a short period he persevered in his laudable endeavours. But, having at the same time to provide for his family by his own labours, and having seven years' study before him ere he could be permitted to enter the ministry, in the connexion to which he then belonged, he was again, most reluctantly, obliged to abandon all hopes of obtaining that which he valued above every thing on earth. He comforted himself, however, with the thought that the Lord saw it was in his heart to serve him, and that he would approve of the desire, though it might not seem best to his infinite wisdom that he should be privileged thus to be employed. But, He who leads the blind in a way that they know not, was about to grant him the desire of his heart in a way and manner most unexpected.

About this time, when he seemed to himself and others to have given up all thoughts of the ministry, he was unexpectedly invited by the Sabbath School Society, which was then just commencing its labours in Paisley, to assist the managers in their benevolent exertions; and after a few weeks he became a teacher in one of their schools. He taught a large class of boys for eighteen months with much pleasure and profit both to himself and others; and this sphere of usefulness, into which Providence had introduced him, proved a much more effectual preparation for his favourite object than that which he had been obliged to abandon, although he, at that time, neither regarded it, nor followed it, as such. Before leaving Kil-

winning he had also obtained some information respecting Missionary exertions, both at home and abroad. He read the reports with great interest; his heart was towards those who willingly offered themselves to this service of the Prince of Peace; and from that time to the close of his life, the Missionary cause became one of his most favourite objects. By these means his heart became enlarged. He began to get disentangled from those narrow principles which then prevailed among the sect to which he at that time belonged. The proofs of godliness which he saw in persons of other denominations, and the accounts he read of their faith, and fruitfulness, and united exertions for the good of men, and the glory of God, freed his heart from a party spirit, and determined him to "walk at liberty, and keep God's precepts." At this period, too, his mind began gradually to recede from Presbyterian principles, and to embrace those denominated Independent or Congregational. All these things paved his way, and prepared his mind, for entering on the service of the gospel, while an unseen hand was conducting him towards it.

It was at this time that Robert Haldane, Esq., was collecting a class of students in Scotland to be placed under the tuition of the late excellent Mr. Bogue, of Gosport. It was proposed to Mr. Barclay by a friend, that he should join this class. His mind, however, was not then sufficiently confirmed in the principles of Congregational churches to permit him to do so. He, however, relinquished his business, and engaged himself as a clerk; and then an event occurred, which, though at one time it seemed likely to put a period to his existence below, was, in the issue, the means of thrusting him into the gospel harvest.

In September, 1799, he was seized with an attack of liver complaint, which confined him nearly three months, and brought him to the very brink of the grave. His medical attendants considered him in imminent danger, and both his friends and himself thought that the time of his departure was at hand. He had no fear of death. He spake with pleasure of his relation to Christ, and his interest in the blessings of salvation, and his spirit rejoiced in God his Saviour. With all the freedom of a dying person he recommended the Redeemer to those who visited him; for his blood, and

grace, and righteousness, which had often relieved and comforted him before, he now found an all-sufficient support and solace when he seemed to stand at the portal of eternity. Referring to this affecting period of his history, he says, "My prospects of ever being allowed of God to labour in the gospel were now at an end; but my heart's desire for its diffusion was unabated. Well do I remember, after saying a few things to my wife, for her direction after I was gone, that this was my last request respecting matters in this world, that if she saw godliness in the two boys which God had given us, but not otherwise, she would use means to introduce them to the service of the gospel. Thus to all human appearance my prayers and my prospects relative to my favourite object had expired; yet, in the divine intention, the one were just about being answered, and the other realized. After a time I began slowly to recover. I felt, however, a reluctance to be put ashore again on this side of Jordan, after having been in sight of Canaan's happy coast. To have to live here again was to me almost like a shipwreck. Had I dreaded my departure as much when it seemed at hand, as I now dreaded my recovery and return to life, I should have been miserable indeed. It was when I lay in this state that I was informed that Mr. Haldane was collecting a second class of students to be educated in Scotland. Again my favourite object was presented to me, and my heart and soul were fixed upon it more than ever. To be thus employed was the only thing that could reconcile me to return to this world. I fear in this my desire might be in some degree selfish and irregular; but I needed an intense inclination to

the work to force me through the difficulties that were before me. After I was able to walk out I stated my mind to several Christian friends, both in my own connexion and in other denominations, who approved of my purpose, and encouraged me to proceed. Other difficulties, that at one time seemed insurmountable, were removed. I had an interview with the Rev. Greville Ewing, of Glasgow, who was authorized to receive applications for admission to the academy, and not long after I received notice that I was admitted. Thus the time arrived when I should enter on that work for which the Lord, by a variety of means, had been preparing me; and now every thing united to facilitate my path. My *principles* respecting the independency of the churches of the saints had been gradually forming, and were now fixed; my *mind* was now informed and satisfied respecting the propriety of those efforts then making to extend the kingdom of Christ at home and abroad; my *desires* after the service of the gospel were still ardent, and perhaps more firmly fixed than before; a *door of entrance* into the vineyard, such as suited my principles and wishes, was set open before me; and the *approbation and desires* of those whose judgment I could depend upon, and with whose piety I was satisfied, encouraged me to proceed. Thus all my mountains became a plain, and nothing seemed to remain but that I should deny myself the comforts of my family, and take up my cross, and follow the Lord Jesus. This I endeavoured to do; and I trust I did not count them dear unto myself, because of the prospects that were set before me."

(To be continued.)

PARENTAL SOLICITUDE.

"IS THE YOUNG MAN ABSALOM SAFE?"—2 Sam. ii. 32.

THE young man, Absalom, was the leader of the rebel army; and the chief object at which he and his followers aimed was to kill David. David had been king many years, but a powerful conspiracy was now organized against him. Some envied his elevation; some hated his piety; some had experienced the rebukes of his justice; while some were influenced by the love of novelty,

and a restless desire for change. The time had been when David was the most popular man in Israel. They sang of him in their dances, saying, "Saul hath slain his thousands, and David his ten thousands." But now they set up in opposition to him his worthless, ungrateful son. They determined that David should die, and differed only as to the surest and speediest mode of

effecting his removal. At length they decided in favour of a general battle. The opposing armies met, and all Israel knew that the life of David was the prize for which the combatants fought. "If we flee away," said his troops, "they will not care for us; neither if half of us die will they care for us; but now thou art worth ten thousand of us: therefore, now it is better that thou succour us out of the city."

The young man Absalom, was not only the prince of the rebels, he was the exciting cause of the rebellion. Four years had he been covertly preparing for the execution of that scheme which was now ripened. He travelled about with a royal equipage, in order to excite attention and respect. He lamented, hypocritically, the sad state of the nation, in which, he said, there was no adequate provision made for the administration of justice. He inquired of every suitor what his cause was, told him that he was certainly in the right, but alas! there was no one appointed by the king to hear him. He only wished for the good of the neglected people, that he was constituted judge; he would not shrink from the labour, but every one should receive justice at his hand. And when any one bowed to him as the son of the king, he stopped him hastily; he would allow no such homage, every Israelite was his equal; he took the stranger by the hand, and kissed him. Thus, by good words and fair speeches he deceived the hearts of the simple. One might have been heard saying to another, "What an excellent sovereign Absalom would make! how attentive he is to us all! how condescending! how acute in discovering the merits of a cause! how particularly obliging to me!" Thus he stole away the hearts of the men of Israel. At length the time came to effect his purposes. Pretending to David, that he had a vow to fulfil at Hebron, he obtained leave of absence from Jerusalem, and caused himself to be forced to assume the crown.

But the young man Absalom was a veteran in crime. He had been a source of trouble to his father many years. He had murdered one of his brothers at a feast, to which he had treacherously invited him, under circumstances which showed how little he cared for Amnon's soul. It seemed a strange command that David gave to his generals on the morning of the battle, when he enjoined

them to be careful of the life of Absalom, "Deal gently for my sake with the young man, even with Absalom." The whole army heard it with astonishment. The death of Absalom appeared to be the only thing which could restore peace. After the outrages recently perpetrated by Absalom on part of his father's family, purposely to make the breach irreconcilable, his father could not hope for any pleasure in his society. But David felt as a parent, and none but a parent knows a parent's heart. "If a son shall ask bread of any of you that is a father," said Jesus, "will he give him a stone?" David was a father, a kind, indulgent father. Yet it was not mere parental weakness that influenced him. No; he had shown himself superior to this. After Absalom had slain his brother, he fled to Geshur. David often thought of Absalom during the three years of his residence at Geshur, but he did not send for him. At length he was induced to permit his return to Jerusalem, but he did not then receive him to his presence. Yet now, on the morning of the battle, his chief solicitude is for the life of his treacherous, unnatural son: "Deal gently for my sake with the young man, even with Absalom." And when a messenger comes in breathless haste with tidings of victory, David's first question is, "Is the young man Absalom safe?" Not, is the victory decisive?—not, Are my generals preserved?—but "Is the young man Absalom safe?" And as the vague answer of the messenger leaves him still in doubt, on the arrival of another, the question is instantly repeated, "Is the young man Absalom safe?"

Is there any way of accounting for this, consistently with David's character as a man of piety and wisdom? There is.

David was a firm believer in a future judgment. The gospel has confirmed the fact, and revealed the person of the judge; but even Enoch, the seventh from Adam, prophesied concerning it, and David expected to awake with the likeness of his God, and be satisfied. But he knew that God would then reprove the wicked, and set his deeds in order before his eyes.

David believed that Absalom was unprepared for judgment. He rejoiced in the blessedness of the man to whom the Lord imputeth not iniquity, but Absalom was impenitent. He was a rebel against him who has declared that

he will "wound the head of his enemies, the hairy scalp of such a one as goeth on still in his trespasses."

David knew that the death of Absalom would render his conversion impossible. If he survived, though it were in banishment, in prison, or a cripple, his repentance would be possible; but if he were cut off his doom would be sealed. How shall I endure, thought he, to see the destruction of my Absalom, the beautiful infant that sat upon my knee? the child whose opening intellect gave me so much pleasure! the son for whom I hoped and prayed even when he was at Geshur! Spare his life, my friends, for his guilt is still upon his soul! Oh I fear those arrows, flying thickly through the field, lest some one of them should casually pierce his heart! Tell me, "Is the young man Absalom safe?"

Is there any one among the readers of these lines to whom it is a source of grief that he has no child? let him reflect on the anxieties of David. If such a one loses many pleasures which others experience, he escapes many pains which even devoted Christians sometimes endure. Let him submit contentedly to divine dispensations, which are all merciful and wise.

Is there any one mourning the loss of a beloved infant? As a child, Absalom was very pleasant; as a youth, he was full of promise; who could have guessed in those days, what he would be as a man?

Is there any one who has children rising to years of reflection, whose characters are in process of formation? Let such a parent remember what is most necessary for their welfare, and for his comfort. Not beauty, not accom-

plishments, not wealth; these Absalom possessed, "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Alas! how many parents can sympathize with David, in his solicitude for his son! Their children are perhaps not rebellious, but they are gay, they are worldly, they are destitute of piety; they are unfit for judgment, and if sudden death were to remove them, all hope concerning them would terminate. With what poignancy of feeling must the question sometimes be asked, "Is he safe?"

But some one whose eye glances over this page may be conscious that he is himself unconverted. If it be so, reader, be thankful for the patience which God has exercised towards you, but remember that you are never safe. Safe! no, you are exposed to the righteous anger of the Almighty; you have often been reproved, you have hardened your neck; what is to be expected next? Safe! no, not even the solicitude of a pious parent can secure you, though he may be accustomed to watch over you with the most intense interest, to inquire after you when you are absent with the deepest anxiety, to pray for you with the most fervent supplications. Was Absalom safe? No. He was not among the fugitives; he was not among the prisoners; he was not even hanging on the oak! They had taken him down, and cast him into a great pit in the wood, and laid a very great heap of stones upon him. His father retired to his chamber weeping, and as he went was overheard to say, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

GAMMA.

BAPTIST WORTHIES.—No. I.

THOMAS DE LAUNE.

Thomas De Laune, a sufferer for Nonconformity, and the author of an excellent work entitled "A Plea for the Nonconformists," was a native of Ireland, and descended from parents who belonged to the Romish church. Giving early indications of an aptitude to learn, and of intellectual distinction, the gentleman on whose property his parents

resided became his benefactor, by defraying the expense of his education in a priory near the city of Cork. Having laid the foundation of his future eminence as a scholar, young De Laune left school at the age of sixteen, and in the capacity of a clerk entered the service of one Mr. Bamfield, who was the instrument of his conversion to God. At

what time, or under what circumstances he became a Baptist, the writer is unable to say, but after holding his situation some years, the demon of persecution drove him from Ireland, whence coming into this part of the kingdom, he maintained himself and family by teaching school.

With many others "of whom the world was not worthy," De Laune suffered for conscience sake, and died a martyr to his religious principles. About the year 1683, the bishops poured the vials of their wrath upon multitudes who resolved to obey God rather than man, so that Dissenters of every denomination had to choose between the endurance of persecution and the loss of liberty. Men of their fervent piety and unyielding principles did not consult with flesh and blood, or remain long undecided respecting the course which a sense of duty to God and the welfare of posterity prescribed. They resisted all attempts to invade the domain of conscience, claimed the right of private judgment, rallied around the altar of freedom, and in its defence counted not their lives dear unto themselves. During this period many of the Baptists "had trials of cruel mockings, moreover of bonds and imprisonments." Among these De Laune holds a conspicuous place. In the year 1683, Dr. Calamy, Rector of St. Lawrence, &c., printed a sermon entitled "Scrupulous Consciences," in which the Nonconformists were invited to an amicable discussion of the differences subsisting between them and the friends of the Established Church. This induced De Laune to write his celebrated "Plea for the Nonconformists," a work which De Foe pronounced "perfect of itself," and in the opinion of R. Robinson "defied all reply." Before it was printed the writer was apprehended and sent to Newgate, by authority of a warrant from the Recorder of London, dated November 30, 1683. From the prison he wrote an affecting letter to Calamy, claiming his interposition on the grounds of justice and humanity, and insisting that the Dr. was "bound to procure his unfinished sheets a passport through the press, and to him his liberty." "Sir," said De Laune, "I entreat you to excuse this trouble from a stranger, who would fain be convinced by something more like divinity than Newgate, where any message from you

shall be welcome to your humble servant Thomas De Laune." This appeal, however, had no effect on the unfeeling Rector, who was like "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming ever so wisely."

The following account of his trial is in substance from the pen of De Laune himself, and must excite sympathy and indignation in every enlightened and benevolent mind. On the 10th December, 1683, the Grand Jury of London found a bill against him for writing a scandalous libel concerning our Lord the King, and the Book of Common Prayer, &c., and in the month of January following, he was tried before that incarnation of cruelty, Judge Jefferies. In violation of all the principles of justice and humanity, the following sentence was passed upon him: "Thomas De Laune fined a hundred marks, to be kept prisoner, &c., and to find good security for his good behaviour for one whole year afterwards; and that the said books and seditious libels by him published, shall be burnt with fire before the Royal Exchange, London." Unable to pay the fine, he was sent back to Newgate, where (in the words of De Foe) he "continued fifteen months, and suffered great hardships by extreme poverty, being so entirely reduced by this disaster, that he had no means of subsistence but what was contributed by such friends as came to visit him. He had a wife and two small children with him in the prison, for they had no subsistence elsewhere. The closeness and inconvenience of the place first affected them; and all *three* by lingering sorrows and sickness died in the prison. At last, worn out with troubles and hopeless of relief, and too much abandoned by those who should have taken some other care of him, this excellent person sunk under the burden, and died there also." He died,

"In confirmation of the noblest claim,
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar and to anticipate the skies:
Yet few remember him." COWPER.

Those who wish for a more extended account of this learned man may consult Ivimey's History of the English Baptists, from which the substance of the above narrative is taken. T. P.

A PLAN FOR READING THE SCRIPTURES THROUGHOUT
IN THE YEAR 1839;

COMMENCING THE FIRST LORD'S DAY IN JANUARY.

Average : eighty-five verses per day ; twenty-three chapters per week.

Jan. 6—12 . . .	Genesis i.—xxi.
13—19 . . .	— xxii.—xli.
20—26 . . .	— xlii.—l. Job i.—xviii.
27—F. 2 . . .	Job xix.—xlii. Exodus i.—v.
Feb. 3—9 . . .	Exodus vi.—xxvi.
10—16 . . .	— xxvii.—xl. Leviticus i.—vii.
17—23 . . .	Leviticus viii.—xxv.
24—M. 2 . . .	Numbers i.—xvi.
March 3—9 . . .	— xvi.—xxxvi.
10—16 . . .	Deuteronomy i.—xxii.
17—23 . . .	— xxii.—xxxiv. Joshua i.—x.
24—30 . . .	Joshua xi.—xxiv. Judges i.—vii.
31—A. 6 . . .	Judges viii.—xxi. Ruth. 1 Samuel i.—iii.
April 7—13 . . .	1 Samuel iv.—xxiv.
14—20 . . .	— xxv.—xxxi. 2 Samuel i.—xiv.
21—27 . . .	— xv.—xxiv. Psalms i.—xxxii.
28—M. 4 . . .	Psalms xxxii.—lxxii. 1 Kings i.—xi.
May 5—11 . . .	Proverbs.
12—18 . . .	Ecclesiastes. Solomon's Song. 1 Kings xii.—xxii.
19—25 . . .	2 Kings i.—xx.
26—J. 1 . . .	— xxi.—xxv. Jonah. Amos. Hosea. Joel.
June 2—8 . . .	Micah. Isaiah i.—xiv.
9—15 . . .	Isaiah xv.—xliv.
16—22 . . .	— xlv.—lxvi. Nahum. Zephaniah. Habakkuk.
23—29 . . .	Jeremiah i.—xxiii.
30—J. 6 . . .	— xxiv.—xlvii.
July 7—13 . . .	— xlviii.—lii. Lamentations. Obadiah. Dan. i.—vi.
14—20 . . .	Daniel vi.—xii. Ezekiel i.—xix.
21—27 . . .	Ezekiel xx.—xxxix.
28—A. 3 . . .	— xl.—xlviii. Psalms lxxiii.—c.
August 4—10 . . .	Psalms ci.—cl.
11—17 . . .	1 Chronicles i.—xxxii.
18—24 . . .	— xxxiii.—xxxix. 2 Chronicles i.—xx.
25—31 . . .	2 Chronicles xxi.—xxxvi. Ezra i.—v.
Sept. 1—7 . . .	Ezra vi.—x. Haggai. Zechariah. Esther i.—iii.
8—14 . . .	Esther iv.—x. Nehemiah. Malachi.
15—21 . . .	Matthew i.—xx.
22—28 . . .	Matthew xx.—xxviii. Luke i.—viii.
29—O. 5 . . .	Luke viii.—xxiv.
Oct. 6—12 . . .	Acts i.—xiv. Galatians.
13—19 . . .	— xv.—xviii. 11. 1 Thes. 2 Thes. Acts xi. 12.—xix. 10.
20—26 . . .	1 Corinthians. Acts xx. 2. 2 Corinthians.
27—N. 2 . . .	Acts xx. 3. Romans.
Nov. 3—9 . . .	— xx. 4.—xxviii. Ephesians.
10—16 . . .	Colossians. Philemon. Philippians. Hebrews i.—iv.
17—23 . . .	Hebrews v.—xiii. Titus. 1 Timothy. 2 Timothy.
24—30 . . .	Mark i.—xiv.
Dec. 1—7 . . .	— xv., xvi. 1 Peter. 2 Peter. James. Jude.
8—14 . . .	John i.—xiii.
15—21 . . .	— xiv.—xxi. 1 John. 2 John. 3 John.
22—31 . . .	Revelation.

REVIEWS.

The Power, Wisdom, and Goodness of God, as displayed in the Animal Creation; showing the Remarkable Agreement between this department of Nature and Revelation. In a Series of Letters. By C. M. BURNETT, Esq. London: 8vo. Price 15s.

NATURE and Scripture contain ample demonstrations of the being and attributes of the Deity; and these demonstrations are so intelligible, that the least philosophic mind may comprehend them, and so beautiful that the most enlarged intellect will find illimitable paths of knowledge opening on every hand, and full of attractions. Strangely as mankind have gone astray on this subject, yet a comparatively small degree of discernment is sufficient to perceive that the God of nature is the God of Scripture; and in both the devout person is conscious of his all-pervading power and presence. There is this difference indeed in the mode of manifestation; that in the one he speaks to the senses, in the other to the soul. But as the senses are but the instruments or means of communication between the external universe and the inner man, so material things themselves become to every well constituted, that is, every truly sanctified mind, the media of mental and spiritual intercourse with the Creator. Nature, properly understood, is the handmaid of revelation; the outer porch that leads into the inner temple of his greatest glory and grace. If we are led to appreciate the "power, wisdom, and goodness of God," as they are made apparent by the researches of the observant and the inquisitive, though but in a comparatively obscure degree; we become the more enabled to estimate the moral glory that shines forth in the sacred page. And, on the other hand, if we are truly acquainted with the divine character, as unfolded in Scripture, we shall be the more disposed to study, and the better prepared to gain advantage from the study of his works. The best philosophy consists in the *improvement* of knowledge; and therefore mere discoverers, however distinguished, must rank below the men who have consecrated discovery to its highest purpose, and made the path of

observation the path to Deity. We admire the intellect of a Kepler, who discovered the laws that regulate the rolling worlds around us; but we more admire the heart of a David, who penned the soul-elevating sentiment, "The heavens declare the glory of God, and the firmament showeth his handy work."

The beneficial purpose which we should wish to see accomplished by all publications of the kind with that which is now before us, is, to induce their readers to become observers. The facts brought under consideration may entertain and instruct for the time; but even the most remarkable of them will either fade from the memory or cease to interest, unless we are stimulated to pursue the inquiry. No work on natural history can exhibit all the facts; every one must be necessarily elementary, and even all the discoveries we can by possibility make must be elementary; since there are in every department of the physical universe infinite varieties in the divine operations, and in the productions of divine wisdom, which still constitute a terra incognita to the most studious and the most comprehensive mind. But there is this admirable advantage in the subject before us, that we may pursue it any where, at any time, and with indubitable success. We may have read, for instance, in Ray, in Derham, in Paley, or in the book now under consideration, a number of interesting details, but may still go to nature itself, and find new and still delightful facts yet untouched, in further illustration of the principles laid down. The book of nature unfolds its leaves at our door and at our feet every instant, and the best use to be made of an instructive volume like this of Mr. Burnett's is, to be induced by it to look with a keener eye upon the objects around us. Every flower of the garden, every leaf of the forest, every bird of the air, every mountain, every vale, and every stream, invites and will repay research. By reading a book of natural history we should learn to read without a book. It is one of our intellectual privileges to make researches for ourselves; and thus at once to secure

the treasures of knowledge, and participate the pleasures of discovery.

The term "animal creation" is of very extensive import. It includes a wide range of beings from the human to the lowest grade of the instinctive; but whether possessed of meaner or of nobler capacities, all display the power, wisdom, and goodness of God; and he is well employed who devotes himself to the consideration for himself, or to the labour of unfolding to others the particulars of this inexhaustible subject. Mr. B., in the two introductory letters, adverts to geological facts and theories; and in conformity with the previous reasonings and proofs adduced by Penn, and in contradiction to the theorists of the present age, shows the consistency of geological phenomena with the statements of the Mosaic history, and argues, as we think successfully, against the *materializing* tendency of the supposition of an antecedent world or worlds, that may have undergone endless transformations. Notwithstanding all that has been said, and all that has been unnecessarily conceded to the geologists, we are still of opinion, though we have no space here to give the evidence on which it rests, that the words of Scripture do not warrant, and that the progress of scientific discovery does not require, that we should resort to conjectures respecting what might or might not have been, ages or millions of ages before the generally received era of this world's creation.

"There is, in our opinion, little real difference between this theory (that of the extreme antiquity of the earth), and that which recognises no First Cause, but teaches the eternity of matter. Those who hold the former admit, it is true, the existence of the Deity, and the creation of the material universe by him; yet by placing the origin of that universe at a period far beyond all human calculation, or even imagination, they necessarily lead the mind to doubt whether it ever had a beginning; since that which exceeds the power of calculation appears to be infinite, and in the mass of mankind this is a power exceedingly limited. The supporters of the other openly deny the creation of matter, or the existence of a creative intelligence, and thus appear to inculcate a far more dangerous belief. For the reason above given, however, it may be doubted whether the practical results of this are worse than those of the less bold, but more insinuating theory. The opinion of the successionist is founded on his imperfect observation of,

and fallible reasonings upon, the phenomena of nature, without reference, nay, in opposition, to God's revealed word; while that of the sceptic proceeds from *ignorance* even of these phenomena, or from perverted reasonings respecting them."

The main design of the volume on our table, which is written with great perspicuity, is to furnish an account of the structure of different animals, their adaptations to the particular circumstances of their existence and localities, their habits, instincts, and faculties; all in subserviency to the great object of pointing out in all these aspects those attributes of Deity which are mentioned in the title, as displayed in these peculiarities of their constitution and condition. After citing from a writer on natural history, who states that the teeth generally, as belonging to man and the brutes, are for masticating the food, for retaining the prey, for weapons of defence, in some classes for digging and searching for food, and in some animals, that we can see no other use for them than for defending the eyes, as in the *sus Ethiopicus*; it is added in a note, "the use assigned in Paley's Natural Theology to the tusks of the babyroussa (sometimes called the horned hog or stag-boor), has been proved not to be the real one. The animal does not, as was supposed, use them to support its head during sleep, by hooking its upper tusks upon the branches of trees." Home says, upon the authority of his friend Mr. Marsden, that, "inhabiting the densest thickets of Sumatra, they employ them as a defence to their face and eyes." The mistake in question by so distinguished a writer, may supply a new reason for the enforcement of the sentiment already expressed, especially upon our juvenile readers, the importance of becoming observers for themselves, and the advantages of cultivating early the spirit of independent research. It suggests also another thought, that as the most acute inquirers are liable sometimes to err with regard to the special design of particular contrivances in the animal creation, or in any other department of nature, so in cases wherein they are unable to discover any direct adaptation or purpose of utility in creatures or the things around them, it is altogether improper and unphilosophical to conclude that there is *no use* in an animal or a struc-

ture, because we forsooth have not been able to ascertain it.

For the instruction and amusement of our readers, we give the following extract:

"In many parts of the western continent, black and red ants are so prolific, as well as destructive, that several animals are placed in those parts for the express purpose of keeping them under. Martin says, 'the red ant is a very destructive insect; its march is in dense columns of myriads at a time, destroying and devouring every thing in their way. These vermin, in utter contempt of the safeguard of lock and key, make their way through the smallest crevice, and take up their abode as long as any thing in the shape of food remains. It is said, indeed, that they will cover the whole body of a sleeping person, and there stick, with the tenacity of leeches, until satisfied. They have even been known to cause the death of animals, by lodging themselves in the hollow part of the foot, and eating their way clean to the bone.' The creation of an animal, adapted to dwell in the regions where these destroying insects abound, and to subsist entirely upon them, is another proof of the wisdom by which the animal kingdom is regulated. Such an animal is the ant-eater, or ant-bear; the organization of which is admirably suited to the nature of its food. It has two, three, or more claws on the fore feet, one of which is generally much longer than the rest. It commences its search for food by scratching the ant-hills with these long claws; and, when alarmed by this proceeding, the insects flock from all quarters to defend their dwellings, it draws over them its cylindrical tongue, which resembles a worm, and may be protruded about eighteen inches. When the tongue, which is covered with a glutinous substance, is loaded with ants, the bear withdraws it into his mouth; and so expert is the animal at this operation, that it is asserted to protrude the tongue and draw it back again twice in a second."

The subject of hybernation is extremely curious. The explanation of it and some of the facts shall be given in our author's own words; and with these we must terminate our notice, only previously saying, that we cordially recommend the work to all who have purses to purchase, and taste to appreciate it.

"The wisdom of God in giving to all animals peculiar modes of circulation, is such as to call for the highest admiration. The circulatory system, like all other contrivances in which His hand can be traced, is made to answer a number of important purposes, in addition to that which it is specially

intended to subserve. Thus, of no animals, except the mammalia and birds, is the heat of the blood suffered to rise more than a few degrees above that of the surrounding media; in consequence of which law, they are enabled to live in places and circumstances in which the higher animals could not exist; for instance, in water at the freezing point. Triedman observed, that 'at night, when water was frozen, a frog placed in it had a temperature of 33° Fahrenheit, and the water immediately surrounding it was frozen.' But cold-blooded animals, especially fish, inhabiting lakes, are frequently placed in circumstances where the cold is so intense as to render this provision insufficient for their protection. This state of things is provided for by the remarkable condition of the animal economy, denominated *hybernation*, to which warm-blooded animals are also sometimes subject, during the continuance of which animals are in a dormant state, neither eating nor breathing. Thus, fishes can exist while encased in ice, provided their vital powers are in this state of complete torpidity. Pallas relates that "on the melting of lakes in Siberia, cruciaria (*cyprius creasius*), which have been frozen to the bottom, are restored to life;" and mentions a similar fact, observed by Bell, namely, the revival of gold fishes from frozen water. Insects and mollusks of temperate and cold climates are subject to hybernation. Another important end beside that above mentioned, is answered by hybernation. When food is in abundance, these animals are lively and on the alert; but as it becomes more scanty, their circulation growing languid, causes them to fall into that state, in which they continue during the winter months, without food, and almost without life, till the period of their usefulness returns, and they are again required to keep under the smaller animals, on which they feed. It is remarkable that many animals, which in northern countries pass the winter in a dormant state, are not distinguished by this peculiarity in more temperate climes. The fact that these animals become quite fat before the period of hybernation commences, and that when the time of their re-appearance arrives, they have become thin, and even emaciated, proves how wisely the Creator has provided a means, out of the ordinary course of nature, for preserving his creatures in those countries at a season when no food is to be obtained."

Travels in Town. By the Author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c., &c. In two volumes. London: Post 8vo. pp. 320 & 326. Price 21s.

WHEN an inhabitant of the metropolis whose general information is extensive,

pays a visit to friends in a distant province, and spends an evening in free conversation respecting persons and scenes with which he is familiar, but of which they have only such knowledge as is derivable from newspapers and books, the evening passes rapidly away, while question succeeds to question, and answers elicit further inquiries, till the party reluctantly breaks up, desiring another interview. The residents feel themselves to be enriched by the great addition made to their knowledge, consisting, indeed, of minute particulars, but throwing light upon public characters and central movements, respecting which curiosity is ever eager, and which it is seldom found that any thing but conversation completely illustrate. Just such communications are, however, those contained in the volumes before us, which are written by a gentleman who seems to know every body, and to go every where, with his eyes always open and his attention always awake. His descriptive powers are great; his ability to draw pen and ink portraits is extraordinary; and his disposition to impart all he knows about the matter in hand, or any thing connected with it, or any thing that comes into his mind while treating of it, without stopping to examine rigidly whether it pertains to the subject or not, renders him an exceedingly agreeable companion. He does not appear to consider himself in public, but as talking frankly in the parlour with a few intimate associates, and he speaks of ministers of state and dignitaries of the church, popular preachers and grave editors, with just as much freedom as if he had been regularly appointed to the office once sustained by Cato, surnamed the Censor, though without the slightest tinge of that character which we denominate "censorious." The causes of the great popularity which his former works have enjoyed are quite perceptible; but we are happy to observe that there is no indication in the present volumes of a disposition to abuse his influence, or to degenerate into a vendor of scandal.

As it is certain that great numbers of our countrymen, in each of the three kingdoms, will purchase these volumes, and will read them, we call upon our friends to rejoice with us, that whatever be the topics discussed or talked of, there is a uniform freedom from all approaches to irreligion or immorality. They may

be trusted with the most perfect safety in the hands of our young people, though they treat of some scenes of doubtful propriety. For example, the chapter on Tattersall's and the turf, is made subservient to such views of the effects of horse-racing and gambling, as must repress, rather than excite desire to participate in the amusements described. The description of the Parks and of the gay company resorting to them, has a tendency to impress the mind with the folly and vanity of fashionable life. The chapters on Paternoster Row, on Downing Street, and on the Newsmen, are exhibitions of real life which are instructive as well as entertaining, and that on the Post Office contains seasonable remarks on the moral as well as the commercial advantages which would result from a reduction of the rates of postage. But more than this may be said: the author is as much at home on subjects pertaining to religion, as on subjects relating to social life, politics, or literature.

The Colonial Office, and the character of the nobleman at its head, are of so much interest to the friends of humanity and of missionary labours, that a specimen of the author's manner taken from the chapter on Downing Street, will not be deemed inappropriate.

"The Colonial Office is at the farthest end of Downing Street, having a front view, as you enter that locality. It has a private entrance in the right hand corner. The public entrance is in the centre of the house. It has rather a better exterior than the houses just alluded to. It has a double door, with a semi-circular glass top, while, in the case of the offices before mentioned, the door is single, without any glass top. It has also a post on each side of the door; the doors of the other houses have no such ornament. It is a commodious and comfortable place inside. To get a sight of the present Colonial Secretary is nearly as difficult as it would be to get access to the most retired eastern prince. The Premier and the Chancellor of the Exchequer may, at any time, be seen in their own offices, if the matter be managed with ordinary skill; but he must be a clever personage indeed, who, without a certain rank, or filling some important situation immediately connected with the Colonial department, procures an interview with Lord Glenelg. Nay, it is an achievement which argues more than the average ingenuity to obtain an interview with Mr. Grant, the brother and secretary of his lordship. A more inaccessible couple than Lord Glenelg and his secretary

have rarely presided over any of the more important departments of the public service. Scarcely less difficult is it to obtain an answer to any letter you may address to the former. If you write, and respectfully solicit, because your letter requires an immediate answer, you may think yourself one of the favoured correspondents of his lordship, if such answer be received within three weeks after your epistle has reached the Colonial Office. Very possibly you will get no answer at all. Various hypotheses have been advanced to account for this remissness on the part of Lord Glenelg. I shall only advert to two of these. It is said, and by many with a full belief in the truth of the statement, that his lordship indulges in sleep to a very unusual extent, and that to this circumstance is his remissness in this respect to be attributed. I reject this theory at once. I admit that he usually has a very somnolent appearance; but so far from squandering away his time by sleeping more than the general run of men do, I am convinced that he actually sleeps less than most other persons. If I am not greatly mistaken, his servants will any day bear testimony to the fact, that he is an early riser, and is late in going to bed. I do believe that he devotes more hours, on an average, each day to public business, than the majority of his colleagues. If this be so, the sleepy hypothesis is demolished at once. Another theory is, that his lordship is indolent, which let it be observed, is quite compatible with his not sleeping away his time; for a man—Lord Melbourne for example—may be wide awake, and yet by no means distinguished for the amount of business he goes through. I cannot adopt this second hypothesis, any more than the soporific one, in the sense in which it is understood. Its advocates mean, that Lord Glenelg wastes away his time in idleness. Here I am at issue with them. I maintain, from information privately received, that Lord Glenelg is no idler. I contend that, on the contrary, he is an industrious man, though not industrious as the Colonial Secretary. I am assured that he reads a great deal, and that much of his time is occupied in corresponding with old acquaintances in the county of Inverness, on matters pertaining to his property and interests in that county. I speak from personal knowledge when I say, that he is so exceedingly anxious to stand well in the estimation of Highland lairds and other persons of influence in the north of Scotland, that if any thing occurred which he conceived likely to prejudice him in the opinion of such persons, he would 'write by the first night's post' to the north, and write too with his own hand, and at very great length, with the view of setting himself right in their estimation. Let me not be here understood as meaning to insinuate, that if Lord Glenelg were to receive, by the same post; a

dispatch announcing an insurrection in Canada, and a letter from a Highland chieftain, that his anxiety to stand well in the good graces of his Celtic correspondent, would induce his lordship to give his earliest attention to the letter of the latter. I do not believe any thing of the kind, whatever ill-natured people may say. I should also remark as illustrative of my assertion, that Lord Glenelg is not the indolent man he is so generally supposed to be, that he devotes much of his time to theology. I believe that, did he choose, he would appear to very great advantage, were he to take the field as a writer, either on controversial or practical divinity. Most people are aware that some years since he used regularly to attend the anniversaries of the British and Foreign Bible Society, in Exeter Hall, and that on such occasions he made speeches, which for the intimate knowledge they displayed both of doctrinal and experimental Christianity, might have put many of our bishops and other dignitaries of the church to the blush. When the Apocrypha controversy was at its height, Lord Glenelg, then Mr. Charles Grant, mastered all the details of that rather intricate controversy, and ably vindicated the Parent Institution, or the Earl Street Committee, as the late Dr. Thompson, of Edinburgh, Dr. Brown, of Berwick, now of Swallow Street, London, and other able assailants of the directors of the British and Foreign Bible Society, used to call its directors.

"But not only does Lord Glenelg devote much of his time to theological pursuits, in so far as respects reading theological works, but many of his hours are spent in the composition of small pieces of poetry of a highly religious character. Some time ago, a northern baronet, an intimate friend of his lordship, showed me a manuscript production of his of this nature, which struck me as equally beautiful for its religious feeling and the character of its poetry. But Lord Glenelg does not always content himself with confining his poetical efforts on religious topics to mere manuscript productions. He has not only written, but published, a number of sacred hymns, which possessing, in addition to their poetic beauties, the still greater recommendation of evangelical piety, several of them have found their way into the collections of hymns which are used in some of our dissenting chapels in London. In that admirable selection of hymns, made in 1836, by Mr. Josiah Conder, at the request of a committee of the Congregational Union of England and Wales, and which has been adopted by a number of London congregations, will be found two hymns by Lord Glenelg, remarkable alike for their piety and their poetry.

"If Lord Glenelg does not spend much of

his time in the official residence in Downing Street, attached to his office, the circumstance is not so much to be wondered at in his case as in that of some of the other members, for Lord Glenelg's private residence is in George Street, Storey's Gate, which is not above a hundred yards distant from the Colonial Office."—Vol. I. pp. 194—200.

One of the hymns referred to is in our own selection. It is the 537th, beginning, "When gathering clouds around I view."

The chapter on Religious Denominations occupies above two hundred pages of the second volume. It opens with episcopalian statistics, some particulars of which we subjoin.

"The places of worship belonging to the Church of England in London, taking, as is always done in such cases, the metropolis and its suburbs to comprehend a circuit of eight miles from St. Paul's, are, including those additional churches erected within the last twelvemonths, about 320. Of this number 240 are churches, the remainder are chapels. The chapels are divided into two classes—those which are parish chapels, and those which are private property. As nearly as I have been able to ascertain, about fifty are parish chapels, and thirty the property of private persons. Among the latter class of chapels are St. John's Chapel, Bedford Row, where the Hon. and Rev. Baptist Noel preaches; Gray's Inn Lane Chapel, which is under the pastoral care of the Rev. Mr. Mortimer; and Tavistock Chapel, Drury Lane, where the Rev. Mr. Hall, the successor of the late Rev. Mr. Wilcox, stately proclaims the truths of the gospel. The appointments of ministers to the parish chapels are, in most cases, under the control of the vicars or rectors of the respective parishes. Thus, for example, Dr. Moore, the vicar of St. Pancras, has the patronage of no fewer than five places of worship in the immediate neighbourhood, including Camden Town, Kentish Town, and Somers Town chapels. In the case of private chapels, the party to whom the property belongs, of course nominally, the right of appointing the minister, but eventually that appointment rests with the congregation, for to thrust in an unpopular preacher against their wishes, would be to destroy his own property. In the parish churches again, the right of appointing the clergyman is vested in various hands, according to circumstances, which it would require too much time and space to explain at sufficient length to make them understood. The patronage is, in a great many cases, vested in the crown. The right of appointing the respective clergymen belonging to the nine churches in St. Maryle-

bone, is exclusively vested in it. The patronage of the Bishop of London is extensive in our metropolitan churches. The Archbishop of Canterbury is patron in several cases; and, in some instances, holds his patronage conjointly with the crown. In such cases the right of appointment is exercised alternately. The Lord Chancellor is sole patron of four or five livings in London; and in six or seven other cases exercises the right of patronage alternately with the Archbishop of Canterbury, with the Bishop of London, with private individuals, and with the parishioners. The parishioners possess the sole right of patronage in only three or four instances. In one or two cases in the city, particular corporations possess the right of appointing the clergy.

"The entire number of clergy connected, in one way or other, with the Church of England in London, is, I am inclined to think, about twice as great as the number of places of worship; in which case that number would be 640. This may at first sight startle the reader. The surprise will subside when he inquires into the matter. It is to be remembered, that in almost all the parish churches there are at least two clergymen; the incumbent himself and an assistant. In many cases there are three clergymen connected with one church; in some there are even four. In the case of St. Paul's Cathedral, there is the astounding number of thirty-seven, most of them of course, drones or sinecurists; while in the case of Westminster Abbey there is the goodly number of thirteen. But in my calculations I do not include these extreme cases. I refer only to the ordinary places of public worship, in connexion with the Establishment. Now when it is recollected that in several cases there are four clergymen who officiate in one church, and that in many cases there are three, I am sure I am justified in giving overhead two ministers to each place of worship belonging to the Establishment in London, which would make the entire number of our metropolitan clergy that already stated, namely 640."—Vol. II. pp. 89—93.

The number of Episcopalians in London our author does not regard as equal by any means to the accommodation provided for them. He states, that many of these places of worship, though some of them are of very limited dimensions, are not half, or even a fourth filled. In the city he refers to churches which might contain 600 or 700 persons, where the average attendance does not exceed 150. Respecting our congregational brethren, the number of whose chapels he reckons to be 132, he writes as follows:

"Though independent places of worship

in London are for the most part considerably smaller in their external appearance than the churches, they are so arranged inside as to contain a much greater number of hearers than churches of the same length and breadth do. And taking them as a whole, it must be admitted by all who are acquainted with the subject, that they are better filled than the places belonging to the Establishment. If churchmen should ask me, can I instance any Independent chapels that are as well attended as the places of worship in which the Rev. Mr. Mortimer, the Rev. Mr. Dale, the Rev. Mr. Melvill, the Hon. and Rev. Baptist Noel, and two or three others officiate? I answer unhesitatingly, I can; and I at once refer to Surrey Chapel, to Craven Chapel, to the Rev. Dr. Reed's Chapel, Commercial Road, to the Rev. Dr. Fletcher's Chapel, Stepney; to the Rev. Mr. Blackburn's Chapel, Pentonville, and various others I could name. If upwards of 2,500 habitually attend the ministrations of Mr. Mortimer, more than that number stately hear the gospel from the lips of Mr. Sherman. If Mr. Dale can boast of an average attendance in St. Bride's of about 2000, Mr. Liefchild can boast of an attendance in Craven Chapel, exceeding that number by at least 200 or 300. If Mr. Melvill computes the worshippers in Camden Chapel, Camberwell, at the same number as Mr. Dale, namely 2000, Dr. Andrew Reed can safely say that the average attendance in his chapel is still greater. If the number of Mr. Noel's hearers be 1700, both Dr. Fletcher, of Stepney, and Mr. Blackburn, of Pentonville, can state with confidence that the average attendance in their places of worship is nearer 2000 than 1700. And so great is the superiority as to numbers, in the majority of the remaining Independent chapels, as compared with the attendance in the churches and chapels belonging to the Establishment, that I feel assured I am doing no injustice to the Church, when after allowing her 500 overhead as the number of persons attending the places of worship in her communion in London, I give 600 as the average attendance in Independent chapels. Assuming then, the average number of hearers in each independent place of worship in the metropolis to be 600, that would, according to the afore-mentioned number of chapels belonging to that body, give the number of Independents in London, at 79,200.

"The greatest number of grown-up persons I have ever seen in a place of worship, is about 4000. This was in Surrey Chapel, three or four years ago. The Rev. Mr. James, of Birmingham, was preaching on the occasion, and so struck was he with the appearance of the immense concourse of persons present, that when he rose up to pray, the first words he made use of—and most impressively did he utter them—were, "Lord, have mercy on the vast mass of immortal

souls now assembled before thee!" I have seen from 3000 to 3,500 adults in the Rev. Alexander Fletcher's Chapel, when it was known beforehand that he was to preach a funeral sermon, or a sermon on any other topic possessing peculiar interest. I should here observe that Mr. Fletcher's chapel is the most commodious place of worship in London, being seated to contain about 150 more than Surrey chapel, which is the next most commodious of all the London chapels. Speaking of the largest number of persons I have seen at one time in a place of worship, I must not omit to mention that in Mr. Fletcher's chapel I have seen, every Christmas morning, for the last five years, 5000 children, and from 2,500 to 3,000 adults, making from 7,500 to 8000 persons altogether. Mr. Fletcher, I should here remark, always preaches on Christmas morning, except when the day happens to be on a Sunday, to children; on which occasions the scholars from almost every sabbath-school in the metropolis are, attended by their teachers, invariably present." —Vol. II. pp. 190—193.

We question whether our author does not overrate the attendance in some of these cases, indeed generally; but if he do, it affords an appalling view of metropolitan habits, for he computes that there are in London an aggregate of dissenting congregations of every kind amounting to only 190,000, and of Episcopalian amounting to only 150,000. So that, according to his calculation, there are not more than 344,000 persons ever engaged at one time in the worship of God, in a population of two millions!

For his account of the Presbyterians, the Methodists, the Moravians, the Swedenborgians, the Unitarians, the Roman Catholics, and various other religious bodies, we must refer to the book itself. We shall not even extract any part of the thirty pages which he gives to the Baptists. The anecdotes and observations which he intersperses with his statistical testimony would be thought too free for our columns, though they are not freer than the manner in which he speaks of public characters generally, whether ecclesiastical or civil. The magazine itself comes, of course, within the panoramic range of his eye, and receives the attentions of his pen. We have abundant reason to be satisfied with the very handsome terms in which he speaks of the manner in which it is at present conducted; but the view which he takes of its past history is not quite correct. It was in 1809, not 1810, that the first volume appeared. The pro-

erty is not vested in trustees, but remains in the proprietors, a body of ministers and private gentlemen, about thirty in number, among whom are some of the most respected names in the denomination. We believe that neither of the gentlemen whom he mentions as former editors, ever had the sole management of the work, but that they had colleagues, each of whom possessed

an equal share of power. This was an inconvenient system; and it is to the fact that it is now under the superintendence of one individual, who is solely responsible to the proprietors and the public, that it must be principally ascribed, if the superiority of the present series, over those which have preceded it, is as great as this gentleman supposes.

BRIEF NOTICES.

The Pilgrim's Progress. By JOHN BUNYAN. Most carefully collated with the edition containing the Author's last Additions and Corrections. With a Life of the Author, by JOSIAH CONDER, Esq. Twenty-five Engravings. London: 8vo. pp. lvii. 447. Price £1 1s.

Among uninspired writings there is probably none better adapted to impress upon the heart the lessons of spiritual wisdom than Bunyan's *Pilgrim's Progress*. We have often rejoiced to see editions of a size and price to recommend them to the most numerous classes of the community; and now we have great pleasure in announcing one which by its elegance may attract the favourable attention of the fashionable and the wealthy. A handsomer volume than this cannot be necessary to grace the table of any marchioness; and the most pious lady in the land might become yet holier and happier by a devout perusal either of the principal work or of the prefatory memoir. Many of the engravings are exquisitely beautiful. At first, indeed, the designs seemed less natural than some to which we had been accustomed in boyhood; but repeated examinations have reconciled us to their novelty, and there is something unearthly about the scenery which suits the character of the narrative. We heartily wish that the publishers may receive such a recompence for their expenditure as may encourage them to send forth the Holy War in a similar style.

The Limitations of Human Responsibility. By FRANCIS WAYLAND, President of Brown University, U. S., Author of "Elements of Moral Science," and "Elements of Political Economy." London: 16mo. pp. 214. He who believes that wisdom is the principal thing, and is sincerely anxious to get wisdom, will find in this volume materials for thought, with which he will be delighted. He who thinks that activity is the principal thing, and seeks chiefly for stimulus, will be displeased with the first sections, and will never read the remainder. Some valuable men will desire to hide it from their Christian friends, lest it should check their exertions, and chill

their zeal. We wish that a little more of incentive to labour had been mingled with the cautions contained in the work, which has rather too much of a negative character, and is liable to be accused, with some justice, of a tendency to cause men to stand still, lest they should move in a wrong direction. Yet it deserves to be studied by all who are, either by office or by inclination, leaders and guides, and especially by the active managers of religious and philanthropic societies. An ill-informed conscience, when it has the ascendancy, is like a railway steam engine when it has got off the line. With many it is matter of conscience to promulgate truth and virtue in ways which are inconsistent with the rights of others, and to assert their liberty in modes which infringe upon that of their neighbours. Holding themselves to be responsible for whatever is wrong in a community with which they are connected, and supposing themselves to be bound to promote the welfare of their fellow-creatures by all possible means, they are most offensively kind and most uncharitably benevolent. Such people often bustle through a prodigious quantity of work; but they generally throw down as much as they build up, and excite as many prejudices against the cause they espouse as ten wise men can allay. The principles maintained in this volume are exactly such as they need to be taught. The work contains much sound practical wisdom, just of that kind which the spirit of the age requires.

Scripture Illustrations, being a series of Engravings on Steel and Wood, illustrative of the Geography and Topography of the Bible; and demonstrating the Truth of the Scriptures from the Face of Nature and the remains of the Works of Man, with Explanations and Remarks. By the Rev. J. A. LA TROBE, M. A., Chaplain to the Right Hon. Lord Mount Sandford. Nos. IV. to XII. London: quarto. Price 2s. 6d. each.

We congratulate our friends, especially the younger part of them, that this work is completed time enough for that warm-hearted

period, during which annual gifts are reckoned peculiarly seasonable. The early numbers have been already characterized in our pages, and these are fully equal to their predecessors. They contain six beautiful maps of Canaan, exhibiting it as it appeared in different eras, a map of the world soon after the deluge, one of the land of Moriah, one of the travels of Paul, with plans of the city of Jerusalem and of the temple. With these are views of Sidon, Tyre, Ashkelon, Gaza, Babylon, Nineveh, Cana, Bethlehem, Bethany, Ramah, Nazareth, Patmos, Ephesus, Smyrna, Pergamos, Sardis, Thyatira, Philadelphia, Laodicea, Antioch, Damascus, Mount Hor, Mount Tabor, Lebanon in various aspects, Jordan, and numerous other places endeared to us by the references made to them in the holy writings. "The Travels of Aimalie, Buckingham, Forbin, Laborde, Le Brun, Niebuhr, Parsons, Sir E. K. Porter, Wittman, and others, are the sources whence they have been for the most part derived."

Prayers for the Closet, with Introductory Remarks upon Private Devotion. By JOSEPH FREEMAN. London: Price 2s. 6d. cloth, gilt edges.

Except in the case of a very little child, we can scarcely conceive that forms of prayer, however excellent, can be used beneficially in the closet. They are not merely liable to abuse, abuse seems to be almost unavoidable, at least if they are employed habitually. Their tendency must be to restrict that filial freedom of intercourse with the Father of spirits which is one of the chief advantages of private prayer; to deprive it of its utility as a test of spiritual-mindedness; and eventually to deceive him who uses them, and incapacitate him for the expression of his own thoughts and feelings at the throne of grace. Many of the "Introductory Remarks," which are quite correct in their application to that prayer which arises spontaneously from the mind under the influence of the Divine Spirit, appear to us to be incorrect and delusive when applied to that secret prayer which is prompted by a written or printed form.

The Church Awakened: Report of Special Meetings for the Revival of Religion, held in Surrey Chapel, London, November 5, 1838, and following days. London: 24mo. pp. 108. Price 1s. 6d. cloth.

At these meetings, which were held morning and evening on Monday, Tuesday, Wednesday, Thursday, and on the morning of Friday, in the first week of November, serious and interesting addresses were delivered by several ministers, especially six or seven by the Rev. E. N. Kirk, who was just about to return to America, after a visit to this country. This small volume contains reports of these addresses, which have the appearance

of accuracy, and in which every Christian, whether he is prepared to concur in the propriety of the measure in which they originated or not, will find matter that will amply repay him for perusal. We understand that forty-six persons have subsequently joined the church under the pastoral care of Mr. Sherman, at Surrey Chapel.

The Little Dove. From the German of F. A. KRUMMACHER. A Story for Children. Edinburgh: Price 9d.

If a little dove, attempting to fly, falls into the midst of a large and deep pond, and a little boy seeing near him a round tub, from which the maids had watered the bleaching-linen, rolls it into the pond, gets into it, and with a stick, which serves him for an oar and a rudder, makes his way to the bird and extricates it, he ought to be taught that, however amiable his intention, human life is too valuable to be placed in jeopardy for such an object. And if his mother sees her child in such circumstances, instead of looking down from the lofty window without anxiety, because it is written, "their angels do always behold the face of my Father," and "the Lord preserveth the simple," she ought to send some one promptly to rescue him from the perils of the "crazy tub" and the "deep and dangerous pond." And if the good woman thought that tenderness towards horses going up hill was a proof of change of heart, her religious instructor ought to have taught her better, and not to have given currency to such a delusion. And if Dr. Krummacher knew no better than to write such a tale and circulate it in his own country, it ought not to have been translated and published for the instruction of sober-minded natives of Britain.

The Folded Lambs. Memorials of Three Children of the late Rev. Enoch Crook, of Battersea. Edited by JOHN BROAD. 24mo. pp. 52. Price 1s. 6d. cloth.

The first two of these narratives are printed verbatim from the manuscripts of the late Rev. E. Crook, successor to the late Rev. Jos. Hughes, at Battersea, and father of the little infants whose early deaths are here recorded. The life of William Henry Crook, who died at the age of six years, after affording pleasing evidence of a change of heart, is "indebted to maternal revision." The whole breathes the most ardent parental affection, combined with a cheerful acquiescence in the divine will, and a joyful conviction that the little lambs are now received into the fold of the Good Shepherd.

Remarks on the Breaking and Eating of Bread and Drinking of Wine, in remembrance of the Passion of Christ. London: Houlston and Co.

The design of this little tract is to detach

from the Lord's Supper the ideas of "mystery," with which priestcraft has surrounded it, and to exhibit it to devout but timid believers in its scriptural simplicity.

The Contrast. Addressed to Juvenile Minds. Sixth Edition. London: Price 6d.

We are informed that assistance will be rendered to an exceedingly distressed family, grand-children of a deceased Baptist minister, by the purchase of this tract, which portrays a young devotee of the world and a young person who seeks her happiness in God, and contrasts them in health, in sickness, and in death.

The Little Picture Bible. By ISABELLA CHILD. pp. 191. Price 1s. 6d. cloth, gilt.

The Little Picture Testament. By ISABELLA CHILD. pp. 191. Price 1s. 6d. cloth, gilt.

Elegant little volumes, not quite three inches square, each of which contains forty-eight wood-cuts, accompanied by short narratives, explaining the events to which they refer. We are sorry that in some cases the design of the picture is far inferior to the execution. To prepare them for the use of our little ones, we must cut out of one volume the representation of John standing in a stream, which flows just over his ankles, and pouring water out of a basin upon the head of Jesus, and out of the other the representation of Hezekiah, kneeling close by the ark and the cherubim, which were in an apartment that Hezekiah was never allowed on any account to enter.

The Baptist Children's Magazine. Vol. VII. 1838. Leicester: Price 1s.

The Baptist Children's Magazine. New Series. No. 1. January 1839. Edited (for the Proprietors) by the Rev. S. Wigg. London: Price One Penny.

The important influence which a work even so small as this may exercise gradually and imperceptibly, on the rising generation, renders it necessary that periodicals for the young should be examined with care. We attest with pleasure the general good tendency of the articles in the volume for 1838; but as a new series is commencing, we shall take the liberty to suggest the desirableness of simplicity of style, and of vigilant care that the embellishments shall not convey sentiments at variance with those of the denomination for the use of whose children the publication is designed. "An Apostle," bearing a cross in his hand, and having a ring round his head, we should certainly have taken for a monk, if left to guess the class of mankind to which he belonged. The new number is improved in its general appearance; but the representation of her Majesty at the beginning, looks as though it were meant to ensure that whatever loyalty our children may feel

should be the result of constitutional principles, unalloyed by any admiration of the sovereign's person.

The Sunday-Scholar's Annual and Parents' Offering for 1839. Edited by the Rev. J. BURNS, Author of "Youthful Piety," &c., &c. 32mo. pp. 160. Price 1s. cloth, gilt. A small edition, price 6d.

This cheap little annual is, like its predecessors, admirably adapted for that interesting class of readers to whom its title indicates that it particularly belongs. There are many pretty pieces of simple poetry, several of which are from the pen of the editor. We cannot say that the frontispiece suits our taste so well as that of last year.

RECENT PUBLICATIONS

Approved.

Sermons and Outlines of Sermons, by Eminent Ministers, deceased; together with Miscellaneous Pieces. Selected from the papers of the late J. W. Morris, Author of Memoir of Andrew Fuller, Recollections of Robert Hall, and Editor of Sutcliffe's Commentary, &c., &c. London: 12mo. pp. 252. Price 4s. 6d., cloth.

Female Excellence; or Hints to Daughters. Designed for their use from the time of leaving School till their settlement in Life. By A MOTHER. London: 16mo. pp. 242. Price 2s., cloth.

The New Year's Gift from a Christian Friend. London: 64mo. Price 1s. 6d., roan, gilt.

A Catechism of Heat; comprising the Facts and Principles of that important branch of Science, and an account of its applications in explaining the Phenomena of Nature and Art. Illustrated by twenty-two Wood-cuts. By HUGO REID, teacher of the Philosophical Department in the High School of Glasgow, and Lecturer on Chemistry to the Glasgow Mechanics Institution. Edinburgh: 12mo. pp. 90. Price 9d., stitched.

Gleanings from the Holy Scriptures; or texts arranged under subjects for every Day in the Year. London: 64mo.

The Titles, Attributes, Work, and Claims of the Holy Spirit; according to Scripture. London: very small size. pp. 64. Price 6d., roan.

Children's Bread; or Daily Texts for the Young. London: very small size. Price 8d., roan.

A Few Counsels to a Young Believer. Second Thousand. Liverpool: pp. 16. Price 2d.

The Revivalist: exclusively devoted to the Revival and Extension of Evangelical Religion. Conducted by the Rev. JOSEPH BELCHER. London: 24mo. pp. 420.

INTELLIGENCE.

CANADA.

A DOMINANT CHURCH.

In the *Canada Baptist Magazine* and *Missionary Register* for August last, reference is made to a printed Letter addressed to Lord Durham, in which the writer says, "My lord, we must not deceive ourselves; the present generation are fresh from the United Kingdom; they have ties for which their children will not possess the same veneration, therefore British rule, British laws and institutions must not be allowed to lose in the scale of comparison; contrasted with the adjacent States, a dominant church, whatever men may think, will not be endured on this side the Atlantic." Our brethren add, "We hope our descendants will not degenerate in true loyalty and affection to the British crown and constitution; but on the latter point contained in this extract, we are convinced that, independently of the contiguity referred to, it would be both unjust and impolitic to establish a *dominant church* in Canada."

In the September number of the same periodical, we find, however, the following article:

"We beseech our readers to mark well the following statement; and if it do not rouse them to instant exertion in behalf of their liberties, we must despair. Let them without delay memorialize the Governor. No time should be lost: another month may be too late. If not, we shall return to the subject.

"THE FIFTY-SEVEN RECTORIES.—We have been favoured with the perusal of a copy of the legal and united opinion of the Law Officers of the Crown in England on the erection and endowment of fifty-seven Rectories in this Province. It has been decided that 'the erection or endowment of the fifty-seven Rectories by Sir John Colborne are valid and lawful acts;' and 'that the Rectors of the Parishes so erected and endowed have the same ecclesiastical authority within their respective limits as are vested in the Rector of a Parish in England.' Verily we may indeed boast of the 'glorious uncertainty of the law.' We have, from the beginning, inclined to the opinion that the act was *legal*, though it was an impolitic and an unjust act, as was forcibly stated by our predecessor at the time of its first announcement. But it was availed again and again by the Attorney-General during the two last sessions of our Provincial Parliament, that

the Rectors had no power over any other than the members of the Church of England. But behold! it turns out at last, that not only is a large quantity of land surreptitiously shuffled into the hands of certain Clergy,—at a time too when that very land was in abeyance by repeated representations of one branch of the local Legislature, as well as by the remonstrances of a large majority of the country,—but that very Clergy are made ecclesiastical lords over the entire community!

"We need say no more. The abused confidence, the invaded rights, the wounded feelings and disappointed hopes of the great majority of a loyal Province, may tell the rest. The erection of a Clergy into an establishment, with legal prerogatives over the entire population, in a country which has a constitutional Legislature of its own, and contrary to the successive appeals of the representative branch of that Legislature, is a proceeding unprecedented in the history of nations. Surely this cannot be the reward which it is intended to bestow upon Upper Canada for the integrity and devotedness of its loyalty to the British Crown. Is a fraction of the population to be elevated, and all the rest, of every class, to be proportionably proscribed and degraded? We cannot conceive it; and we venture to add, the country will not quietly abide it." —*Christian Guardian*, August 22.

In the proclamation issued by Sir George Arthur, Lieutenant-Governor of Upper Canada, equitable wishes on this subject are expressed. We must, however, remember that they are to be regarded merely as declarations of his own views, not as pledges of the course which will be pursued by his superiors. These are his words:

"Nor can I let pass this opportunity of earnestly cautioning you against the hasty adoption of opinions injurious to your confidence in the sincere intentions of the Government on the all-important subject of religious instruction. While I am most anxious to secure to you and your children this inestimable blessing, it is not my wish to see a dominant Church established over you, or the members of one religious community either rendered subject to the spiritual jurisdiction, or called upon to contribute to the temporal support, of another. And I trust that any misapprehension on this subject will be removed, when I declare to you my conviction that no such result can or will flow from any measure of Church ap-

propriation which has been hitherto made, and still less from the course of policy which it is my intention to recommend in this matter."

SPIRITUAL WANTS.

A public meeting of the friends of the Baptist Canadian Missionary Society was held in London, Dec. 5th, the Rev. Dr. Cox in the chair, when animated addresses were delivered by Dr. Murch, Messrs. Angus, Overbury, Green, E. and J. Davis, and Aldis, the latter of whom has accepted the office of Secretary. On that occasion the Rev. F. W. Miles, from New Brunswick, the Theological Tutor of the Institution there, on whose behalf he has been sent to this country, urged the claims of the North American Colonies, and observed that the views entertained of them in England were in many respects erroneous. He said, that their importance was by no means sufficiently estimated. Some appeared to imagine that the whole country was a small, cold, barren, uncultivated region, overspread with dense forests and covered with perpetual snow, inhabited by men of an altogether inferior race to themselves. The extent of the country, however, was immense. It was divided into six colonies, called Upper and Lower Canada, Newfoundland, New Brunswick, Nova Scotia, and Prince Edward's Island, each of which contained, with the exception of the last, an area of square miles nearly equal to the whole of England. The inhabitants were most of them the descendants of half-pay officers, and emigrants, so that in fact they were a party of themselves. Of the natural advantages of the country it was scarcely possible to speak in too exalted terms; but when they contemplated the intellectual and spiritual condition of its inhabitants, they were struck with the melancholy contrast. In almost all of the colonies there were grammar schools, and colleges supported by public funds, but they were exclusively under the direction and patronage of highly bigotted Episcopalians. Their whole effort was to keep a closely barred door against all denominations, and to confine within the contracted pale of their communion the benefits they were able to afford. There were also parish schools, but the greater number of the teachers were Roman Catholic Irishmen. There were, however, from 12,000 to 13,000 followers of Christ in those colonies—but there were hundreds of thousands perishing for lack of knowledge, who had never seen a Bible, and never had an opportunity of hearing a sermon. There were also hundreds of thousands who attended the ministrations of those who arrogantly styled themselves the successors of the apostles, but who nevertheless preached a gospel as diametri-

cally opposed to the gospel of Christ as light to darkness. Could they allow them to go on and perish, and employ no effort to save them? They might—but if they did, the blood of those immortal beings would be required at their hands."

INDIA.

PUBLICATIONS FOR THE NATIVES.

We have been favoured by our respected friends of the Baptist Mission Press, with copies of three new works in the native languages. The one is a life of Daniel, in Bengali, accompanied by an English version on the opposite page. The translation is by the Rev. W. Morton. It is in such style and idiom, as, it is hoped, will render it popular with all classes, and, yet not be beneath the perusal of the erudite. It is printed under the patronage of the American Sunday School Union, and reflects equal credit on their liberality, and on the diligence and ability of the translator. We think the subject is happily chosen, as there are many points in the history of Daniel which must have peculiar interest for orient youth. May they imitate his holy and decided example.

Another is a Romanized edition of the Rev. A. Bowley's Hindustani translation of the Pilgrim's Progress, with several beautifully executed engravings, sent out by the English Tract Society, for the purpose of illustrating similar translations of the entrancing vision of good John Bunyan. The volume is altogether the most compact, elegant, and cheap thing of the kind we have yet seen in a native language. It reflects the highest credit on our friends, the printers; and, as they have printed it at their own risk, we hope the sale will be such as to induce them to follow it up by other works equally adapted, both from their substance and price, to be available and useful to the native community. The third is a translation of Bunyan into the Oriya language, by the Rev. A. Sutton. It is in a clear type, compact form, and, we understand, simply and faithfully rendered. It is pleasing to reflect on the fact, that we have this deservedly popular book translated into three of the principal languages of Northern India.—*Calcutta Christian Observer.*

The following useful little tracts have been reprinted by the Baptist Mission Press. "*The Unity of the Church, a tract for the times,*" an excellent little treatise on the importance of Christian unity: we strongly recommend it to our friends in the Mufassal. "*The Church Member's Guide.*" This is a book of extracts made some years ago from Mr. James's larger work, by the

Rev. James Hill; it embraces the duties of Church members to their pastor, fellow-members, and the world. A copy of it may with advantage be put into the hands of every Christian. It is proposed to reprint, "*Counsels to a Newly-wedded pair*," by Dr. Morison, of Chelsea, a little work which has had a very extensive and useful circulation in England, and America. The subject may excite a smile, but we suspect oft is the time when those wishing well to newly-married people, would wish some proper little treatise to put into their hands, which might be read in the calmer moments of domestic life; and this especially in a country where the gordian knot is so frequently tied without that mature reflection which generally ushers persons into the consubial state in our own country. We hope our ministerial brethren will forward indents for the work in order that they may have it at hand to present their friends on the occasion of their nuptials. The printers have studied elegance and economy in the getting up of the work.—*Calcutta Christian Observer*.

JAMAICA.

THE HOUSE OF ASSEMBLY.

The House of Assembly of Jamaica met on the 30th of October, when a speech was delivered by Sir Lionel Smith, of which the following sentences constitute a prominent part. "The most important event in the annals of Colonial history has taken place since I last had the pleasure of meeting the Legislature of this island, and I am happy in being able to declare that the conduct of the labouring population, who were then the objects of your liberal and enlightened policy, entitles them to the highest praise, and amply proves how well they have deserved the boon of freedom. It was not to be expected that the total extinction of the apprenticeship laws would be followed by an instantaneous return to labour; but feeling as I do, the deepest interest in the successful result of the great measure now in progress, I sincerely congratulate you, and the country at large, on the improvement which is daily taking place by the resumption of industrious habits, and I trust there is every prospect of agricultural prosperity. Many important subjects consequent upon the altered condition of society, will, I hope, receive your early and serious attention."

The aspect of affairs, thus officially announced, is more gratifying to us that it appears to have been to the persons constituting the House of Assembly. On the 3rd of November the Governor found it necessary to dissolve that body, which had refused to discharge its legislative duties, on

account of the alleged violation of its rights by recent enactments of the British Parliament. The Council had been unanimous in the support of the Governor; and it is stated in the despatches which brought this intelligence, that tranquillity prevailed throughout the island. Writs had been issued for an election of members, returnable on the 17th of December.

Medical Practitioners are, it appears, greatly needed in Jamaica. Mr. Knibb has stated publicly, that men of religious character, combined with professional talents, would meet with encouragement, and be extensively useful.

FRANCE.

ROMAN CATHOLIC INFLUENCE.

The Minister of Public Instruction has just issued an invitation to the Archbishops and Bishops to visit as frequently as they can the royal and other colleges of the kingdom, and to transmit to him their observations; he has further authorized them to grant special holidays on these occasions. What ought we to say respecting this measure, which we fear threatens a restoration of the disastrous influence of the Roman Catholic clergy over public instruction, and which has obtained the warm approbation of the ultramontane journals, excepting that they complain of the necessity imposed upon the bishops of rendering an account of their visits to the minister? It has forcibly reminded us of the moral of a well-known fable:

"Let him get one foot within your door,
You will speedily find he has put in four."

But we abstain; and will only direct our pastors to the circular of the Minister to sanction them in claiming the right of visiting freely the Protestant students in all the colleges where they are to be found. This right cannot be misunderstood.—*Archives du Christianisme*, Nov. 10, 1838.

RELIGIOUS NEWSPAPER.

M. A. Bost, an evangelical minister at Geneva, has announced a Political, Literary, and Religious Journal, entitled *L'Espérance*, to be published weekly in the French language. The principles upon which it is to be conducted, according to an extended prospectus, are such as deserve the support of enlightened Christians in other countries. We shall be glad to find that the enterprise is successful, and have no doubt that any of our friends who read the French language would derive pleasure from its perusal, while they would promote the best interests of the Continent by encouraging its sale. It is to

be published at the commencement of this month at Geneva, but it is intended to remove it after a few months to Paris. The price for France and Switzerland is to be fifteen francs per annum, for other countries eighteen francs. Communications respecting it may be made to Messrs. A. Bost, Geneva; M. Marzials, Lille; or Risler, bookseller, Paris.

MISCELLANEA.

PERSECUTION IN WALES.

The following series of Resolutions adopted by the Board of Baptist Ministers residing in the cities of London and Westminster, at a meeting convened on the 11th ultimo, deserves the notice of our readers. We take the liberty of directing their attention especially to the third.

"Whereas the REVEREND EBENEZER MORRIS, Vicar of Llanely, in the county of Carmarthen, has cited before the Ecclesiastical Court of the diocese of St. David's, Mr. JOHN JAMES, lately a Churchwarden of the said parish 'for that he, the said John James, had, during the time of his said office of Churchwarden, absented himself from the church of the said parish on divers Sundays.'

"And whereas a demand has been made upon the said John James for a sum of nearly twenty pounds, as costs in the said suit, for refusing to pay which, he has been dragged from his home and afflicted family, and incarcerated in the common jail of the county of Carmarthen,

"Resolved:

"1. That in the opinion of this Board, the conduct of the Reverend Ebenezer Morris is an atrocious violation both of the sacred rights of conscience, and of the obligation of Christian charity; and that it is destitute of any plea, either of necessity or usage.

"That such conduct on the part of a benefited clergyman of the Church of England is adapted to awaken the indignation, not only of the whole Dissenting community, but of all just and honourable men.

"That the Ecclesiastical Courts are thus anew exhibited as an instrument in the hands of the clergy of arbitrary and cruel oppression; and that a regard to the just liberties of Englishmen require that these useless, unconstitutional, and vexatious Courts, should be for ever extinguished.

"That the Board highly applaud and honour the firmness and consistency of Mr. James, in suffering himself to be dragged to prison, rather than pay the costs of this unrighteous suit; and that they truly sympathise with him and his afflicted family, under this severe wrong.

"2. That the still more recent case of Mr.

Jones, Churchwarden of Llanon, who for a similar imputed offence, has in like manner been prosecuted by the same Rev. Ebenezer Morris, gives aggravated force to all the sentiments expressed in the foregoing resolution.

"3. That in the opinion of this Board it is exceedingly undesirable, and tending to uphold the unscriptural system of Established Churches, for Dissenters, under any circumstances whatever, to accept the office of Churchwarden.

"4. That all the circumstances of these cases concur, with a variety of other considerations, deeply to impress the Board with the utter incompatibility of a State Church with the civil freedom and religious equality which are the inherent right of every human being; and that it is therefore the imperative duty of every Protestant Dissenter to seek by all constitutional and Christian means, the speedy severance of the Established Church from the present degrading and unholy alliance with the State.

"5. That these Resolutions be printed in the "Patriot," "Morning Chronicle," and "Christian Advocate," newspapers.

F. A. COX, D.D., LL.D., Chairman,
W. H. MURCH, D.D., Secretary.

London, Dec. 12, 1838.

Resolutions of a similar character have been passed and advertized by the Committee of the Baptist Union.

We learn from *The Patriot* that Mr. James is no longer in jail, the costs of the prosecution having been discharged by his friends; and that a large body of respectable farmers, all mounted, escorted him from the jail to the place of his residence, a distance of sixteen miles. But the Reverend Apostolic Successor was still displaying unabated zeal. Notice had been given by this energetic vicar to the present Dissenting churchwarden of Llanely, to attend the parish church regularly, *or fail at his peril!* It is sad that the rights of man should be thus violated; it is grievous that their wives and children should be exposed in consequence to undeserved sufferings; but, in our view, the most affecting consideration is, that these things should be done in the name of Jesus Christ!

THE LONDON POST-OFFICE.

We are glad to learn that a memorial, signed by all the principal Bankers of the metropolis, has been presented to the Lords of the Treasury, praying that the proposed alterations, having for their object the opening of the London Post-office on the Sabbath, may not be carried into effect, and that meetings of several public bodies have been held, deprecating the innovation. The

memorialists state that "the quiet and domestic comfort which they, their clerks and dependents, have hitherto derived from the rest of Sunday, has been mainly secured to them by the total cessation of business at the London Post-office on that day;" they "deprecate even such an alteration as the transmitting of letters through London on that day; because they are convinced that, if such a step were to be taken, the result would be, in the first instance; the receiving and delivering of letters at the head offices for such as might send or call for them; and ultimately the opening of the Post-office on that day for every other purpose;" and they pray, "that the cessation from business which has hitherto existed in the London Post-office on Sundays, may continue to be observed." An official announcement has subsequently been made, that the Lords of the Treasury have always felt a strong objection to any London delivery of letters on Sunday, and are happy to find that their opinion on this point is entirely in concurrence with the great body of the mercantile community. Should it, however, be obtruded on the legislature by any party, and it was with a parliamentary Committee that the project originated, we hope that all who appreciate the civil blessings of the Sabbath, to say nothing of its religious obligation, will arouse themselves immediately, and prevent the adoption of a scheme which would be productive of disastrous effects to the moral interests of thousands in the metropolis, and myriads in the provinces.

THE SELECTION OF HYMNS.

THE following extract of a letter from the Rev. E. Clarke, of Truro, to the Trustees of the Selection of Hymns for the use of the Baptist denomination, occasioned by his receipt of a copy of the Hymn-book, which they had voted to each of the ministers who had answered their letter of 1837, relates to a subject of so much importance to the churches, that the writer, it is hoped, will excuse its publication:—

"I duly received, per parcel from Mr. Wightman this month, the present which you so handsomely voted to the ministers who had complied with your circular of January, 1837. When I performed that trifling service, I had no idea of such a reward. Accept my best thanks for it. I am pleased to see that out of 64 hymns I had suggested, there are, I believe, 33 incorporated with your additions. I fully appreciate the difficulties of the revising Committee, but really think they have done well. The arrangement and indexes are greatly improved, especially the latter; and I should think the most fastidious must be pleased. The increase of sale will be your

best reward; and here, I trust, you will enjoy ample satisfaction. The book has been introduced recently into our congregation; and I shall feel much pleasure in promoting its circulation. Please to excuse this scrawl, written from a sick bed; and accept my best wishes and prayers for the success of all your individual and united endeavours to enlarge the kingdom of our beloved Redeemer. May we work while it is called to-day! The night of sickness has long been upon me, in which I have not been able to work; but I have found him faithful who has promised."

BIRTH-DAY LINES BY MR. HONE.

To those who remember the occurrences which first directed national attention to Mr. Hone, and the tendency of those occurrences to fix every prejudice against Christianity indelibly on his heart, the perusal of the following verses must afford pleasure, while they also furnish matter for grateful adoration to Him who showed forth all long-suffering to one in ancient times, for a pattern to them who should afterwards believe on him to life everlasting. We are informed that they were written in a blank leaf of his pocket Bible, before breakfast, on the 3rd of June, 1834, his 46th birth-day, and were presented subsequently to a gentleman well known to the public, by whom they have been preserved:—

The proudest heart that ever beat
Hath been subdued, in me;
The wildest will that ever rose,
To scorn thy cause, and aid thy foes,
Is quelled, my God, by thee.

Thy will, and not my will, be done;
My heart be ever thine;
Confessing thee, the mighty Word,
I hail thee Christ, my God, my Lord,
And make thy name my sign.

WILLIAM HONE.

RECENT DEATHS.

MISS MARIA WELLS.

One of the claims of our Magazine to support, recently referred to, is that which arises from its character, as "A repository for the preservation of biographical accounts which may afford salutary encouragements and admonitions." As years roll on, its volumes become in this view peculiarly interesting; and many of their readers, I doubt not, like myself, find occasionally a mournful pleasure in holding, by their aid, a sort of communion with departed saints. I shall be happy in being allowed to contribute to this repository a short memoir of a beloved friend, highly esteemed in her immediate circle, and known to many readers of the Baptist Magazine elsewhere.

Its preservation will be gratifying to them, and it is hoped may be profitable to others.

In the volume of this work for 1829, will be found an interesting record of Miss Mary Wells, eldest daughter of one of the deacons of the Baptist Church, St. Albans. Her venerable father, who has been for more than sixty years a member of this church, has now been called to resign his youngest daughter, the subject of this memoir. This valued friend, *Maria Wells*, was born in the year 1808, and during a childhood of great feebleness and delicacy, was "trained in the way she should go," and "nurtured in the admonition of the Lord." Parental example and domestic piety had a happy influence in moulding her character, and in leading her early, and almost imperceptibly, into the paths of godliness. Set right at the entrance of her way, she did not in after life "depart from it." The following sketch of her early religious history, occurs in a letter written by her in the year 1832.

"The earliest religious remembrance that occurs to me is, a vague notion of the efficacy of prayer, by which, however, I merely understood the utterance of petitions; for as I did not see the evil of sin, and refused to acknowledge my desert of eternal punishment, I had no intense desire after salvation; and when some open act of disobedience compelled me to conclude that God regarded me with displeasure, the use of supplications, which I supposed must come from the heart, because they were offered in my own words, quieted my conscience. But, though at the age of ten years, I was placing my hopes of heaven upon such forms, I had many pleasing and affecting moments in thinking of God as a Father, and of his providential goodness.

"It must be attributed to the agreeable manner in which religion was introduced to me by my parents, that my natural enmity to it was not manifested: and, yet, sometimes I felt my education to be an oppressive restraint, and when freed from it by departure from home, it soon became evident how little my heart had been engaged in holy duties. My leisure hours were occupied by some vain book, or my thoughts by some more foolish imagination. Not that I entirely neglected the Scriptures, but I read them without interest, and my prayers were altogether heartless. Such were my prevailing dispositions, when my return home brought me under your instructions; at first with careless inattention, which was partly removed by some discourses, intended to show the value of religion in its aspect on the path of life, as well as the end. In this light I had seldom, ever, viewed it, and by subsequent remarks on its nature, I found I did not pos-

sess it! But I was encouraged to seek it, and shown the way. At the same time a self-justifying spirit prevented my falling humbly at the foot of the cross. The plan of salvation was to me a "rock of offence," so greatly was my "foolish heart darkened." But those doctrines of revelation, once so revolting, are now my delight. I have thirsted for salvation; and nothing but the "living waters" could have satisfied in any degree desires so intense as those which have arisen in my heart. I have never felt such deep convictions of sin as many others have, but I see enough of its evil exceedingly to deplore its existence, and highly to prize the great atonement made for it. With a firm belief in this truth of Scripture, I depend upon it as the only foundation of a sinner's hope."

This extract, furnishing a pleasing example of the mental discrimination, and accurate expression for which she was remarkable, may serve to show how evangelical, how intelligent, and how satisfactory were her religious views and feelings at the commencement of her religious course. During its progress, the deepening of such principles and experience, and the manifest increase of spiritual and devout affections, marked her growth "in grace, and in the knowledge of the Lord and Saviour, Jesus Christ." In the year before mentioned (1832), she was baptized and united with the church under my care. Letters and papers, written at this time, illustrate the seriousness and diffidence with which she entered upon a public Christian profession. This, however, she was enabled steadfastly to maintain, and honourably to adorn.

Various private memoranda found since her decease, and extending through several years, contain many interesting details of the vicissitudes of Christian experience. She had her trials—some of them peculiarly heavy, her conflicts were many and severe—but her "conversation was in heaven;" there, evidently, was her "treasure," and there, her "heart." Long extracts from these papers cannot, of course, be intruded on these pages, but a few quotations from the latest of them may be allowed, which, while they gratify the pious reader, will also show, that she was not unprepared for the event which so unexpectedly occurred, nor unmeet "for the inheritance of the saints in light."

"Feb. 4, 1838." She writes: "My spirit is refreshed by hearing of sinners converted to God. Then I am tempted to spiritual pride. How painful to find that sin is so mixed with our best feelings!"

"Feb. 17. It rejoices my heart to believe that so many whom I love will be with me for ever in heaven. To think with some degree of confidence that I shall

really be there myself, imparts such peace, and hope, and joy, that I wonder I could ever have been so rivetted to earthly objects."

"28. Have been unwell; but not distressingly anxious as to the result. It sometimes appears delightful to me to anticipate a near and sudden exit from this world,—yet gloomy fears are seldom distant. Shall I really see the Saviour face to face, and be regarded with approbation? It seems too good for truth, and yet there is no alternative between this and endless misery. May I so live as to meet death with joy!"

"April 22. I would hope, by the Spirit's influence, my affections have been rising to things above; and I have thought of the vision of Jesus with peculiar delight: yet my soul is humbled to think how unworthy I am to enjoy his blissful presence. While feeling a deep sorrow for sin, I cannot doubt his forgiveness. O that abundant free grace may excite much love, fervent gratitude, unreserved consecration, and unhesitating obedience. I earnestly desire a continuous growth in grace, to be more spiritually minded, and more actively employed in doing good."

Her death was sudden. She had not, indeed, been perfectly well for several months, but the illness which issued in her death, was of but few days' continuance. During this time, the paroxysms of pain, and the modes of treatment necessary, rendered it impossible to hold much converse with her on religious subjects. But enough transpired to show that she was perfectly aware of the probable result, and that she was not taken by surprise. She was calm, and self-possessed; gave particular and minute directions respecting various matters pertaining to her affairs, and evinced the deepest solicitude to comfort her beloved sister, and revered parent. "I die," said she, "but God shall be with you." "My God shall supply all your need, according to his riches in glory by Christ Jesus."

On the night of Wednesday, Aug. 15, I was summoned to her dying bed. It was then too evident that death had made considerable progress in his fatal work. But though sunk and suffering, she was perfectly sensible and composed. She expressed regret that her circumstances had prevented an earlier interview, and in answer to inquiries, said, "She had some dread of death, *physically* considered, but not in any other view;" quoting as expressive of her feelings the words of Paul, "I know whom I have believed," &c., and adding, "This was the last text from which I heard Mr. L—preach (alluding to a dear friend who sometimes kindly officiates for me); and I wish you to tell him how much pleasure and profit I have derived from the recollection of his discourse, since this affliction commenced." She requested me to pray with her, saying, "I have no superstitious dependence upon the prayers of others, in a dying hour, but it would be refreshing to me to hear you pray once more." We prayed, as well as such an affecting scene (sadly similar, alas! to one recently realized in my own family) would allow, and I retired. After a short interval, I returned to her bed side, but she was scarcely conscious when addressed. Life gradually ebbed away; and early on Thursday morning she "slept in Jesus."

She was interred in the burial ground of the sanctuary which in life she had loved; and on the succeeding sabbath her death was improved in a sermon by her pastor, from Job i. 21: "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." May we all—the relatives, the writer, the readers,—learn like the exemplary patriarch, to consider all our comforts as the gifts of God, to connect all our afflictions and bereavements with the providence of God, and to glorify God alike in comforts and in crosses!

WILLIAM UPTON.

St. Alban's, Dec. 3, 1838.

CORRESPONDENCE.

ON THE STATE OF THE BAPTIST CHURCHES
IN JAMAICA.

To the Editor of the Baptist Magazine.

Dear Sir,

I have been several times informed during the past month, that the Baptist Missionary Society has been injured, by the representations of the Rev. Mr. Panton, a Jamaica clergyman of the established church. Mr. Panton has been travelling through this country: and in his public addresses on

behalf of the Scotch Missionary Society, has been charging the Baptist Missionaries with having adopted a plan which is injurious; with also having in their churches persons who are not fit for church-membership; and with employing persons in the service of God, who ought not to be employed.

I am sorry to have any cause to write a word against Mr. Panton's testimony, because we have been on friendly terms in Jamaica. But that friendship which pre-

vents the free utterance of important truth, is not real friendship; it is not worthy of the name; nor is it consonant with superior love to the cause of the Saviour.

Mr. Panton is not the first who has brought these charges against the missionaries. They have been made by irreligious slave-owners, and overseers, for a number of years; and they have very often been answered; sometimes in the *Missionary Herald*; sometimes in the newspapers of Jamaica; and they were so particularly in a pamphlet which the missionaries published just after the insurrection. Why are not these answers noticed by those who continue to reiterate the charges?

The injurious plan of which much has been said, is that of giving small tickets to the members, and inquirers of the churches. They are given by the Wesleyans, by most of the Baptists, and by some of the *Scotch Missionaries* too, to the members of churches, because something of the kind is considered necessary to avoid mistakes at the ordinance of the Lord's Supper. The Scotch, and some of the Baptist Missionaries have been in the habit of giving these tickets the week before the ordinance, and of receiving them back on the plate, at the time of making the collection for the poor. Others of the Baptist, and I believe all the Wesleyan Missionaries have allowed the members to retain the tickets. The inquirers are by these tickets more easily recognized as persons who are professedly seeking the Lord. But both members and inquirers are, at most of the Baptist mission stations, seen, and if possible, converted with individually, by the missionary, once a quarter.

This is the plan. The evil with which it is charged, is, that some of the people regard the possession of these tickets as a title, and a passport to heaven; and that therefore the missionaries who allow the tickets to be kept encourage this dangerous superstition.

That Mr. Panton has heard of instances where the possessors of tickets have so regarded them, I have no doubt. But if they are not too few to be made the ground of a general charge, or too weakly authenticated to be relied on, it would surely be better to publish them, giving dates, and places, and names. The way of salvation by faith in the Lord Jesus Christ, is that which the missionaries and leaders speak of at all times: cautions suited to the dangers of the people are constantly given; and those who receive the tickets are distinctly told why they have them. Still every system is liable to abuse. Union with a church is made the foundation of hope by some persons, in this country, even among dissenters. In the Established church, this evil is a distinctive feature. But that men who show much anxiety to know the truth, who travel

many miles to hear it, who have it spoken to them with much plainness, and who meet every week with the most intelligent and pious of their religious friends to obtain instruction by familiar conversation, should so utterly and habitually depart from the great truth which is always before them, as to depend on a ticket instead of the Redeemer's death for salvation, is scarcely possible. I never met with such a member of a Baptist Missionary's church in the West Indies; and think that light cannot be thus productive of darkness, or truth of error. The fact, no doubt, is, that those who have appeared to place reliance on the tickets, are persons, who once professed to serve God, and who, after giving up that profession, have clung to the shadow of their past union with the church for obtaining comfort. Such individuals are to be found in the neighbourhood of every section of the church.

The charge that the missionaries have persons in their churches who should not be in, is probably true to a certain extent. In churches that have thousands of members, it is not merely likely that some hypocrites, and some self-deceivers will obtain admission, but certain: Judas and Simon Magus had places in the earliest church. But it is not correct that the Baptist churches in the West Indies have in them a greater proportion of unholiness than the dissenting churches in England. There is not a greater proportion of exclusions. On this point, let any one compare the Annual Report of the Mission stations with that of the Union. There have been instances of Baptist ministers in this country having an opportunity of judging, and thinking that the missionaries kept candidates for membership out of the church too long. I know that while the missionaries are exercising caution, there is much conscientious fear lest they should sin against God, by continuing to reject those whom they cannot help believing he has received. Exercising this caution on one hand, and this fear on the other, I have almost always kept back many more than have been proposed for admission. And yet, there are as great facilities for forming a correct opinion respecting a person's conversion, in the West Indies, as in England. There is a profession of repentance and faith in Christ, so made as to produce a conviction of sincerity: and when a person is proposed for membership, there is in readiness, the testimony of some in the church, to the candidate's general excellence of conduct. Then, after admission, the members are not immediately left to themselves, as I think is too much the case in England. They are encouraged, and watched over, and prayed for in the class-meetings; and the new energies of the convert are employed and directed for obtaining further success.

As every church is divided into a number of these classes; and as the class-leaders are the most devoted persons in the church, and have frequent opportunities of seeing the missionary, it is much more probable that if sin is committed, he will be made acquainted with it, than that a minister would be in this country. Certainly a missionary must know his own church better than Mr. Panton can. And I may add that the missionaries have no motive for wishing unconverted persons in fellowship with them. The union, when tolerated in a church, is by all of them deemed sinful; and troublesome as well as sinful.

The employment of leaders was in the first instance an arrangement of necessity; afterwards, of choice. When a number of persons came from a distant estate, it was found necessary to ask the most pious and intelligent of them, to watch over the rest. When this plan had been proved by years of trial to be eminently conducive, through God's blessing, to the prosperity of the church, it was chosen by almost all the missionaries, as an important part of the system of management, in every place. And if there is one plan now considered more useful than all others, it is this of having leaders and classes. The instructions of the missionary are repeated by the leader, and in a familiar style explained and enforced. Young Christians are strengthened. The tempted are warned. Labours of usefulness are multiplied and diffused: and in these classes a spirit of prayer is promoted. Every person who is acquainted with the religious state of the West Indies knows however, that there are many Baptists, having leaders and preachers who have no connexion with the missionaries; and that some of them have been reported exceedingly immoral. Their predecessors were found there by the first Baptist Missionaries. But to impute the practices of these people, directly or indirectly, to the plans of the missionaries, is not either charitable or correct. It is true that in a missionary's church, the leaders have much more influence than ordinary members, because they are much more useful; usefulness and influence always go together. And that these leaders may be more mischievous than other persons, is also true: exaltation always brings an increase of power for evil as well as for good. But the missionary sees more of these leaders, and hears more of them, than of any others in the church. He has also quarterly interviews with the members and inquirers, who meet their leader once or twice every week: and many of these leaders have much of each other's company, so that it may be safely said, if there is in any one of them any serious evil of doctrine or practice, the missionary is very likely to hear of it. It is

certainly possible for iniquity to be concealed in a leader there, as it is possible in a deacon or a local preacher here; but I believe not more likely. Yet if any Christian of any denomination is acquainted with a leader of one of the churches in the West Indies, who is dishonouring his profession, and concealing his sin, it is surely a duty to inform the missionary. Is there one who would not be thankful for such an act of brotherly kindness? Not one. The missionaries do not profess to be perfect, or to have perfect churches. They are at all times ready to admit, that like all other ministers, they are sometimes deceived, by men who visit them with an appearance of piety. They do not profess, either, to have the best plans that can be devised: though, for securing increase and purity to a church, their plans have been practically shown, through the blessing of God, to be far superior to the quiet and almost sleeping system of the church in this country. But defamation is not the right instrument for improving them. To generalize a single evil, and then spread it over a whole colony of churches, is not scriptural. It is not the right way to serve God. Cannot one useful society be assisted without reproaching another? Can the Scotch missionaries be exalted only at the expense of the Baptists? I have been well acquainted with some of the Scotch missionaries while abroad; but will not hastily imitate the example which is set me of speaking evil of them, for the sake of praising my more intimate brethren. But any one may say, that the Baptist missionaries in the West Indies, have a right now to be considered at least as conscientious as other missionaries. Through God's grace, they have been more useful; and their success, which God has given, may be fairly placed in favour of the missionaries being men of good judgment, in opposition to any person's opinion, that they are not. "By their fruits ye shall know them," is the scripture rule.

I sincerely wish that those who through prejudice, or envy, or mistake, have been overcome by temptation to malign the Baptist Missionaries, may, themselves, have much grace to abound in such work as will abide the trial of the last day; and remain,
 dear Sir, Yours very sincerely,
 J. BURTON.

ANSWER TO INQUIRER, AND OBSERVATIONS
 ON ROMANISM.

To the Editor of the Baptist Magazine.

DEAR SIR, I beg to inform "an Inquirer" that the saying he refers to ("see how these Christians love one another") is taken from Tertullian's Apology, sect. 59, which work was written, I believe, about A. D. 198.

Milner thus translates the paragraph in which the sentence is found:—"Every one pays something into the public chest once a month, or when he pleases, and according to his ability and inclination, for there is no compulsion. These gifts are, as it were, the deposits of piety. Hence we relieve and bury the needy, support orphans and decrepit persons, those who have suffered shipwreck, and those who, for the word of God, are condemned to the mines, or imprisonment. This very charity of ours has caused us to be noticed by some:—'See,' say they, 'how these Christians love one another!'"

I take this opportunity to thank you for the excellent article "on the revival of Romanism," in your number for November. Although I have no wish to be considered an alarmist, I cannot but think that the present aspects of the times in regard to Protestantism are anything but satisfactory, and that Dissenters are not sufficiently awake to their duty on this subject. The ultra-tory views of many who affect the greatest abhorrence of Popery, and the outrageousness of Orangeism, have produced an ill effect among us, deterring us from inquiry and paralyzing our energies. We have been so fearful of playing a false game, that while we have slept the enemy has sown tares. It is high time that we rouse ourselves to action.

Roman Catholics are exerting themselves for the propagation of their heresy with a zeal worthy of a better cause. They are building spacious places of worship, and have revived in this country the exhibition of all the ancient pomp of their ceremonial. The press teems with productions, characterised by plausible reasoning, fascinating eloquence, and great display of learning, in which it is attempted to disprove the tenets of Protestantism, to shake the credit of evidence, the validity of which has been long deemed indisputable, and to reinstate Popery in public favour, as the only authentic form of Christian profession. In the "Dublin Review" (a quarterly publication, issued under the ostensible editorship of Dr. Wiseman, O'Connell, and Michael Quin, the traveller) may be found articles replete with erudition, very elegantly written, and calculated, by the sophisms which distinguish them, to perplex inquirers and entrap the unprepared mind. While by these means the educated and higher classes are attacked, other measures are set on foot, intended to act on the mass of the people. The "Catholic Institute of Great Britain," established last summer, under the presidency of the Earl of Shrewsbury, proposes to employ a portion of its funds "in printing and circulating such publications as, having the previous sanction of a clergyman duly authorised by the Vicar Apostolic of the London District, may be deemed most useful to

obviate calumny, to explain Catholic tenets, and defend the purity and truth of Catholic doctrines, and circulate useful information on these subjects."—It may be further stated, that in the Colonies, in the South Sea Islands, and in British India, very strenuous efforts are now made by Roman Catholics, and in numerous instances, if their own accounts may be believed, with considerable success.

On the other hand, we see in the Church of England, which used to be regarded as the great bulwark of Protestantism, a rapidly increasing party, whose avowed opinions indicate a powerful reaction in favour of Popery. Dr. Pusey and his friends may choose to disclaim their papistical tendencies, but they are too manifest to be mistaken, and Roman Catholic writers betray no unequivocal satisfaction at the anti-protestant movement. A discourse was delivered by Dr. Wiseman last year, before the Catholic Academy at Rome, on "the present state of Protestantism in England," in which he assured his audience that the most enlightened men of Great Britain have renounced their prejudices against Catholicism, and acquired a decided leaning to Romish doctrines; in proof of which he referred to the Oxford Tracts.

Allow me then, dear Sir, to suggest to my brethren in the ministry, and especially to the tutors of our colleges, the great importance of an accurate knowledge of the Popish controversy, in all its connexions and bearings. Setting aside the present position of the Church of England in relation to the Oxford party, it is evident that her sympathies with the Papal Antichrist tend to disqualify her for the coming conflict. *The battle of Protestantism must be fought by Protestant Dissenters.* May they be found well prepared for the contest!

I am, Dear Sir,
Yours truly,
J. M. CRAMP.

St. Peter's, Thanet, Dec. 17, 1838.

THE CELEBRATION OF A MARRIAGE.

To the Editor of the Baptist Magazine.

DEAR SIR—I was recently present at a marriage in a Baptist chapel, with which I was greatly pleased: and it occurred to me, that I might render a service to some of your younger brethren in the ministry, if I were to send you an account of the manner in which it was conducted.

Two young persons in respectable circumstances who were members of the church, and whose parents I understood had long been connected with the same religious community, were on this occasion united in wedlock. Their pastor, who had known them from childhood and baptized them a few years ago, left the vestry soon after

eight o'clock, followed by them and their friends, and took his station in the table-pew, with his back to the pulpit. The table having been previously removed to make an open space, the bride and bridegroom sat down opposite to him, their parents and other relatives being ranged in the same pew, on the right hand and on the left. The whole party appeared to be cheerful and devout; and there were in various parts of the chapel perhaps as many as fifty spectators. The minister began by offering a short prayer, acknowledging the creative and providential goodness of the Father of mercies, thanking him for the arrangements which he has made for the salvation and well-being of sinners, and invoking his presence on the important occasion. He then delivered an affectionate and serious address to the young couple who were sitting before him, on the solemnity of the engagement on which they proposed to enter, expatiating upon its important bearings on all their interests spiritual and temporal; upon its indissolubility except by death; and upon its divine origin as declared and enforced by our Lord when he answered the question put to him respecting divorce by an appeal to the account of the marriage institution in the book of Genesis. Some observations followed on the duties arising from this relationship, reference being made to the language of the apostle on the subject in the fifth chapter of the Epistle to the Ephesians; the idea being insisted on, that by entering on the engagement they took on them all its obligations, and pledged themselves to the performance of its duties, as truly as though each duty were now recited and a distinct promise given of its performance; and especially, that henceforth they would be so entirely one that they could have no separate interest, but what was the interest of the wife would be the interest of the husband, and what was the interest of the husband would be that of the wife.

About ten minutes having been thus occupied, the minister solemnly reminded them that if any reason were known to them why this most important engagement should not be completed, they were bound now to declare it, and relinquish their purpose; but called upon them, if there were not, each to follow him, first the bridegroom, and then the bride, in reciting the words to that effect required by the Act: "I do solemnly declare that I know not of any lawful impediment why I, A. B., may not be joined in Matrimony to C. D." They arose when they did this, and then their pastor taking their right hands united them, inviting each to repeat the formula, "I call upon these persons here present to witness, that I, A. B., do take thee C. D. to be my lawful wedded wife [or husband]. This done, he observed that,

as in our country a married woman is distinguished by a ring, this was a suitable time to invest her with it. The bridegroom then placed it on the finger of the bride, and the minister said, "I do now declare that these persons are lawfully married to each other in the sight of God and according to the laws of our country."

Prayer was now offered for a blessing on the newly married persons, in which the probable vicissitudes of future life were alluded to pertinently. At the close of this exercise the bridal party, with the pastor, and the Registrar, who had been a quiet observer of the scene, retired into the adjoining vestry to inscribe their names in the Official Book, and thus make a permanent record of the interesting transaction. The time spent in the chapel was something less than twenty minutes.

I was forcibly impressed, as were others, with the immense superiority of this mode of contracting marriage over that which is customary in the parish churches. It was not merely in the absence of objectionable expressions that this was perceptible, but especially in the greater solemnity and impressiveness of the scene. The ludicrous associations connected with many phrases occurring in the form for the solemnisation of Matrimony, in the Book of Common Prayer, arising from jocular remarks and anecdotes which obtrude themselves upon the mind, are indeed most inimical to seriousness; but no form, however unobjectionable in itself, can be as impressive as that which comes spontaneously from a heart which is under the influence of kind feeling and sound discretion.

I am, dear Sir,
Your's respectfully,
VIATOR CHRISTIANUS.

EDITORIAL POSTSCRIPT.

It has always appeared to the Editor that "Brief Notices," rendering assistance in the choice of books and giving a general acquaintance with the character and design of the theological works with which the printing offices teem, form a very important feature of a denominational magazine. But he has found it absolutely impossible to give a distinct account of all, or nearly all that are deserving of notice. To say nothing of the time that is requisite to form a just opinion, and write a brief description of each, it would occupy too large a proportion of our columns to the exclusion of other valuable matter. Having laboured in vain during the past year to keep pace with the prolific press, he intends to adopt this year a rather different course. He proposes to append to the Brief Notices, a monthly list of Recent Publications which he has examined and approved. In this

List no works will be mentioned which appear to be entirely unworthy of attention: these, and alas! the number is not small, will either be characterized in the Brief Notices or passed by in silence. But many works whose titles sufficiently indicate the nature of their contents, and which need only an expression of general approbation; single sermons, and pamphlets of which perhaps little more could be said than that they are good in their kind, and deserve the perusal of those who are interested in the subject or the writer, will generally be found among the "*Recent Publications APPROVED.*" The Editor is persuaded that this will be more advantageous to general readers than the course hitherto adopted, and that authors and publishers will greatly prefer the sight of their title pages in the Approved List, to the only alternative, that many of them should be passed by entirely. Henceforward, if a work which the Editor has received by the middle of the month is not in this catalogue, they may suppose either that it is not considered worthy of a place in it, or that it is intended to be the subject of a separate article. It will, of course, be understood that the approbation expressed is only general, and does not imply admiration of every quality of its style, or sanction of every opinion which it may express.

Where much good is effected, opposition is always aroused; and whoever is "doing a great work" may expect to receive an invitation from some friend or other to come down and leave it. It would have been strange indeed if the Baptist Churches in Jamaica, and the men whom God has honoured to form and cherish them, had excited no jealousy and incurred no reproaches. The letter of Mr. Burton, in a previous page, is reasonable, and will be read with interest in many parts of the country. We understand, however, that when, after much difficulty and long delay, Mr. Panton met a few members of our Missionary Committee, he disclaimed any design of injuring the Baptist mission, it being merely his intention to enforce what he deemed the superior claims of the Scottish Society. He had made his statements, not publicly, he added, but merely to a few clergymen in Scotland, not dreaming that they had any connexion with our Mission. We have, however, heard since that as Mr. Panton was passing through a town in the south of England, he was introduced by the clergyman to a very liberal contributor to our funds, who was induced by his statements to repair forthwith to the Baptist minister, and announce his intention to withdraw his subscription to our West Indian Mission. But a few days afterwards this gentleman observed in a printed list of slave owners who

had received compensation out of the grant of twenty millions, the name of the *Rev. Richard Panton!* New light broke in upon him immediately: he revoked his determination, and called on the Baptist pastor to say that he should subscribe as usual.

We are informed that the duration of the pastorate of the Rev. J. Geard, at Hitchin, whose death was noticed in our last, was between fifty-six and fifty seven years; and that the Rev. T. Griffin was not, as stated by our correspondent, co-pastor, with Mr. Geard, but succeeded to the office soon after Mr. Geard resigned it.

The death of Mrs. Penny, the wife of the respected Treasurer of this Magazine, will be noticed more at length in our next number.

In our next, will appear an account of the half-yearly distribution of profits, which has just taken place.

DR. CAREY AND HIS PUNDIT.

It ought not to be necessary to give information to any English Baptist of the claims of that excellent man whose portrait adorns our present number, to the affectionate remembrance of the Christian world. But, lest any of our readers should be unacquainted with the history of Dr. Carey, we will state that he was born at Paulerspury, in Northamptonshire, on the 17th of August, 1761, and that, though brought up to the trade of a shoemaker, he evinced an extraordinary appetite for knowledge, and became pastor, first of the church at Moulton, and subsequently of that at Leicester. With him, and a few others of kindred spirit, the Baptist Missionary Society originated, under whose auspices he went in 1793, with Mr. Thomas, to make known the gospel to the benighted myriads of India. There he engaged in many useful labours, but became especially distinguished as a translator of the oracles of God. With the assistance of learned natives, he completed translations of the whole Scriptures, in the Sanscrit, the Bengali, the Hindee, the Mahratta, and the Orissa languages, and of the New Testament in many others. He rested from his labours on the 9th of June, 1834. For further particulars we refer to the Memoir, compiled principally from his Letters and Journals, which was published soon after his death, by his nephew, the Rev. Eustace Carey. The Pundit, or native teacher of languages, whose portrait is included with that of his friend and employer in our engraving, was the head Pundit in the College of Fort William, in which Dr. Carey was a Professor. He continued associated with him in useful literary occupations till they were separated by death. His name was Mrityunjaya Vidyalankara.

MISSIONARY HERALD.

CCXLI.

JANUARY, 1830.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

EAST INDIES.

AGRA.

We have great pleasure in stating that, on the recommendation of our missionaries in India, the Committee have received, as one of the additional missionaries for that extensive field, the Rev. Richd. Williams, who has formed a small church at Agra, and is labouring there with much zeal and devotedness. Mr. Williams was brought under the notice of the Committee some years ago by Mr. Leslie, of Monghyr, and farther inquiries and information have fully satisfied them as to the propriety of the step they have now taken.

Agra is about a thousand miles from Calcutta, a city of great importance, and very populous. It is the capital of that extensive district which last year was visited by the dreadful famine, in consequence of which, no less than 80,000 poor famishing creatures were congregated within its walls at one time, to receive the scanty relief furnished by the Government, and the contributions of individual charity. The extreme pressure of that awful visitation has been, in some measure, mitigated. May it prove to have prepared many to receive, with humble gratitude, the bread which came down from heaven!

LUKHYANTIPORE AND KHARI.

Mr. De Monte's Journal.

The following is an account of my labours among the Christians of Khari and Lukhyantipore. To begin with the first station, I observe that on Sundays, besides the morning and afternoon services, I have

had an intermediate service on every Sabbath day. My congregations varied, both in the morning and afternoon, from fifty to sixty-four, and evidently heard the word of God with seriousness and attention. The intermediate meeting consists of church members, and candidates for baptism, when the former are interrogated as to the state of their minds, and admonished, instructed, or encouraged, as their circumstances require; and the latter are examined as to their fitness for joining the church. As some of them are fit subjects of baptism, I think the number of church members will be augmented as soon as a person is sent thither to baptize them; for they have been for years as candidates, and their baptism is deferred on account of some ordained missionaries not being able to go to them. Some hopes, also, are entertained of the three excommunicated persons being restored to the church communion very soon, from their evident signs of repentance. We have three week-day services here, Friday, at Khari, Tuesday, at Bannáábád, and Wednesday, at Madpur; and on these occasions both men and women, to the number of five to twenty, are taught, by catechetical exercises, the principles of the Christian religion. I hope some of them are now endeavouring to improve their characters. In general, they attend on the means of grace regularly, which leads me to hope that, under the divine blessing, their minds will be enlightened, and they will be enabled to follow the Lord fully. The number of persons removed by death are few, two men, and three women. One of the men, Doorgaram Makal, was a member of the church for the last three years, and died in the Lord. And we have a good hope of one of the women, too; for though she was not in the church, yet she led a good life, and was a candidate for baptism. In regard to the rest of them, truth compels me to state, that very little hopes are entertained of them. During the last year, only two Hindus have joined the Christian population here, and, deducting the two

from the five deceased persons, we have a decrease of three people in this station. It is the Lord; let him do what seemeth good. Ere long he will remember our low state, and bless us with prosperity in this place, also. We have here, now, altogether, two hundred and eight persons, including men, women, and children; consisting of a hundred and eighty catechumens, twenty-five church members, and three who have been excommunicated. From among the catechumens, six persons have offered themselves as candidates for baptism.

We now turn to our Lukhyantipur station, and here, I hope, we shall find much reason to bless the Lord. We have in this station not less than three hundred and ninety-five persons, consisting of men, women, and children; of these thirty-eight are church members, three who have been excommunicated, and three hundred and fifty-four catechumens. From among these catechumens seventy persons have offered themselves as candidates for baptism. I am happy to inform you that the work of God is prospering here, even beyond our most sanguine expectations; not so much in regard to the number of persons added to the Christian population, but particularly as it respects their growth in grace. That our people are ameliorating in their moral character, and are exceedingly desirous of gaining divine knowledge, is apparent to all their neighbours. Some of our illiterate brethren are so anxious to learn to read, that not being able to do this in the daytime, on account of their daily occupations, they gladly sit until eleven at night with the Lukhyantipur school teacher, and read and write with perseverance. I am happy to report that some of them can now read the Scriptures tolerably well, while others are aspiring after it. Religious subjects seem to have a good share in their conversation; and it is not unusual to see them afterwards having recourse to me for the elucidation of certain passages of the Scriptures. We have five week-day services here. Mondays, at Lukhyantipur; Tuesdays, at Sadasipur, and Banspalla; Wednesdays, at Marupáy; and Fridays, at Dhánkáta. On these occasions, from twelve to twenty persons meet together for learning the principles of the Christian religion by catechetical exercises; and, that our people may be praying Christians, every one among the men has to supplicate the throne of grace by turn. Many of them do pray with fervency, and have family worship regularly in their houses. This is manifest to their Hindu neighbours, who behold their holy conversation with a degree of surprise. I mentioned in my last journal that many of our people have learnt the first catechism, and

that on account of my teaching them, by the advice of my respected friend, the Rev. G. Pearce, the contents of a tract called, "A Compendium of Christian Duties." I could not introduce the second catechism; but now, as they have gone through this tract, too, I have commenced teaching them the second catechism from the month of February last; and it seems they are endeavouring to learn it as fast as possible. I hope in time they will treasure up in their minds the important doctrines it contains. On Sundays we have three services at the Lukhyantipur chapel; in the morning from a hundred and forty to a hundred and seventy persons attend the chapel (not including Hindus); and in the afternoon, from ninety to a hundred and forty people join us in serving the Lord. The decorum and seriousness are highly pleasing. The intermediate meeting consists of church members, and candidates for baptism, when the former are asked as to the state of their minds during the week past, and instructed, admonished, or encouraged, according to their various wants and necessities; and the latter are led to state their reasons for desiring baptism, and are examined as to their fitness for receiving this ordinance.

In this station ten persons have been removed by death during the last year, four men, three women, and three infants; but none of them were in the church. The men and women renounced their caste a short time ago, and were under Christian instruction, and it is supposed that had they lived they would have given evidence of their conversion to God. Within the past year five persons were baptized, and received into church fellowship. Twenty-one Hindus have renounced their caste, and joined the Christian population in this place. They give us every encouragement to hope that they are trying to walk as it becometh the gospel of Christ.

From the numerical statements given above, it will be seen that we have now in Lukhyantipur station three hundred and fifty-four catechumens, thirty-eight church members, and three excommunicated persons; and that among the catechumens we have seventeen candidates for baptism. In order to meet the instruction of this vast number of persons I have only two catechists to assist me; and what could we do among so many, considering the indolent habits of some, the dulness of comprehension of others, and the greatness of the distance of some of the villages where they reside. Consequently, by the advice of the Rev. C. C. Aratoon, I have engaged two more catechists from this month, and appointed a day in the week for instructing a certain number of promising men for the ministry.

From a view of the account just given, it is certain that the Lord has blessed my feeble efforts with much success, and that he is carrying on the work of grace in the hearts of many persons here. When I first came to this station, which is about six years ago, I found no more than one church member, three excommunicated persons, and twenty-seven catechumens; thirty-one persons in all; but it appears from the numerical statement given above, that we have more than half this number now candidates for baptism, and hence we are encouraged to abound more in the work of the Lord; seeing that "our labour is not in vain in the Lord."

July 1st, 1838.

CEYLON.

The following encouraging intelligence from our excellent brother Daniel, has been longer than usual on its passage, it being dated 30th June last. Our readers will perceive by it that the work of God is still advancing at the stations under his care. Long before now, we trust, he has been joined by our friend Mr. Harris, who was expected to leave the Cape about the middle of September:—

Since I wrote to you a number of circumstances have occurred to try our faith and patience, and to call forth gratitude to our God and Saviour. Some of our native members have acted irregularly in not evincing a due attachment to public ordinances; and a few of them have been led astray by the temptations which surround us. We have been therefore obliged to exclude some of them, and to admonish others; while some who have been excluded on former occasions, having professed repentance, have been restored to the communion of the church. We have on the other hand been favoured lately to receive eighteen by baptism into the church at different places, within the last three months; and several others are candidates for that important ordinance. Oh, that they may be of those whom the Lord will own on the decisive day.

NEW PLACE OF WORSHIP AT KOTTAGAWATTA.

We have, likewise, within the above mentioned time, opened a new place of worship at *Kottagawatta*, a village about five miles from Colombo, where another missionary station has been established, and a church of twelve members formed. Five of these were previously united to the church here; and seven others have been added to them, out of the above specified eighteen, who are

said to have been baptized. The Lord has raised up a suitable native assistant missionary, who was formerly one of my best school-masters, but who is evidently qualified to perform more important work. He and his family are gone to live among the people; where he is remarkably diligent and active. In that village, and about eight others, he is continually occupied, both in public and from house to house, preaching and teaching the Lord Jesus. He is peculiarly skilled in attacking the idolatrous errors of the people around him. A great spirit of inquiry and opposition having been produced by his efforts, many around him, who were accustomed to go to the heathen temples, have this year neglected them; while obstinate idolaters have exhibited their fierce opposition to his faithful efforts. These things are encouraging. But having had in some instances painful disappointments to excited hopes, I am often afraid to mention many things which are pleasing, lest I should have to record their failure. Our sole trust must be in the name of the Lord, who made heaven and earth.

WANT OF MISSION-HOUSE.

One considerable difficulty existing at this station is, the want of a residence for the missionary. As no one builds in these interior places a house, except for his own occupation, none can be rented. He and his family are at present obliged to occupy a room in a house belonging to another, which is most unpleasant to both. I have applied to the Government for the gift of a piece of land on which to erect a dwelling, which has kindly been granted. But how to get money for the building of one, I do not know. I have so lately been a solicitor for money from the European population here, and must so soon do it again for a missionary object, that I dare not in this case seek their aid. I think, for £40. the whole may be completed; and when it is considered that I do not know if the station can be maintained without it, I hope that the Society, or some benevolent individuals connected with it, will afford me that outlay for this object.

MATELLE STATION.

I have mentioned our station at Matelle, about ninety miles from this. Our active and benevolent native member, who commenced it, and hitherto occupied it, has at length finished a neat place of worship there; which, with its furniture, and the ground on which it stands, with the utmost economy, has cost a little more than £70. I have allowed them £5. on behalf of it from the Society—the rest they have raised, or will raise, by their own exertions and ap-

plications, and have the premises conveyed over by deed to the Baptist Missionary Society. I went to the opening of it, which took place on the 24th of May last. That I might perform the journey with the utmost economy and make it a missionary tour, I engaged a bullock bandy; and, with a native brother, proceeded by slow stages thither and returning, that we might as far as possible preach in every place the gospel of God. We were out nearly two weeks; and in the course of the excursion, preached between us, I should calculate, about sixty times—often to people who never had heard of the true God, nor of the only Saviour. We put into circulation about 500 tracts. In streets, in the high-ways, at bazars, in private houses, in school-rooms, and in many other places, we made known the gospel of God. The opening of the place of worship was a very interesting service. After the service, a long and public conversation was held on Buddhism and Christianity, by the different advocates of both systems, amidst a number of deeply-interested spectators. On the following Lord's-day, besides two Singhalese sermons, the ordinance of baptism was administered in a river to three natives (who had been long under private as well as public instruction), on a profession of repentance and faith in Christ. In the evening of the day the Lord's supper was administered; and they, with our friend who preaches to them, and his wife, who had before made an avowal of attachment to Christ, were formed into a Christian church. Oh that the little one may indeed become a thousand!

While at this spot I saw the necessity of more vigorous efforts being made, than could be exhibited by a person who was occupied in business the whole of the week, and using only efforts on a Lord's-day, to instruct the people. I therefore conversed with our friend who had been instrumental in raising the cause there, on the importance of devoting his whole time to the work of the ministry. I find that four day-schools can be conducted there, a conveyance to take him from place to place maintained, and his wants supplied, for the sum of eighty rix-dollars, or £6. per month. After much prayer and deliberation, I have determined thus to do, for at least twelve months, and to continue it, if it receive the sanction of the Committee. My reasons are as follow: In the whole space of the way from Kandy to Trencomalie, a distance of 118 miles, except this, there is no Protestant place of worship. To neglect this opportunity would be highly criminal. The person who preaches to them is very diligent, and a most acceptable preacher. He is there. To send another missionary, I mean,

a European, with his family, would involve great expense. As he has a house of his own, we have no house rent to provide. Except his travelling expenses, which would be about the same in both cases, the salary allowed him is not above one-sixth part of what a European missionary would require. Being a native, he is eloquent in the language of the people, and has not to devote a year or two to the study of the language before he can preach in it; and being a near relative to the Modeliar of the village, he will have the aid of his influence, which is considerable among the people. I am sensible these things will increase the expenditure of the Society, but I could not think it right to neglect it. To remedy it as far as I can, I have circulated a proposal for a monthly subscription to aid it. I have obtained promises for this end of about two pounds per month, and hope to make it up three. You will, I am sure, willingly defray the other three.

WEST INDIES.

SPANISH TOWN.

The following communication from Mr. Philippo, dated 12th Oct., presents a very gratifying picture of the effects resulting from the recent change in the social condition of the labouring classes in Jamaica:—

Things here, as far as the people are concerned, are progressing to admiration. From the commerce carried on between the towns and the country, and from the appearance, manners, and behaviour of the people, I can scarcely persuade myself at times that the least alteration has taken place in their social condition. The exceptions to this statement are of a decidedly favourable character. All who feel themselves in the enjoyment of all the advantages of freedom are evidently more industrious, enterprising, cheerful, and happy. They seem, indeed, to exist in a new world, and to breathe a new atmosphere. The change is already astonishing; and he hopes it is calculated to create of the future, cannot but be of the most gratifying description to every unprejudiced and right-thinking mind. Already, also, many converts have been made to the belief of the advantages that will result from the new state of things. Amongst these is a gentleman of high professional rank, and a member of Assembly, whose previous anticipations as to the results of freedom were well known to have been of the most gloomy description. He assured me the other day (and I believe he has not scrupled to avow his conviction in a

more public manner), that he is now thoroughly persuaded that the change will be infinitely for the better to the country in every respect. The people attached to his own estates, he assures me, with but few exceptions, have been carrying on its operations to his entire satisfaction, and that for the same terms of remuneration (1s. 8d. per day) he could obtain as many labourers as he might choose to employ. Such were his prospects previous to the 1st of August, that he felt almost determined to part with his properties; but now, if I understood him correctly, so far from doing so, he would have no objection to make purchases of a similar kind. As an evidence that he is sincere in his acknowledgments of the moral influence that has been exerted by the missionaries,—notwithstanding the scandalous reports that have been circulated to the contrary by the corrupt and vicious press of this country,—he has generously offered a piece of land to the Baptist Missionary Society, situated in the midst of a large rural population, and to build a chapel and school-house upon it at his own expense, on condition of its being supplied, either steadily or occasionally, by a missionary of our denomination.

Similar views are now beginning to be entertained by the generality of the resident proprietors of any account; and hence increased advantages are afforded to missionaries for the successful prosecution of their important work. If the Society could but aid us in our struggles for two years longer, with men, and with increased means of a pecuniary kind, they might then leave us to ourselves, for the whole island, in a moral and religious sense, would then be ours. As an individual, no one can possibly possess greater external advantages of usefulness than I do at this moment; but I am bound hand and foot by the want of comparatively trifling pecuniary means. There is scarcely an estate or property of any kind, for miles around, upon which I have not been invited to establish schools and erect a place of worship. If I have had one acre of land offered me for this purpose, I have had a hundred; and in almost every case accompanied with the offer also of building materials, and a part of the labour requisite in the erection; but still I cannot move, because a little ready money is necessary to take up the lands, and in making other necessary preparations. Nor have I any hope of aid from our own people in these districts, as they are already engaged in efforts towards liquidating the debts on the chapels at Passage Fort, and Sligo Ville, which press upon me, and will do for some time to come, very heavily.

It must be painful indeed to a missionary, to labour among a people who manifest no disposition to listen to his message; but I often persuade myself that it is still more so, where, from comparatively trifling causes, he is unable to satisfy the insatiate appetite of hundreds, hungering and thirsting for the bread and water of eternal life. Wants requiring pecuniary means arise on every hand. In addition to the need of new Chapels, all those already erected require enlargement. Cannot the Committee award me £100 to secure some of the most eligible of the lands for the purposes for which they are offered? If so, the people themselves in most of the places would proceed with the buildings. I press this upon the Committee with the utmost earnestness, and sincerely hope they will give the subject their instant and prayerful consideration.

BROWN'S TOWN.

From this station also, on the opposite side of the Island, the accounts are equally satisfactory. The letter from which they are taken was written by Mr. Clark, on the 9th Oct.

"We have much—very much to be grateful for. The desire of our hearts is gratified to an extent beyond our most sanguine expectations, as regards the work of God. It is progressing more rapidly than before. Religion appears to be taking greater hold of people's minds, and more powerfully regulating their conduct. I have, during the last two years, baptized nearly 200 persons, and during that time have had to exclude but two from our communion; and certainly our church discipline is not less strict than any church I know of at home. Our people are now fully equal in intelligence to the peasantry of England—at least when I was at home. Old and young have learned, or are learning to read. On a Sabbath day we have from 500 to 600 children, and nearly as many adults, learning to read the word of God—old people in spectacles and idolaters from Africa among them. We have evening schools on Mondays and Thursdays, besides others on estates; a writing school on Saturday; and a Bible class. I am going, after much hesitation, to enlarge the chapel, to enable it to accommodate double the present number it can now contain. I have had a heavy debt to struggle with, but I rejoice to say that only £10 remains, and that I expect to receive this evening. The enlargement will cost £2,000. From the past I derive hope for the future. God has helped us in every difficulty, and will not now forsake us.

"At Bethany—the station I formed my-

self, and in which I feel no ordinary interest, we have got a congregation of 1,200. There I am about also to build. The day-school is very interesting—the attendance from 120 to 130. I have to-day, and since I began this letter, commenced a new school, about four miles from this. My expectations were not excited, but more than gratified. We have commenced with 97 children. I am pledged to commence two or three more as soon as I get premises.

“The people are going on steadily and industriously.”

RIO BUENO.

Extract of a letter from Mr. Dexter, dated Oct. 1.—

You will have seen by the newspapers which have been forwarded to you, some account of our rejoicings and our alarms during the ever-memorable month of August. Things have since settled down into their ordinary channel. The people in this district are every where working cheerfully, and are in most cases fairly paid. I need not, however, enlarge on this point, as you will obtain general information from other sources.

Our stations are, perhaps, in every respect in a more prosperous condition than they ever were since I have known them. The congregations are, from their size, painfully pleasing. At Stewart Town especially, though the chapel has been enlarged, and a considerable number who used to come from a great distance in the mountains now form a separate congregation at Liberty Vale, we still have many more than we can accommodate: while at Rio Bueno something must immediately be done to screen from the scorching rays of the sun the hundreds who cannot gain admission to the chapel. At Liberty Vale we have at present about 300 in attendance, who are supplied once a fortnight from Stewart Town, partially by myself, and partially by Mr. Dillon my schoolmaster. A Sabbath-school has been commenced, in which there are about 50 scholars, and I have engaged a master who, after Christmas, will begin a day-school there. I trust he will be useful in other ways. I mentioned him to you some time ago, as a member of Mr. Cater's church at Bath, who came out as a clerk. He has since found that store-keeping and religion will not agree in this country; and having expressed a determination to return to England at the end of the year, unless he found some employment more congenial with his feelings, I at once requested him to take charge of a school at the station referred to. As soon as he is settled there, I shall endeavour to obtain a place about ten miles far-

ther up the country, in a district which has never been visited by any thing like the light of the gospel, and where the people are consequently given up to the full power of the old African superstitions and IDOLATRIES. The last word, strong as it is, is not too strong to express their real condition; as I am credibly informed that there are, throughout the whole of that (the midland) part of the island, many who are as thoroughly given up to the worship of “gods that cannot save,” as were their ancestors on the shores of Africa. I fear that many of our friends at home will be startled on hearing this; they seem to have formed the opinion that Jamaica is almost, or entirely evangelised. They may, however, rest assured that much more exertion will be necessary before that desirable end shall be accomplished. Should a place be obtained in that neighbourhood, service will be held there, and at Liberty Vale, on alternate Sabbaths, either by myself, Mr. Dillon, or Mr. Gibson, the new school-master referred to. He has been used to conducting village services at home, and will not therefore have to enter upon a work which is new to him. Mr. Dillon also has begun to preach, and is, I believe, an acceptable supply. You will rejoice with me that God is raising up such instruments, and pray with me that their labours may be blest.

MANCHIONEEL.

Extract of a letter from Mr. Kingdon, dated Sept. 21:—

I have a pleasing task to perform in writing you to-day, viz., to tell you that we are in great want of room for the congregation that assemble here sabbath after sabbath; and that, in consequence of this circumstance, we are seriously proposing to build forthwith such a chapel and school-room as will better suit the number that require accommodation. That we do need a larger place of worship, you will feel convinced when I inform you that we are obliged to throw open to the people every sabbath, our only two rooms, excepting the bed-room, and my study, when the chapel has been filled; and that we should be very likely to have a still better attendance; and some of the planters, perhaps, occasionally, had we a more convenient and decent place for their accommodation. Sometime since, finding our week-evening meeting here badly attended, I determined to go down to the estates, to one on one evening, and to another on another evening, for the purpose of holding meetings there; and I am induced to think that the steepness of our ascent has been a hindrance to persons coming after

the fatigue of their day's work, for I get double the number, and often more than this, that I used to have up here, and many hear the word when brought so very near, that will not go far for it. To this practice of mine, and also to our having a day-school in active operation through the first five working days of the week, as well as a good sabbath-school, do I attribute it, under the blessing of God, that there is a greater desire to hear the word than we have hitherto observed. And now, my dear brother, I hope you will be able to help us materially in this undertaking. You will see, if you refer to the subscription list that I sent to Mr. Steane by last packet, the amount of labour and money already given, and promised here, to which, I trust, great additions will be made; but whether we finally decide on having (as at first proposed) a stone building, or only a wooden one, the expenses of it will fall little below a £1,000. currency. The architect to whom I have applied for plans and specifications, being just now indisposed, I have not the means of stating particulars by this packet, but I hope to do this next packet. In the meanwhile, I beg leave to apprise you of our intention, and of our necessities, trusting that this intelligence will be gratifying.

HONDURAS.

The Society has been called to sustain an affecting bereavement in this part of the missionary field. Mr. Henry Philpot, whose arrival at Belize was announced so lately as in our number for September, is numbered with the dead! He was a young man whose unaffected modesty, amiable disposition, and zealous attachment to missionary service, gave fair promise of extended usefulness. His arrival had greatly refreshed the heart of Mr. Henderson, with whom he was to be associated in the increasing labours of the station; but soon after commencing his engagements, disease began to undermine his constitution, nor ceased its ravages till the earthly tabernacle was levelled with the dust. His death took place on the 7th of September, at half-past six in the morning, at the mission-house, and he was buried in the evening of the same day, amidst the regrets of a respectable assembly, who had learnt in some measure, during his brief sojourn among them, to appreciate his worth.

These few particulars are gleaned from a letter addressed by Mr. Henderson to a near relative, which is the only communica-

tion which has yet reached us since the mournful event. That letter gives the following account of the only occasion on which he preached at the Mission Chapel, as he was occupied, except in that instance, at another place of worship lately opened in a distant part of the town.

"On the 27th of May, he preached in our place of worship in the evening, the first and only time. When I heard him, I hoped it was an earnest of future usefulness. His subject was Divine love, from the words of our Saviour to Peter, 'Simon, son of Jonas, lovest thou me?' There was a correctness of diction not always to be met with in young preachers; the ground he took seemed to be his own. What he had tasted and what he loved was declared unto us with gravity and affection. He was much loved by the members of the church, and his loss is much felt by us all. How consoling! oh, how consoling to know, that verily there is a reward for the righteous, and that his loss to us is incalculable gain to him—being of those who washed their robes and made them white in the blood of the Lamb."

ARRIVAL OF MISSIONARIES.

It was stated in our November Herald, that our esteemed brother, the Rev. George Pearce, had taken his departure from Calcutta, in the hope of recruiting his greatly impaired health. We have the pleasure to state that Mr. P. arrived at Penzance on the 18th November. The Larkins, in which he sailed, struck on a sunken rock among the Scilly Islands; but a merciful Providence preserved the lives of all on board, though they were obliged hastily to quit the vessel, and proceed to Penzance in an open boat.

Mr. and Mrs. Bayne reached Calcutta in safety some time in the month of September, though their vessel also, the *Elvira*, narrowly escaped shipwreck in passing up the Bay of Bengal.

On his homeward passage, Mr. Pearce had the pleasure of spending two or three days with Mr. Daniel, at Colombo, and also of meeting Mr. Harris and his family at the Cape of Good Hope.

Our beloved brother, Mr. Clarke, of Jericho, has returned from New York to Jamaica with his wife and child, with some degree of amendment in their health. Much kind attention was shown them by our Christian friends in the United States.

LIST OF FOREIGN LETTERS RECEIVED.

EAST INDIES.—Rev. J. Williamson, Sewry, March 20; James Penney, Calcutta, Aug. 23, and another without date; James Thomas, Calcutta, two without dates; United Mis-

sionaries, Calcutta, July 2; G. Bruckner, Samarang, July 15; R. Williams, Agra, Nov. 12; J. C. Marshall, Serampore, July 2; E. Daniel, Colombo, June 30; J. Harris, Cape, Aug. 24, Sept. 11.

SOUTH AFRICA.—Messrs. Kidwell and others, Graham's Town, Aug. 10, Sept. 3.

JAMAICA.—Rev. T. Burchell, Montego Bay, Sept. 4, Oct. 2; W. Knibb, Falmouth (two) Sept. 1, Sept. 14, 16; T. E. Ward, Falmouth, Oct. 10; D. Day, Port Maria, Sept. 5; W. Denny, Salter's Hill, Aug. 22, Oct. 18; T. F. Abbott, St. Ann's Bay, Sept. 3, 18, 26; H. C. Taylor, Old Harbour, Sept. 17; J. Kingdon, Belle Castle, Sept. 21; J. M. Phillipou, Spanish Town, Oct. 12; J. Clark, Brown's Town, Oct. 1, 10; B. B. Dexter, Rio Bueno, Oct. 1, 11; J. Tinson, Kingston, Oct. 13; J. Reid, Hayes Savannah, Oct. 10; Mrs. Baylis, Bethshephal, Sept. 27; S. Oughton, Luces, Oct. 23.

BAHAMA ISLANDS.—Rev. E. F. Quant, Turk's Islands, Aug. 30, Oct. 20; Mrs. Applegate, Nassau, Sept. 22.

Rev. John Clarke, at New York, Sept. 8.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from Nov. 15, to Dec. 15, 1838, not including individual subscriptions :

Gloucester, Friends, by Mr. Reynolds... 6 0 0	South Africa, Graham's Town Auxiliary, by Mr. T. Nelson..... 60 0 0
Bramley (York), by Mr. Cliff..... 11 0 0	Bedfordshire Auxiliary, by John Foster, Esq., Treasurer :—
Stoke on Trent, Collection, by Mr. Vicars 3 0 0	Bedford..... 20 5 0
Devonport, Morice Square, by Rev. T. Horton..... 25 9 2	Biggleswade..... 60 1 3
Ipswich, Donations by a few Friends, by Mr. Pollard..... 24 3 0	Gamlingay..... 29 14 1
Downton, Collection and Sunday School, by Rev. John Clare..... 16 2 10	Gransden..... 1 15 9
Winchester, Collection, by Rev. John Dyer, jun..... 5 2 6	Sharbrook..... 9 16 4
Oxfordshire Auxiliary, on account, by Mr. Bartlett..... 100 0 0	Staughton..... 5 12 0
Dividend on Estate of late F. Deakin, Birmingham, by Mr. J. W. Showell..... 20 11 11	Triplow..... 0 14 6
Great Shelford, Collection, &c. by Rev. W. W. Cantlow..... 15 5 6	127 18 11
Churches at Kingussie and Tullimet, by Rev. R. Thomson, Perth..... 5 10 9	Cornwall Auxiliary, by Rev. Joseph Spasshutt :—
Dock Head, Bermondsey, Collection, April 29..... 0 16 6	St. Anstle..... 28 0 0
Great Driffield, Collection, by Rev. J. Normanton..... 7 16 6	Padstow..... 6 14 0
Beacon-field, Collections, by Rev. Estace Carey..... 5 5 0	Marazion..... 2 2 0
Sible Hedingham, Collected at Prayer-Meeting, by Rev. R. Langford..... 1 18 3	Redruth..... 30 8 4
Hampshire Auxiliary, on account, by Mr. B. H. Hinton and Mr. George..... 238 9 3	Truro..... 42 19 4
	Helston..... 15 19 8
	Penzance..... 16 1 11
	Chacewater..... 7 17 8
	Falmouth..... 40 18 6
	200 0 10
	Thorpe, Essex, by Mr. King..... 4 8 4
	Otley, by Rev. John Eyres..... 6 13 0
	P. S. By an oversight, the sums acknowledged last month, as received from Swanwick and Burton on Trent were reversed. The former should have been £7 6 0; the latter £12 14 2.

For the Ten additional Missionaries to India.

Mr. J. L. Benham, Wigmore Street..... 20 0 0
Mr. Ridgway, King William Street..... 10 0 0

DONATIONS.

Produce of a Diamond Ring, given by a deceased friend..... 4 5 6
Friend, by Mrs. Cox, Hackney..... 5 0 0
Friend at New Mill..... 2 0 0
Mrs. Leader, Woolton, by Rev. John Kershaw..... 50 0 0
John Coward, Esq. Liverpool, to extend operations in Jamaica..... 50 0 0
Mrs. J. L. Angus, Newcastle-on-Tyne, Do..... 10 0 0
For Rev. W. Knibb's Schools, by the Editor of the Emancipator:
Mrs. Sykes, Clifton..... 1 0 0
E. S. Abdy, Esq..... 1 0 0

TO CORRESPONDENTS.

A small box has been received for Mr. Knibb, from "A sincere friend to the Missionary Cause."

IRISH CHRONICLE.

JANUARY, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. WILLARD, Bishopsgate Street; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Mr. Berry writes to the Secretary under date, *Abbeyleix, Nov. 1, 1838* :—
Dear Sir,

A severe cold has prevented me from itinerating as extensively as usual the last month. I was out travelling when the weather changed from very fine to stormy, and got such a wetting as almost to have laid me up; but, thanks to my heavenly Father, I have been enabled to preach at Abbeyleix ten times, at Rahunabrog six times, at Corbally twice, Roscrea twice, Mountrath once, Fortwilliam once, and at Clomere Ossory once. My Scripture reading and visiting, I regret to say, was confined to four or five families. How thankful should I feel that I was able to attend to most of my preaching engagements; and that I am now able to resume active labour. Perhaps I may have nothing new at this time to communicate; but something I have that must at all times be interesting to God's dear children—"the poor have the gospel preached unto them;" and I have been graciously permitted to bear the glad tidings of peace and salvation to many, very many, precious souls. If there even were no present indication of the divine favour attending such delightful employment, I firmly believe the promises of Jehovah, and feel assured, that "the bread cast upon the waters will appear after many days." To work whilst it is called to-day, and to work faithfully and prayerfully, is our privilege; to increase and to bless rests with Him who has commanded us to preach; and of that increase and that blessing we may rest assured. The conversion of a bigotted and ignorant Roman Catholic in this place by the means of my excellent predecessor, Mr. Had-dow, affords me much encouragement. He, good man, "though bearing precious seed, went forth weeping," and left this for America. But, though lost to Ireland, one of her sons has gone before him to glory, to testify that the man of sin is vulnerable, and that the Baptist Irish Society are not labouring in vain. The man's name was Mullhall. He died in peace lately, fully and finally renouncing the errors of the church of Rome.

Roman Catholics in this county are much more bigotted, and under greater subjection to their priests, than either Mayo, Galway, or Sligo. This I attribute partly to the want of Scripture readers, and partly to their having given up the use of the Irish language. The Roman Catholic faith is of course the same in Leinster as in Connaught; and I should expect, that if we had at least an equal number of labourers with those of other districts, that this bigotry and slavish subjection to human corruptions, would be overcome. I should even expect more fruit here than in the West, for the people are more independent and better informed than in other parts of Ireland. If any of our English brethren could be found who doubt the utility of our Society, I am sure that one year's residence at a station long occupied by you, and another year at a station not so occupied, would remove his doubts, and send him back loudly calling for more help—for more readers, and for more preachers.

I have lately read a letter from a Mr. Davis, in your Magazine. I was sorry to have read that letter; and, lest it should lead either you, or any member of your respected Committee, to make the least alteration in your intention of sending out more labourers into fields white unto harvest, fields that need your labour as much as India, East or West, I would respectfully endeavour to remove from your minds what appears to me unfavourable to Ireland, and prejudicial to the interests of the Redeemer's kingdom in this land. The appearance of a few church people at Mr. Davis's place of worship, when in Ireland, may have moved "a nine days' wonder," and created "unusual excitement;" but he must have been peculiarly situated. In my experience this has not been the case; and, to my own knowledge, it was not the case with several of your ministers. I have frequently preached to twenty, thirty, or forty church people; and no wonder moved, no excitement created. The Northern Rector is not a "rara avis," there are many of his colour; and, without a violation of that rule

which allows us not to think evil, is it not to be feared that the Home Mission itself is a mission of necessity, and that if Dissenters were to sleep, the Church would soon fall back into her former torpitude? Let not the existence of the Home Mission hinder you from sending out more labourers. That there is a great reformation among many of the ministers of the National Church, and that there are laborious, faithful, pious, excellent men, I feel great pleasure in certifying; but that the Church herself is regenerated, is very much to be questioned, especially when we hear her champion, Mr. Gregg, in his late discussion, say of the Protestant prayer-book, "From my heart and soul, I know and believe that every thing is holy, that every thing is pure and correct, which is contained in this book." Ireland has been neglected too much and too long; the National Church, with her rich revenue, has occupied the field almost alone for full 300 years; and experience proves, that if this field is to be cultivated, so as to bring glory to the Lord of Hosts, it must be cultivated by men unshackled by human authority—by men who preach the whole truth. Send out such men, and the Lord will ultimately crown your labours of love with success. Error of every description must vanish away; and, in my opinion, if there were not a single Roman Catholic in Ireland, you are called upon not to stay your hand. I would feel much indebted, and so would my countrymen too, should you be good enough to allow me to employ more readers. Two good young men at present offer themselves, and, as they have no families, small salaries would suffice, I would say £16 a year. Some of your friends here will enable me to send out a reader without any expense to you; but I wish to know, will the plan proposed meet with your approbation? It occurs to me, that if we sent out a Christian pedlar, he would be very useful, and do much good where recognized readers might not be admitted. Our friends in the mercantile line will give goods at first cost, and it is expected that the profits will support him. He would keep a journal to be sent to you; and, if you found that the profits were not altogether adequate to his support, you might perhaps give a small donation. I wrote to a man on the subject, who is desirous of being engaged in this way, and he replies, that in his opinion a Scripture-reading pedlar could not do as much business as others, if faithful to the Redeemer, but adds, "If I have as much saved as will cover my funeral expenses, that is all I want." I request your advice upon this subject.

Again, under date of Abbeyleix, Dec. 1, 1838 :
Dear Sir,—

In my last I asked your advice about sending out as readers one or two Christian ped-

lars, and again I respectfully submit the case to your consideration, and request your advice. We should endeavour to meet the prince of darkness in every department of his gloomy empire, and try by all means to counteract the efforts of his emissaries. Pedlars generally are ungodly men; they lodge in the cabins by night, and by their conversation on political and religion do much harm; if converted men were sent out, they would read a chapter, introduce prayer, leave a tract, and manifest the Son of God, and, under the Divine blessing, would do much good. When the Church of Rome was powerful and hostile, the Christians of Piedmont sent out their pedlars amongst their Roman Catholic neighbours, and were successful, I don't ask for any pecuniary assistance in furnishing them with goods; but, as their profits might not support them, if you should think favourably of the plan, I would ask a salary of £6 a year for each. I have at present two persons willing to make trial. In addition to this, would you be good enough to allow me to employ one or two daily readers at a low salary? And, if I have not already asked you to do too much for us, I would say that a school in connexion with us would be very desirable. For my own part, so long as I am spared, I will, the Lord enabling, do all I can, as reader, teacher, preacher; and every hour not devoted to necessary study, is cheerfully devoted to one end. One night in the week I teach school, another hold a Scripture reading meeting, three other evenings I preach, besides Lord's-day. And, after all this pleasing labour, how little is effected by one—how feeble the attack upon the kingdom of darkness!

The month just now ended has been to me a month of encouragement and comfort; increased congregations will always afford encouragement and delight; but more especially if increased by Roman Catholics. When I first came here, I inquired whether any Roman Catholics were in the habit of attending our meeting-house. I was laughed at, and told that as a Roman Catholic would not enter the grave yard with a Protestant funeral, especially whilst the burial service was read, I might not expect to see any of them at our chapel. But I have, blessed be God, seen some of them come, and by experience find what perseverance, accompanied by kindly feeling, may effect. For the last month, two Roman Catholic females (sisters) regularly attend our place of worship, and with a fortitude not dissimilar to a caste-renouncing Hindoo, openly attend. In Donnoughmore also, I had Roman Catholics to hear. I went out into the fields, by consent of the employer, and for several times on two successive days, preached Christ to a number of Roman Catholics; and I have good evidence, that this was not in vain, for two of those with

whom I spent part of the day came to hear me preach in the neighbourhood by night, and a third promised to come the next time I visit Donnoughmore. From Donnoughmore I proceeded to Cloanmore Ossory, and there again, amidst a large congregation of Protestants, I had the pleasure of observing Roman Catholics. Cloanmore Ossory is a glen near to Tipperary, containing many nominal Protestants, and very ignorant Roman Catholics. One of the latter with whom I conversed, told me the ground on which the priest trod was holy, and himself perfectly sinless. I directed that person to the mediation of Christ, and his perfect righteousness, but could not induce her to come to preaching. From Clonmore Ossory I went on to Roscrea and Fortwilliam, and at both places I had the pleasure of seeing the Lord's work progressing. The congregation at Fortwilliam, although the night was dark and stormy, exceeded I think any that I have yet preached to in that interesting place, and the storm did not prevent five of the Roscrea friends accompanying me thither. From this very brief outline you will perceive that November has been to me a month of considerable profit and pleasure.

Our meetings for prayer and Scripture reading continue to be well-attended. Your valuable gift, the *Condensed Commentary*, affords much assistance. The military, for whom for some considerable time I have preached, have been removed to a distance; and I hope favourable impressions have been made. I was treated in that barrack with great attention and courtesy by both Roman Catholics and Protestants. I have waited upon the present Captain, and he has kindly permitted me to preach in the barrack, and appears thankful that I should visit them. Another door also opens to me where I hope I may be useful. An order has been lately issued to the police of Ireland from Lord Morpeth, to afford protection and encouragement to Scripture readers—their protection as yet I have not needed, neither do I think I shall; but to be permitted to read and preach in such places is encouraging, for I am sure in such places to meet with many Roman Catholics. Yesterday I went to the police station to ascertain the truth of the report, and was informed by the person in command, that I was now welcome to come whenever I pleased, and preach. A variety of tracts would be very acceptable, and I am just now destitute of any.

Mr. Hoskins, Clonmell, also, writes to the Secretary, Nov. 18, 1838.

My dear Sir—

Since I last wrote, and in accordance with your kind suggestions, I have been to Waterford. I had a pleasing interview with Mr.

Hardcastle. Mr. H. will preach at Pilltown once a month. I have promised to do the same. Mr. Mullarky commenced last Friday week; it seems to be an interesting station. I had intended to visit Bonmahon in my Waterford tour; but the heavy rains, and the want of a car prevented. At Bonmahon, one of my Cornish hearers has recently come to reside; a door is thus opened for the preaching of the gospel. I think it will be wise to leave Bonmahon till the spring, as the distance is very great. Leaving Waterford, I came to Portlaw, and preached to an attentive good congregation. This appears to be a station of no small importance, especially if a service could be conducted on Sabbath days. Their hours of labour almost lead us not to preach on the evenings of the working days. Crossing the country from Portlaw to Carrick, my feet got very wet, which gave me another severe cold. I hope, however, to get hardened to the weather in the course of time. In the evening, I preached at Clonmell to a good congregation. My indisposition by Sabbath day threatened to lay me aside, but I was enabled to preach with more than ordinary vigour; "that the excellency of the power might appear to be of God." On Tuesday, I was sufficiently restored to resume my itinerant labours. At nine o'clock I left Clonmell for Thurles. I dropped tracts on the road, and had the pleasure of seeing many of them picked up. I conversed with persons on the car, respecting their eternal interests, remembering that an opportunity once lost is never to be regained. At Cashel, while the car stopped, I went to examine the ruins of the ancient castle, which stand rather elevated upon the top of a great rock, not much unlike St. Michael's Mount in Cornwall, only considerably less elevated. One thing struck me very forcibly as being another proof among many, that baptism was formerly administered in our mode, that is, by immersion. Elevated about three feet from the floor stands a very ancient baptistry, ornamented with hieroglyphics, having in it two holes, one for the water to run into it, and another for the water to run out. That it was made for grown persons is evident from the size, it being seven feet long, two feet four inches deep, three feet broad at the head, and two feet three inches at the feet. If I were to express an idea which now floats in my mind, it would be this, that it is a convenient method of immersing. It seems made to avoid the minister's wetting himself. The making provision for the flesh seems to have brought innumerable evils into the church. At Thurles I preached to a good congregation. Next day I went to the Killooly hills, and on the same evening preached to a good congregation. They were anxious to know when I should visit them again. On Thursday, as I was returning from the hills to

Thurles, the horse which I rode fell down, and threw me some distance on the road; but through mercy I was not hurt. I arrived at Thurles in the evening very wet and fatigued. On Friday returned to Clonmell, and preached in the evening to a small congregation.

Mr. M. Mullarky, Nov. 1, writes to the Secretary, from Clonmell :

Dear Sir—

At the Hill we have two stations; one at Bunlea, and the other at Rennaghmore. At the former the enemy is actively engaged in trying to prevent our usefulness. An influential person went to several of the families who were in the habit of attending the meetings, and requested of them not to attend in future, and used every means in his power to dissuade the person who kindly lent his house from receiving us again. But we have cause to thank the Lord for having overruled this opposition for good. The person alluded to so far succeeded, that one day that we met by appointment, we found the house in which we usually met shut against us. The congregation was assembled before the door, and we determined to conduct the service in the open air, when one of the family came forward with the key, and said, "I shall never close my door against the gospel for any man." During the service the tears run down some of their cheeks profusely, and after, one man came forward and said, "Sir, I have a wide house, and if you will please to hold the meetings in it, I shall borrow seats, and make it comfortable;" and another said, "I have a wide room already furnished with some benches and boards, and you can have it with great pleasure;" while the person in whose house we met would not hear of having the meeting removed from him. The train of reflection, and manifestation of gratitude for past kindness, which this opposition led to, was very pleasing. Many of the poor people said, "We have cause of gratitude to the Baptist Irish Society for having educated our children, circulated the Scriptures amongst us,

and having sent their ministers to preach the Gospel to us when there was no other society in existence. May the Lord bless them, and increase their usefulness."

In the latter of these stations (Reinnaghmore), I am happy to inform you that the Lord seems blessing the cause abundantly. At one prayer-meeting on Sabbath morning, there were nearly thirty persons present. And at our meeting in the evening, the house was literally crowded. In my visits to the several cabins, I was delighted to find that most of the young people knew how to read, having learned at our schools. We proposed establishing a Bible class, which I hope will be made a blessing.

I had very interesting interviews with Roman Catholics. A man of the name Maher, eighty-four years of age, thanked the Lord for having met with me, and declared he never before heard the most simple circumstances which I related to him out of the Scriptures. I gave him two tracts, for which he was very thankful. I heard since, that he made frequent inquiries about me, and that he highly values his tracts. This time the Roman Catholics ventured, like Nicodemus, to come to my lodgings at night, and continued with me to a late period, seemingly delighted to hear the Gospel in their own language. It is requested that I should preach an Irish sermon the next time, with a promise that the Roman Catholic neighbours will attend. I trust the Lord is preparing the way for much prosperity in this benighted land.

It afforded me great pleasure to meet a pious school-fellow from Ballina, in Thurles. He is in the employment of our good brother Cook, who speaks in the most exalted terms of his steadiness, industry, and piety. It is pleasing under any circumstances, to see a young person loving and serving the Lord; but to me the pleasure was increased when I was led to think that the ground work of religion was laid at one of the Society's schools. The Lord be praised, we have daily encouragement "to plough in hope," and break up the fallow ground, seeking the Lord for a blessing on his own cause.

Moneys in our next.

ERRATUM.

For " Mr. Harrison... £1 0 0"
Read 1 1 0

THE
BAPTIST MAGAZINE.

FEBRUARY, 1839.

MEMOIR OF THE LATE REV. GEORGE BARCLAY,
OF IRVINE.

BY THE REV. JOHN LEECHMAN, A.M.

(Continued from page 6.)

On the 20th of December, 1799, Mr. Barclay tore himself from his dear family to follow what appeared to him the will of the Lord. Next day he reached Edinburgh; but his mind was too much absorbed in the things before him, and the objects behind, to permit him to turn aside and view that magnificent city. He hastened forward to Leith; next day crossed into Fifeshire; and in the evening of the following day he arrived at Dundee; where he immediately commenced his studies for the ministry, under the superintendence of the Rev. W. Innes, now of Edinburgh. He enjoyed his situation at Dundee, chiefly on account of that to which it was intended to introduce him. In looking over a Journal which he kept at that time, it appears that he enjoyed a spirit of prayer, tenderness of conscience, and a peculiar sensibility of soul in regard to the enjoyment of God's presence. His situation and prospects were then the subject of many prayers. He also observed seasons of fasting in reference to the solemn, responsible work to which he had devoted himself; and for these devotional exercises he was accustomed to retire to a solitary wood, at a short distance from the town, by the side of the river Tay. On these occasions his absent family lay near his heart, and in various ways were objects of deep solicitude; yet the prospect he had of being allowed of God to preach his gospel, in due time outweighed all his other anxieties, and more than reconciled him to his new situation.

VOL. II.—FOURTH SERIES.

On the 10th of April, 1800, Mr. Barclay delivered his first sermon, from Matthew i. 21—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." In the same month he first appeared as a public preacher at Dunkeld, in Perthshire; soon after, he was frequently and regularly engaged in this delightful work; and thus at an early period he attained the height of his ambition. The service of the gospel he loved supremely for its own sake; and, when privileged thus to be employed, the desires of his heart were satisfied. He remained at Dundee till November, and then came to Glasgow to prosecute his studies under the Rev. Greville Ewing.

While at Dundee he felt he was in danger of losing the freshness and vigour of his spirituality while attending to his academical pursuits: however, the religious exercises conducted under the superintendence of his excellent tutor, the prayer-meetings which the students regularly kept up, and the opportunities of preaching which he enjoyed, tended, in a great measure, to preserve his spirit. At Glasgow, however, he was more exposed to temptation. The studies of the young men with whom he was associated, though chiefly confined to theology, generated a spirit of speculation, which, in too many instances, led to envy and strife. He felt their polluting influence; and many things occurred at this time on which he could not reflect with pleasure. He continued under the

tuition of Mr. Ewing for fifteen months. Mr. Barclay loved him as his tutor, and enjoyed his ministry as his pastor; yet it does not appear, from the record he has left of the exercises of his mind at this period, that his soul prospered and was in health.

After leaving the Academy, Mr. Barclay was for twelve months at the disposal of a Society which then existed for sending the gospel to destitute parts of Scotland. Applications from persons in various quarters were made to this Society that he might be sent to labour among them. It was intended by the Society that he should be sent to Cambuslang; but a petition from the friends in Kilwinning was so pressing, that the Society hesitated, and referred the matter to himself; and he, though willing to go wherever Providence might direct, for several reasons gave the preference to Kilwinning; and there at length his lot was cast. In April, 1802, he began his labours in the gospel at Kilwinning. He had not been there long till the attendance on his ministry began to decrease. This was to him a source of severe trial, and made him almost regret that he had not gone to Cambuslang. His trials, however, drove him to God, and for years before this the throne of grace had not been so peculiarly precious to him as it was at that time. He continued to labour with diligence and perseverance at the centre and round the circumference of his station; and, while he had much to discourage him, he was cheered by the attention and approbation of those whose judgment he most valued, who approved of, and were benefitted by, his faithful ministrations. Thus he continued, labouring with little, or no apparent success; and ere long a change took place in his views and practice that gave a complexion to all his future life.

Shortly after Mr. Barclay settled in Kilwinning, a friend at a distance wrote to inform him of some scruples he had respecting the propriety of infant baptism; and requesting Mr. Barclay to lend his aid in endeavouring to remove these difficulties. Mr. Barclay therefore turned his attention to the subject; but, upon trial, found himself unable to remove the scruples of his friend to his own satisfaction, and therefore did not attempt to render him any assistance. He began, however, to be impressed with the evil of remaining in doubt

respecting an institution of Christ; and especially for one in the situation in which he stood to be undecided on a subject of such importance. He resolved, therefore, that he would use every possible means to obtain satisfaction to his mind on this point. He began with integrity and determination to seek after the truth, and resolved that he would follow the convictions of his mind, whatever they might be. He read whatever books he could procure on both sides of the question; he conversed on the subject with the most intelligent of his Pædobaptist brethren; he corresponded with friends both in England and Scotland: the result was, that after careful and prayerful examination, he became fully convinced, from the word of God, that believers in Christ are the only proper subjects, and immersion the only proper mode of Christian baptism. Its impressive mode, and deeply affecting meaning, were the first objects of his conviction; and he ever after loved the institution because of its relation to the gospel, and the emblematical exhibition which it gives of the glorious doctrines of the cross. Not being prepared to join any of the Scotch Baptist churches, Mr. Barclay was baptized by the late excellent Dr. Charles Stuart, Edinburgh, on the 6th of October, 1803.

Referring to this period Mr. Barclay writes thus to a friend—"I need not say to you that this was a time in which my faith and obedience were put to a severe trial, when I inform you that I did not enjoy the concurrence of any of the friends who were instrumental in my coming to Kilwinning, in the step I had taken. Indeed, I knew none of my friends, except one, who had come to the determination that I had respecting this ordinance. The prospect of the offence that my baptism was likely to give to the people in general, and thus induce them to desert my ministry, was another bitter ingredient in my cup. Indeed, I had little expectation but to have my meetings deserted—my talents, such as they were, buried—my means of usefulness destroyed—and the grand object for which life and health was dear to me, frustrated by the step I had taken. But the authority of Him who is invisible, and the regard I felt for His ordinance, prevailed above every other consideration;—above the opinions of others, and above, what appeared to

me infinitely more precious, my being devoted to God in the gospel of his dear Son. I trust I was enabled to endure 'as seeing him who is invisible;' and knowing it was 'mine to obey, and his to provide,' I left my all at his disposal, ventured to proceed in the path of duty, and followed the Lamb of God; never have I had reason to repent of my procedure, but much cause to praise the Lord who gave me knowledge and grace to do his will.

"As the Saviour after his baptism entered the wilderness to be tried, so I returned to travail among many trying things, and to labour with prospects, in my own apprehension, far from being encouraging. I came back, however, to the scene of my labours with a determination to save the souls of men, and to set myself to fulfil a ministry that was likely, under the divine blessing, to effect this great object. Shortly before I was baptized, the word that I preached began to take effect, at least in a few cases; after my return it became increasingly effectual, so that I was soon called to baptize the disciples, several having through my example been led seriously to consider the subject, and to adopt the views and practice which I then held, and 'which are still most surely believed among us.' By the end of that year twelve persons, including myself, and several of them the subjects of the power of the gospel through my instrumentality, became united in faith, and practice, and affection, and inclined to unite together as a church of God, to observe the ordinances of Christ's kingdom. The speculation and evil-speaking, the contempt and reproach of which we, and especially myself, became the subject, was not a little; but the Lord wrought for us, and we were not ashamed. After frequent consultation, and I believe many prayers, we agreed to form ourselves into a church, and, on the 12th of December, 1803, we met for fasting and prayer, with a view to this solemn and important matter. After spending some time in devotional exercises, several truths essential to be known, believed, and experienced, in order to personal Christianity, were stated. We each of us professed our faith in these. We adopted this single and simple principle as the basis of our union—that the Bible contained the whole of religion, and that we determined to follow it wherever it might lead us. On

this profession and mutual agreement, we gave to each other the right hand of fellowship, and agreed to walk together as disciples of Jesus, and as a church of God. Before we separated, we agreed to look out from among ourselves persons who should hold office amongst us, and read the Scriptures that describe the qualifications of pastors and deacons, as recorded in the Epistles to Timothy and Titus. Not many days after, I was requested to accept the pastoral office, which I agreed to do; and, on the last day of December, I was set apart to this responsible office. Thus I entered on the duties of a pastor among the people of God, where, through infinite patience and long-suffering, I continue to this day. On Sabbath, the 1st of January, 1804, we, as a church, united together, for the first time, in partaking of the Lord's Supper."

Thus was Mr. Barclay introduced into the vineyard of the Lord. The Lord made darkness light, and crooked things straight before him, and led him in the way in which he should go. The numerous pressing difficulties with which he had to contend in the early history of the church made the progress of the work necessarily slow. But he laid the foundation deep in decided piety and devotedness to God, and his labours were eventually crowned with considerable success. The gospel was widely preached—correct views of divine truth were extensively circulated—serious attention to things eternal was excited in the breasts of many—the kingdom of Christ was advanced in the sound conversion to God of not a few—under his fostering care, and by the blessing of heaven, about two hundred persons were, in the whole course of his ministry, united to the church which he was the means of planting—and a considerable portion of deep interest, and fervent prayer, and pecuniary aid, and personal effort, was combined and exercised, by his instrumentality, in the cause of God, both at home and abroad. His interests were bound up in the cause of Christ; and nothing did he count a sacrifice that was likely to promote the spread of the gospel, the glory of the Redeemer, or the salvation of souls. Not only was he "instant in season and out of season," in his own immediate sphere, in all the branches of ministerial labour, but he repeatedly took excursions in the neighbourhood, and tours through the more

distant and destitute parts of Scotland, to preach the gospel of the grace of God. He repeatedly visited England for benevolent purposes. Twice he made a preaching tour through some parts of the Sister Island, to promote the interests of our valued societies, and to preach Christ to sinners that were ready to perish; and many there are, in various parts of the kingdom, who well remember the fervency of his prayers, and the power and penetrating nature of his appeals respecting sin and salvation—the coming wrath, and the glorious redemption that is in Christ Jesus. Wherever he went, he was distinguished as the man of prayer, and the man of God.

Mr. Barclay was privileged to be the intimate friend of Fuller, and Ryland, and Sutcliff, and others of “*our fathers*,” who now rest from their labours, but who, in their day, were the glory of our denomination. He was their companion and aid when they visited the north on behalf of the Mission; and their letters to him, of which there are many among his papers, breathe the warmth and generous nature of their Christian friendship. He was also the correspondent of Carey, and Marshman, and Ward, and Judson; and in all the trials and triumphs of the Baptist Mission he ever took the deepest interest. The Serampore brethren especially shared his confidence and regard; and, as several of his own family were privileged to reside for a season at that loved spot, where the “*first three*” lived, and laboured, and died—where the gospel was first planted in Gangetic India—and whence the streams of the water of life have so long and so abundantly flowed to cheer, and fertilize, and bless the barren land of idolatry and spiritual death:—in that spot his interests and attachments, in his later years, were so concentrated that he seemed to live as much at Serampore as he did in Irvine. The writer regrets that the limits of this sketch forbid his giving any extracts from that valued correspondence by which he was accustomed to counsel and cheer his friends while seeking to serve Christ in heathen lands.

For many years Mr. Barclay was in the habit of preaching once every Lord's day at Irvine, a considerable town in the neighbourhood of Kilwinning. After a time, to suit the convenience of the majority of the members, the Church removed to Irvine altogether and there

Mr. Barclay finished his life of disinterested consecration to the service of God.

Mr. Barclay's family, like most others, was frequently visited by the messenger of death. When a student in Glasgow, he lost his first-born son, who died in infancy. His second son, Robert, a youth of decided piety and great promise, died suddenly at Glasgow, in August, 1822, in the 23rd year of his age. In November, 1824, the Lord removed his beloved wife, who died in the faith of Christ, after a continued and painful affliction, which she bore with Christian patience and resignation. In June, 1837, his only surviving son, William Carey Barclay, died at Serampore, in the faith and hope of the gospel, after being usefully employed in that important station, for upwards of seven years. This latter stroke, though it had long been expected, fell heavily on the heart of the aged parent. He bore it, however, with holy acquiescence in the divine will. When the tidings reached him he was at Liverpool, whither he had gone on behalf of the Mission; and he announced the event to the family at Irvine in the following letter to Mrs. Leechman:—

“My dear Mary,

“I write at present, lest you should not have heard from India, to say that Mr. Mack had a letter from Mr. Marshman this forenoon, dated the 7th of June, in which he says, that ‘Carey was then just breathing out life.’ And on the 9th, he writes a postscript, saying, that ‘he died tranquilly yesterday morning at half-past one,’ and that ‘his widow is wonderfully supported under her affliction.’ Our heavenly Father cannot err. His will is good. It is meet we should say, *Let it be done*. I should have liked had I been at home when these tidings reached Hamilfield; but God has seen it right we should be apart from each other. I hope and pray that we may be enabled, with reverence for God, and confidence in him, and resignation to him, to receive this from his gracious and unerring will, and to feel pleased with whatever pleases him. He has long been preparing us for such an issue; let us not meet it as an unexpected or untoward event, but as one in which there is much to make us grateful and glad, since we doubt not he has gone to be with Christ, which is far better. In this dispensation, like all the others that have passed over us, our

light afflictions have been so strongly impregnated with infinite goodness and mercy, and distinguishing favour, as to make us forget the bitter, because of the sweet infusion with which it has been mixed. Oh! let us show how much we are pleased with his procedure! He has not dealt with any family we know as he has done to us; and Holy is his name."

The last public event in which Mr. Barclay took any very lively interest was the union of the Serampore Mission with the Baptist Missionary Society. To accomplish this desirable object he visited London in December, 1837, as one of the deputation to the Society; and none rejoiced more than he at the amicable agreement that was thus, in the Providence of God, so happily brought about. He considered it a peculiar honour to have been instrumental, in any degree, in helping forward this auspicious event. The writer recollects with what pleasure he frequently quoted the words of Isaiah, and applied them to this subject, "*And thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in;*" and often did he rejoice, that they were applicable to him and others, who were honoured to promote this union.

After this it soon seemed as if his work was done. His mind and body began evidently to be giving way. He took little apparent interest in any thing but his immediate duties as a minister of Christ. He spent much of his time alone; and appeared to be fast ripening for the world of purity and perfection. The last sabbath in which he was privileged to engage in his delightful work was the 17th of June, 1838. During the preceding week the Rev. Mr. Roe, the indefatigable Secretary of the Home Missionary Society, and the Rev. Mr. Pullar, of Glasgow, had been visiting Irvine, and had produced a very powerful impression by their energetic appeals to the church and the congregation. On the afternoon of the above-mentioned sabbath, Mr. Barclay said to the people, that instead of preaching a regular sermon, he would endeavour to follow up the impression that had been made by his respected brethren who had been paying them a visit. He first supposed that there might be a class of persons present who had heard the faithful warnings unmoved; he then addressed them, most faithfully and solemnly; and hav-

ing done so, he requested the congregation to rise, and he prayed with all fervency for those who were thus in a state of unconcern and indifference. He then supposed there might be another class—those who were merely alarmed by what they had heard: he addressed them; and then prayed for them particularly, as he had done for the preceding class. He then supposed there might be another class—those who were really convicted of their guilt, and anxious to find deliverance; he then addressed them in a manner suitable to their state, and again prayed, the third time, for those in this condition. The effect produced on the congregation was most striking. He then administered the Lord's Supper to the church, gave them his parting advice, left the chapel, and entered the house of God on earth no more!

When the writer of this brief sketch returned to the North, at the end of last June, to join Dr. Cox and Mr. Steane as the deputation to Scotland from the Baptist Missionary Society, he found Mr. Barclay confined to bed by a severe attack of influenza. In a short time he appeared to be rather improving, and we began to cherish the hope that he would be spared to us, and to the cause of Christ, for some time to come. In these expectations, however, he himself never participated. The writer of this spent the greater part of Thursday, the 12th July, at his bed-side. He then, for the first time, spoke to me plainly of his approaching dissolution. He began by saying, "Brother Leechman, I am hastening to death;" he then referred, in terms of deep humiliation, to what he termed his unprofitable life; regretting that he had lived so little to God—that he had been so unfruitful under the profession he had made—that he had done so little for the cause of God—for the good of the church—for the spiritual benefit of his family, and continued in this strain for a considerable time, mourning over his unfruitfulness and unworthiness, and confessing and deploring his guilt and depravity. I felt it humbling, in no ordinary degree, to hear one who had lived so near to God, walked so humbly with him, and laboured so faithfully and abundantly in his vineyard, for so many years, thus lamenting his deficiencies when he viewed himself and his services in the light of eternity; but, recollecting that these were "*the footsteps of the flock,*" I inquired whether, not-

withstanding all he felt of his unworthiness, when he turned to the Saviour, if he did not find all that he needed for support and comfort. "Oh, yes!" he said; and then repeated those beautiful lines of Cowper:

"Since the dear hour that brought me to thy foot,

And cut up all my follies by the root,
I never trusted in an arm but thine,
Nor hoped, but in thy righteousness divine;
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child;
How'er performed, it was their brightest part,

That they proceeded from a grateful heart;
Cleansed in thine own all-purifying blood,
Forgive their evil, and accept their good;
I cast them at thy feet—my only plea
Is what it was, dependence upon thee;
While struggling in the vale of tears below,
That never failed, nor shall it fail me now."

Up to the period of this conversation there appeared nothing to intimate that his end was at hand; but that night he became alarmingly ill. His medical attendant informed us that all hope was gone—he was rapidly sinking. He lingered with us till the morning of Friday the 20th July, edifying all who were privileged to be with him by his counsels and prayers, and by his peaceful triumph while passing through the valley of the shadow of death, and then, without a struggle or a sigh, his spirit took its flight to be "for ever with the Lord."

The universal respect in which Mr. Barclay was held, was testified by the large and respectable company who came from all quarters to follow his remains to the silent tomb. The Rev. C. Anderson, of Edinburgh, his long-trying and faithful friend, though contrary to Scottish custom, gave a short address at the grave. And on the following Sabbath the same friend and brother preached the funeral sermons; in the morning and afternoon in the Baptist Chapel, to a crowded audience, and in the evening in the Parish Church, which the clergyman, the Rev. John Wilson, A. M., with his accustomed liberality and kindness, very generously granted, as the audience could not otherwise be accommodated. The texts, in the morning and afternoon, were, "Be thou faithful unto death, and I will give thee a crown of life," and "The Lord grant unto him that he may find mercy of the Lord in that day." In the evening it was, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The discourses were as suitable to the occasion, as they were characteristic of the able and excellent preacher. "Let me die the death of the righteous; and let my last end be like his."

PLEASING GOD.

BY THE REV. JAMES SMITH.

I find Paul exhorting and beseeching his Thessalonians by the Lord Jesus, so to walk as to please God, and to abound therein more and more. 1 Thess. iv. 1. My mind is struck with the idea. I ask, Is it possible for a sinner to do anything that will please God? The reply is, No, not considered simply as a sinner; for they that are in the flesh cannot please God. But if the sinner has received Christ; if he is a believer in Christ for wisdom, righteousness, sanctification, and redemption; if he has put on Christ, and realized acceptance in the beloved; then he can please God. Being sanctified by the Holy Ghost; having his heart sprinkled from an evil conscience; looking to Jesus ALONE for

peace, acceptance, and salvation; he can now glorify God in his body and spirit, which are God's. O delightful idea, to please God! that God whom I had offended, whose law cursed me, whose justice once condemned me, whose wrath was once feared by me; to please him, and for him to take pleasure in me and mine, is truly delightful. Yes, for this purpose he redeemed me by the blood of his Son, taught me by his gracious Spirit, and led me into liberty and peace: that I might please him, he called me his child, gave me the spirit of adoption, and blessed me with all spiritual blessings in heavenly places in Christ. And I do find that when grace is in exercise in my soul, nothing appears

more desirable, nothing more sweet and pleasant, than having the opportunity and ability to please God.

God is pleased with the secret, heartfelt, fervent prayers of his people: the eye of divine compassion lingers with delight over the closet, the barn, or the chamber, where the Christian enters to pour out his soul before God. The secrecy honours his divine omniscience, the silence his omnipresence, the emptiness his mercy, the sense of unworthiness his grace, the plea his justice, the confidence his faithfulness, and the act as a whole, his paternal character and infinite love. The empty-handed, Jesus pleading, resolute petitioner at God's throne pleases him; no angel's harp yields such music, or ministers such delight. So also the feeble praises we present, he has condescended to assure us they glorify him; he comes and makes a home of them, he is so well pleased with them; hence the Psalmist addresses him, "O thou that inhabitest the praises of Israel." As the shechinah over the Mercy-seat was enveloped in the smoke of the burning incense, so our God loves to be surrounded with the heartfelt praises of his people. O let us call upon him often, and praise him always, for thereby we please him. We are mistaken if we think prayer is only for ourselves, or that praise meets no return; prayer and praise please our God, and bring down blessings on our souls. Holy consistent walking in the world, in the family, and the church of God, is well pleasing in his sight: when the Christian is clothed with humility, ornamented with a meek and quiet spirit, filled with faith in Christ and his word, with love to God, his people, and poor sinners, and aims at the glory of God and the good of souls in all it undertakes, it pleases God; and this should be our ardent desire and constant aim. There is nothing which Jesus hath commanded his disciples, but it is pleasing to God, when attended to in a loving spirit, from gospel motives, and with a laudable design. In baptism the believer pleases God; he comes forth and professes before the world and the church that he is building on Christ alone for salvation; that he has renounced self, the world, and the service of sin; that Christ is his all in all; that he desires to honour him as his priest, by relying on his perfect atonement; as his prophet by receiving his instructions, and approving his command; as his king by walk-

ing in his ways and observing all his statutes. He professes he looks to Jesus alone for salvation, and yet holds himself under grateful obligation to obey. So also in the supper of the Lord, he meets the holy family at his Lord's command, in order to observe his precept and do his will; he there looks to Jesus, remembers the garden where he agonised and sweat blood, and the cross where he languished and died. He blesses the Father for his gift, Jesus for his condescending love and vicarious sufferings, and the Holy Comforter for the revelation of the facts in the word and to the heart. So in all the Christian does he may please God; in his meditations, plans, purposes, and actions; and in all he should study how he may please the Lord.

When the believer aims at pleasing God, he is most likely to be pleased with God. It is an awful fact, but a fact it is, that the Lord's own family are often displeased with him in his dealings with them. Perhaps there is no one person with whom we are so often offended as the Lord. He has managed the world for nearly 6000 years, and yet his people often feel, and talk as though it was but badly managed; the dispensations of his providence in every age, have produced and secured the welfare of all his saints, and yet they often complain as though all things were against them. We often find believers whom God has in mercy bereaved, or stripped of their idols, making it manifest that they find it very hard to forgive the Lord for what he has done. The Lord's ways never so well please us as when we aim in all things to please him. Jesus pleased him always and in all things, and he was pleased with his Father, kept his commandments and abode in his love, though his lot was the hardest that was ever endured. When we seek to please God in all things, we are most likely to please ourselves; we often find this a difficult matter, and so sure as we aim at it we shall miss the mark. We are not pleased with our prayers, our praises, our graces, our lot, or any thing we do; and it is generally going ill with us, if we are. But if we sought simply to please God more, we should look at self and our own things less; we should mourn over failings, grieve at short comings, and seek grace, that we may serve God acceptably with reverence and godly fear. A true Christian never can please or satisfy himself, but as he pleases God. If we

sought only to please God, we should doubtless please God's spiritual people more. How often do we grieve, vex, and displease members of the heaven-born family; and why? Very frequently it is because we are so unlovely in our tempers, ways, and deportment; so little like Jesus, so much like the world. But if pleasing God was our constant object, we should be much with God, and be often beholding as in a glass the glory of the Lord, and become changed into the same image, from glory to glory, as by the Spirit of the Lord. Like Moses coming from the mount, our faces would shine; or like Paul coming from the third heaven, we should, in the same sense as he did, please all men in all things. 1 Cor. x. 32, 33. Never are the Lord's right-minded saints so pleased with other saints, as when they discover by their spirits, actions, and aim, that they are endeavouring to please God: and we must not forget that it is written, When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Prov. xvi. 7. When we aim in all things to please God, we shall be able to make allowance for the feebleness and infirmities of others. We shall be less severe in our censures, more charitable in our spirits, and more condescending in our manner. The bitterness and uncharitableness of spirit in Christians often originates in mistaken views, supposed superiority, and aiming at a wrong end: if we only sought to please God, there must be more love, forbearance, and compassion among us.

Well, Paul beseeches us by the Lord Jesus to walk so as to please God, and abound therein more and more. As if he had said, If you have any love for that Jesus who laid aside his glory, assumed your nature, suffered your desert, obtained your release at the expense of bitter privations, dreadful agonies, and inconceivable sufferings, and who now pleads your cause at the right hand of the Father—then so walk as to please God. If you have any reverence for his authority whom the Father hath highly exalted, and to whom is given a name above every name, who rules over heaven, earth, and hell, and seeks your welfare in all—then so walk as to please God. If you have any concern for his glory who took so deep an interest in your eternal welfare, that he considered no sufferings too great, no shame too much, no burden too heavy to be en-

dured, or borne for your relief—then walk so as to please God. If there is any savour in his name, any power in his love, any respect for his word, any desire for his approbation—then walk so as to please God. You have the rule in his word to direct you; you have the motive in his love to influence you; you have the encouragement in his promise to incite you; you have the happiness that flows from his gracious presence and smile to allure you—O then walk worthy of the Lord unto *all pleasing*, abounding in every good work.

Can we consider this subject without feeling reproved? Can we look back upon our lives without grief and regret? Can we look from the subject to the cross or the throne without ardent desire and earnest prayer, that our God would pour upon us such a measure of his grace, and so much of his Spirit, as shall not only enable, but constrain us to walk so as to please God? Surely not, if we are under divine teaching, or 'are partakers of the grace of God. Never let us expect permanent peace, holy joy, or solid and lasting satisfaction, unless brought to walk, *habitually to walk* so as to please God. And let us remember that for this purpose we were chosen in Christ, put among the children, redeemed by the invaluable blood of the Lamb, blessed with the Gospel, visited by the Spirit, and are continued in the world. And let us also bear in mind that the Lord is not pleased with any thing of ours because there is any inherent excellence in it, or because it adds any thing to him; this cannot be the case: but as the parent is pleased with the acts of the child, because he is a child, and an object of complacency and love; and because what he does springs from love, is done because commanded, and with a desire to please: so our heavenly Father is pleased with the imperfect actings of his children when they aim at his glory, out of love to him as their God, and because he has commanded them so to act in his holy word. He views their persons in Christ, and accepts and testifies his approbation of their actions, as they come up before him perfumed with the incense of the dear Redeemer's merits. My brethren in the Lord, may we be enabled constantly to aim at pleasing God in all we do, and never consider that we have aimed at this sufficiently, but seek to abound therein more and more. Amen.

Cheltenham.

BAPTIST WORTHIES.—No. II.

ABRAHAM CHEAVE.

Abraham Cheave, a useful minister of the Baptist denomination, and a sufferer for nonconformity, was born at Plymouth in the beginning of the seventeenth century, and brought up to the trade of a fuller. Crosby says, he "was ejected from Plymouth, and was afterwards minister to a numerous congregation at Looe, in Cornwall;" but Ivimey thinks there is no evidence "that he ever accepted a parochial charge, and therefore could not have been ejected." This good man could not boast of a long race of noble ancestors, neither did he make any claims to literary attainments, or University honours; but he was a companion of them who "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and his name deserves to be enrolled among "the noble army of martyrs." Convinced that adult baptism by immersion was the duty of all believers in the Son of God, he submitted to that rite A. D. 1648, and made a good profession before many witnesses. The church of which he became a member was at that time without a pastor, and entertaining a favourable opinion of his mental and moral qualifications for that office, invited Cheave to undertake it, which he did the following year. From authentic documents recording some of the principal events of his life, he appears to have been an eminent Christian—a laborious minister—and a patient sufferer.

The restoration of Charles II. A. D. 1660, was followed by royal profligacy—arbitrary principles—national degeneracy—the violation of oaths—the collision of parties—and the oppression of non-conformists. Soon after this calamitous event, Mr. Cheave was sent to Exeter gaol for holding religious assemblies, contrary to ecclesiastical canons and intolerant laws then in force; but at the end of three months he was liberated with many companions in tribulation, in all probability owing to the coronation of the king. This liberty, however, was of short duration, for the king and his rulers took counsel together against all who asserted the rights of conscience, and refused to fall down and worship

the idol of Uniformity which the bishops had set up. Spies and informers, "certain lewd fellows of the baser sort," were dispersed through the kingdom "with authority and commission from the chief priests, that if they found any of this way, whether they were men or women, they might bring them bound" to the Star Chamber, or Court of High Commission.

Cheave saw the gathering storm, and in a letter written to his friends A. D. 1662, thus expressed his fears: "Some from our neighbourhood are sent to the ancient place of confinement, and I expect every day the same lot." That very year the Act of Uniformity drove from the Established Church 2000 of her most learned and useful ministers, after whose expulsion little remained but deserted temples—pompos rites—drunken priests—imperial strumpets—and a licentious monarch. Cheave was sent a second time to Exeter gaol, for holding unlawful conventicles, and obeying God rather than man. During his confinement he wrote letters to his friends, exhorting them to patience and constancy in suffering for the truth, and expressing his sympathy towards those "who (in his own words) have been visited by the constables again and again, summoned before the mayor, and fined for not coming to church." At the end of three years, permission was granted him to visit Plymouth, but his enemies finding him at liberty, sent him to the Guildhall, and procured an order for his perpetual banishment to the Island of St. Nicholas. In his "Patmos," affliction was added to his bands by the prohibition of intercourse with his friends—soldiers kept him a close prisoner—confinement and sickness undermined his constitution—and after passing through "great tribulation," he died in his place of banishment, March 5, 1668, a martyr to the rights of conscience, and a victim to religious intolerance. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration."

T. P.

I know not and beseech you never to suffer so much as one day to pass, either through lazy negligence or too much eagerness in inferior studies, without reading some part of the sacred records, with a pious and attentive disposition of mind, still joining with your reading fervent prayer, that you may thereby draw down that divine light without which spiritual things cannot be read and understood. But, with this light shining upon them, it is not possible to express how much sweeter you will find these inspired writings than Cicero, Demosthenes, Homer, Aristotle, and all the other orators, poets, and philosophers. They reason about an imaginary

felicity, and every one in his own way advances some precarious and uncertain thoughts upon it; but this book alone shows clearly, and with absolute certainty, what it is, and points out the way that leads to the attainment of it. This is that which prevailed with St. Augustine to study the Scriptures, and engaged his affection to them—"In Cicero, and Plato, and other such writers," says he; "I meet with many things wittily said, and things that have a moderate tendency to move the passions; but in none of them do I find these words: 'Come unto me all ye that labour, and are heavy laden, and I will give you rest.'"—*Leighton's Theological Lectures.*

WORLDLY GREATNESS.

How little real satisfaction is derivable from worldly greatness is shown in an anecdote which Lady Colquhoun mentions in her work on "The World's Religion," and which was communicated to her by her father, Sir John Sinclair. "He was invited by a late eminent statesman, Lord Melville, then high in office, to spend new year's day with him at Wimbledon Common. He

arrived there the day before, and in the morning repaired to the chamber of his host, to wish him a happy new year. "It had need be happier than the last," replied Lord M.; "for I cannot recollect a single happy day in it." And this was the man who was the envy of many, being considered at the height of worldly prosperity!

CONVERSATION WITH STRANGERS.

The late Mr. Roberts, of Llanbrynmair, was remarkably useful by his religious conversation with individuals. He was led to the formation of so important a habit by a little incident which occurred in the early part of his ministry. Asking a little child the direction of a person he was to visit, he was informed

it was her mother, and was led by her to the spot. He was afterwards told, that the mother said to the child, "You had the honour of walking with a minister of Jesus Christ." "No, mother," said the child, "I am sure it was not a minister, for he never spake to me a word about Jesus Christ."—*Leifchild's Counsels.*

AN UNPERCEIVED DANGER.

One day Mr. Cecil called upon one of his hearers, whom he knew to be prospering in his worldly affairs; "I am concerned," said he, "to hear that you are getting into danger." "What danger?"

inquired the astonished hearer. "You are growing rich." The man took the hint, and escaped the snare.—*Leifchild's Counsels.*

"YE ARE ALL ONE IN CHRIST JESUS."

SURE there's a gracious hand that binds
Consenting hearts in one;
The rest and centre of whose minds
Is Jesus Christ alone.

Though various, yet they all combine,
And all in Jesus meet,
Claiming affinity divine,
While prostrate at his feet.

Although they see not "eye to eye,"
They, with a simple aim,
Together journey to the sky,
Their way, their end, the same.

Spirit of Love, descend and give
More of the grace of love,
That all the church on earth may live
Like purer saints above!
Brosely. J. SH—D—T.

REVIEWS.

The History of Protestant Nonconformity in England, from the Reformation under Henry VIII. By THOMAS PRICE, D.D. In Two Volumes. London: Svo. pp. 549 and 647. Price 24s.

Had princes and legislators been wise, Nonconformity would never have existed. They might have prevented it effectually; and they would have done so, had they taken Equity for their fundamental principle, or the New Testament for their religious code. An Establishment is necessary to give birth to Nonconformity, and wherever this is found, Nonconformity is sure to appear. There is no Nonconformity in the United States of America; and there is no country in which the Church is united with the State, where Nonconformity does not occasion trouble. The history of Nonconformity is the history of certain effects which have arisen from the application of secular power to the support of religion: it is the history of endurance of wrongs, of efforts to dissuade, of entreaties to forbear, of attempts to disarm the assailant, and of resistance to his attacks. Rulers often lament the prevalence of Nonconformity, and orators descant on its disastrous consequences; but they should all remember that it is not the victim from whose wounded limb the blood is flowing, that is responsible for its unsightly appearance on the ground, but the aggressor whose arm inflicted the blow.

Coercive Religion has been the principal cause of the troubles and struggles and revolutionary movements which have disturbed this island during the three last centuries. Including in the term religion the spurious as well as the genuine, we venture to assert that the application of force to the support and propagation of religion has done more to divide, to disorganize, and to afflict the British community, than all the other errors of the people and of their governors together. The operations of coercive power have produced suffering; the adoption of plans for the augmentation of coercive power have produced alarm; and a spirit of resistance has been aroused, which has perplexed, annoyed, and sometimes subdued the dominant party. Confu-

sion has ensued, but whatever else might sink, the coercive principle has always been the first to show itself above the waves; it has again displayed its ascendancy, again distressed the community by its oppressions and schemes, and again stirred up a resistance too strong for the tranquillity of its employers. Coercive Religion in the days of the last Henry and his daughter Mary, sent martyrs to the stake, and filled the friends of knowledge and liberty with dismay, resisting the spirit of reformation arising in the land, and endeavouring to maintain that established system by which all Europe had been long enslaved. Coercive Religion under Edward, Elizabeth, and the first James, consigned some to the flames, some to the gallows, and thousands to the dungeon, in its efforts on behalf of Royal Supremacy, and the subservency of conscience to the pleasure of the sovereign. During the term of years in which Charles the First and his Archbishop, Laud, were able to carry into execution their despotic plans, Coercive Religion, in its determination to exterminate every thing hostile to their combination of Romish principles and monarchical tyranny, drove multitudes from their homes to the wilds of America, amerced, imprisoned, and mutilated complainers and remonstrants, and eventually raised up a spirit by which Episcopal Rulers and Episcopacy itself were laid prostrate. But Coercive Religion was still the religion of the powerful. The Presbyterians were as madly intent upon uniformity as the Episcopalians had been, and as inveterately hostile to toleration. So, it is not to presbyterianism, or to episcopacy, or to popery, that we are to trace the persecutions and conflicts which have distracted the community, but to that coercive principle with which they all have some affinity, though not an affinity equally strong, which they have all resisted in others and retained themselves. The History of Nonconformity is the history of struggles, by whomsoever made, against this Coercive Religion, which mankind have so long delighted in, which is Protean in its forms, but which is of all earthly powers the most destructive to human peace and happiness.

The work before us furnishes a fine illustration of these principles. The first volume was reviewed at the time of its appearance in the late series of this periodical; and those of our readers who possess the twenty-eighth volume of the Baptist Magazine will find in it an able article in which justice is done to its merits. The second volume commences with the reign of Charles I., and concludes with the end of the Protectorate. It treats therefore of a critical and eventful period in British history, and one respecting which misrepresentation is remarkably prevalent. The erroneous views of persons and facts pertaining to these times which are given in the historical works generally used in fashionable schools have an influence, baneful now, and sadly ominous in regard to the future. There is perhaps no sign of the times more discouraging than the prevalence of prepossessions among educated young people, which they have acquired from those miserable perversions of history which were put into their hands at school, and which perhaps comprise the whole historical knowledge of their instructors. The wealthier classes of Dissenting parents have brought upon themselves a heavier responsibility than they suspected in confiding the education of their children to the adherents of a state church, sometimes contenting themselves with the belief that the head of the establishment was pious, sometimes not scrupulous even respecting that; or placing them with those who were themselves Dissenters, but who deemed it politic to exclude their dissenterism from the school-room. The indifference of Nonconformist parents to the instruction of their children in principles for which their ancestors bled, whose sepulchres they adorn, and whose names they transmit to their descendants, is bringing forth its fruit, and that fruit is bitter. Let not the blame be cast on those who subsequently strive in vain to make the good seed flourish in ground pre-occupied with thorns; let not the result be imputed to circumstances which merely occasion an ultimate abandonment of the principles of their forefathers; but let it be referred, as in justice it ought, to the folly which preferred fashion and accomplishments to truth and evangelical virtue. Such a work as that before us is adapted, however, to rectify, as far

as is now possible, these erroneous impressions. It is adapted to give just views of the leading characters, important events, and operative principles of the ages to which it refers; its style is appropriate, and its spirit unexceptionable, while its subject is at the present time one of transcendent importance. It ought to be read by all our young people, and by many of their elders.

The following specimen will perhaps remind some readers of the saying of Solomon, "That which hath been is now, and that which is to be hath already been":—

"The character and theological position of Laud have been severely debated. The admirers of his policy have portrayed them in flattering colours, while his opponents in their indiscriminate censures, have failed to trace those nice distinctions, the perception of which is requisite to a due appreciation of the man. The charge of popery was frequently preferred against him by his contemporaries. It is found in the records of parliament, as well as in the writings of theological disputants. It was maintained by several members of his own church, and was reiterated by the puritans with an accumulation of evidence which might well impose on common minds. Yet an impartial investigation of the case proves that the charge was but partially true. Educated in a Protestant church, he evinced a singular tendency of faith towards the doctrines of the papacy, and substituted for the simpler rites of the former, the gorgeous decorations and superstitious observances of the latter. His habitual aim was to approximate the doctrine and worship of the English church to those of Rome. The language of Hooper, and Ridley and Latimer was consequently abandoned, and the church of Rome was spoken of as the mother church which retained the faith once delivered to the saints, notwithstanding her partial corruptions. The communion table was turned into an altar, and a crucifix was frequently placed over it; pictures were set up or repaired; the apparel of the clergy was rendered more gaudy, and mystical rites were introduced in the consecration of ecclesiastical edifices. Laud was the great patron of these innovations; as well as of those doctrinal approximations to Rome which were advocated by Andrews, Montague, and others. There was scarcely any doctrine of the papacy which did not find its advocates amongst the bishops who constituted the party of Laud; and he himself on innumerable occasions, evinced an entire accordance with their views. The invocation of saints, prayers for the dead, auricular confession, and a doctrine respecting the sacrament scarcely distinguishable from transubstantiation, found a

ready and zealous advocacy on the part of the remaining clergy of this faction.

"Such was the opinion of Laud's protestantism at Rome, that a cardinal's hat was tendered him on the very day he received intelligence of Abbot's death. Though he did not accept it, his refusal must have been faltering and half-hearted, as the offer was renewed a few days afterwards, and is noticed in his diary in terms which sufficiently bespeak the vacillating state of his mind. His true position in reference to the papacy is accurately pointed out by May, in the distinction which he institutes between the court and the church of Rome. To the former Laud was hostile, but to the latter his aversion was very limited, if it did not give place to friendship. 'The doctrine of the Roman church,' says May, 'was no enemy to the pomp of prelacy; but the doctrine of the court of Rome would have swallowed up all under the pope's supremacy, and have made all greatness dependent on him; which the archbishop conceived would derogate too much from the king in temporals, (and therefore hardly to be accepted by the court) as it would from himself in spirituals, and make his metropolitical power subordinate, which he desired to hold absolute and independent within the realm of England, as if he had been an English pope.' Laud's ambition and selfishness continued him a Protestant, when his general spirit, and the complexion of his theology, strongly inclined him to the Catholic church. Had the pope been as accommodating as himself, a compromise would probably have been effected, by which the church of England, retaining some of her peculiarities, would have been re-united to the papacy. But the course of events was unfriendly to such a scheme; and the countenance it received from Laud and others only served to involve their protestantism in suspicion, and to render them the objects of popular detestation. The charge of popery, therefore, as preferred against Laud is incorrect, if it is meant to denote an acknowledgment of the pope's supremacy, and an actual reconciliation to the Catholic church. But if it is to be understood in another and more restricted sense, it may be much more difficult to deny its truth. In every thing but the accidents of his position, Laud was a Catholic. His temper and superstitiousness, his fondness for ceremony, his zeal for the elevation of the priesthood, and his hardheartedness and cruelty, all bespeak him the disciple of that system which reigned at Rome. He was out of his place in a Protestant church. It did not befit either his spirit or genius, but exercised on his superstitious and sanguine mind a deadening power from which he sought relief in the strange rites and gorgeous ceremonies which he borrowed from the papacy. Under his administration the church of England wore the apparel and spoke much of the language of Rome.

The doctrines of her founders were rejected, and the books which had advocated her cause, and recorded the sufferings of her martyrs, were discountenanced or suppressed.

"Laud devoted himself with unscrupulous zeal to the service of his master, and for a season his triumph was complete. His barbarous cruelty struck terror into his opponents, and induced an apparent compliance with his will. But the success of his policy was delusive. An indignant sense of wrong pervaded the public mind. The humanity and religion of the nation were outraged; and their groans though suppressed for a season, ultimately broke out in a voice of thunder which astonished and alarmed the superstitious and guilty minister. It is justly remarked by Welwood, that it was in great part to the indiscreet zeal of a mirrored head, that had got an ascendant over his master's conscience and councils, that both the monarchy and the hierarchy owed afterwards their fall." pp. 48-52.

"These proceedings of the archbishop, though they struck terror into the timid, were not permitted to pass without severe animadversion. Numerous pamphlets issued from the press, in which he was represented as the great enemy of his country, and the corrupter of the worship of God. His puritan opponents, aware that no mercy was to be expected at his hands, throw themselves with ominous resolution into the struggle. They embarked their lives in the contest; and appealing to the judgments and passions of their countrymen, endeavoured to arouse them to a sense of the common danger. Laud saw their policy, and attempted to defeat it by obtaining a decree from the Star Chamber, which laid the press under severer restrictions than it had yet endured. No book was to be printed unless licensed, with all its titles, epistles, and prefaces, by the Archbishop, or the Bishop of London, or by their appointment; and within the limits of the universities, by their respective chancellors or vice-chancellors; under the penalty of the printer being disabled from following his vocation, and incurring such other punishment as the Star Chamber or the High Commission Court should think proper to inflict. No foreign books were to be offered for sale till a catalogue of them had been furnished to the Archbishop, or the Bishop of London, one of whose chaplains or some other person appointed by their lordships, was to be present when such books were unpacked and to examine them. All schismatical or offensive books discovered on such occasions were to be taken to the aforesaid bishops, or to the High Commission, that their authors might be punished. The printing in foreign parts of English books, or books whereof the greater part was English, whether formerly printed or not, was strictly forbidden, and new editions of works already licensed were not to be

printed without renewed permission. And, finally, it was ordered, that if any person not an allowed printer, 'shall presume to set up a press for printing, or to work at any such press, or set and compose letters for the same,' he should be set in the pillory and be whipped through the city of London.' By these measures the dominant party hoped to prevent the circulation of opinions hostile to their views, and to deprive the victims of their tyranny of that sympathy and encouragement, which the narrative of their sufferings was found to awaken. The policy of the popedom was thus imitated by the rulers of a Protestant church, to the great scandal of their profession, and the manifest injury of the cause they professed to serve." pp. 116—118.

The qualifications of Dr. Price as a writer of history are of a high order. He possesses a more cordial attachment to truth, and a greater superiority to prejudice, than is generally seen in men who have mingled themselves with the contests of even departed generations. His approbation and disapprobation of individuals and parties are expressed plainly; yet he ever shows himself ready to make allowance for the position of persons whom he believes to have been in the wrong, and to give them credit for any thing praiseworthy in their character, while he is also willing to acknowledge the faults of others who were on the whole the friends and champions of truth. A more candid and honest expositor of the transactions of bygone times need not be desired. This, it will be readily perceived, is of the first importance. What we want from the historian is truth. Truth mingled with error may be more pleasing to the mind, and more subservient to a present purpose, than truth that has passed through the crucible; but it is not the shining dross that is valuable, it is the pure gold alone. That historian will be the most useful in promoting a righteous cause, eventually if not at first, who is most careful to judge righteous judgment, to separate fact from fiction, and to give to every one his due. Now we think that any stranger to Dr. Price, possessing a discriminative mind, and a competent acquaintance with the times concerning which he writes, however much he might differ from him in some of his views, would be led, by the perusal of these volumes, to conceive of him as an eminently candid, impartial, and upright man.

The style in which he writes is also the proper style for history. It is not splendid or remarkably exciting, but it

is grave, neat, and very perspicuous. The reader never has to go back a sentence or two that he may determine by re-perusal what the author meant: he sees it at once without any effort. His attention is never called away from the matter to the words: he reads on without thinking of the style, as the author apparently wrote, intent only on facts and principles.

We cannot, however, yield to the author's wish that the work should "be regarded as complete, and himself as free from any obligation to carry it further." Ended it may be, but complete, as a History of Nonconformity, it cannot be, while the times of the restored Stuarts are veiled in silence. One more volume, at least, is requisite to cause the work to correspond with its title. Aware as we are that such performances as this involve a consumption of time far greater than readers in general would suppose, and that instead of remunerating the writer they are almost always a heavy charge upon his purse, we do yet hope that the author will see the propriety of making whatever sacrifice may be requisite, to carry forward a work which is admirably adapted to assist in the establishment of that kingdom which cannot be moved. If the public will do their duty as purchasers, and take care that he shall not sustain loss by what he has done, we think that his Christian patriotism will induce him to persevere in an undertaking of which he has so honourably performed the greater part.

The Variations of Popery. By SAMUEL EDGAR. Second Edition, revised, corrected, and enlarged. London: 8vo. pp. 551. Price 12s.

WHEN we take up the records of the New Testament, and mark the origin and progress of Christianity, as its doctrines became developed, its spirit exhibited, and its designs unfolded, we are altogether astonished and delighted at the picture of unearthly purity and celestial loveliness which then stands before us; a likeness drawn by the simplest men, without a word of eulogy or challenge of admiration, proclaiming in all the honesty of unsophisticated minds, "That which we have seen and heard declare we unto you." And, in the portrait thus presented, with more or less fulness, by so many different persons, of very different habits and temperaments,

how complete the resemblance, how identical the features! Amongst a people oppressed and crushed by foreign tyranny, surrounded by nations of idolatry, whose superiority in the arts and sciences of civilized life threw a lustre on the debasing rites and monstrous vices of paganism;—amongst a people haughty in their degradation, fierce, turbulent, factious, and vindictive to the last degree; inordinately attached to the outward forms of an ancient ritual, the ceremonies of which they had multiplied and exalted above moral duties; boasting their descent from a high and holy ancestry, and despising all others with an indignant contempt;—amongst such a people, in such circumstances, Christianity arose like a beautiful vision, mildly radiant, seen in relief on a dark and lowering horizon. Declining the aid of state patronage, unsolicitous of the protection and favour of the great, the kingdom she sought to establish was “not of this world.” Every carnal weapon of force or fraud she abjured; she made her statements to the understanding, her appeals to the conscience. She had no attractions for a worldly mind, she promised neither “silver nor gold” to her followers, her rites were few and simple, her precepts of the purest morality, parade and ostentation she abhorred, she had no altars, no priests, no hierarchy, hers was a community of brethren bowing to no earthly jurisdiction, acknowledging no human being as their head, for whom one “great high priest” officiated, “who is passed into the heavens, even Jesus, the Son of God.” Her spirit was love, and her sympathies were with the “meek and lowly in heart.” With a majesty which comported with her heavenly origin, with a courage and power of endurance arising from the sanction and support of Omnipotence, she united a tenderness which shrunk from the infliction of an injury even on an enemy or persecutor; she bore in her heart “good will to man;” and was the representative of him who was “holy and harmless,” and who in his dying agonies, breathed out a forgiving prayer for those under whose atrocious ingratitude he was sinking in the arms of a cruel death.

If we now look at Christianity at any period subsequent to the reign of Constantine, especially during the middle ages, —or rather to that which assumed the name and form of Christianity, while the

true church was “in the wilderness,” how lamentable a contrast is exhibited! Then, completely secularized in its spirit, its glory was in dominion, and wealth, and power. Its weapons were no longer truth and reason, but the curse of the Vatican, the sword of the crusader, and the tortures of the inquisition. Doctrines of human invention, the most monstrous, were propounded as articles of faith, the simplicity of Christian worship was lost amidst a gorgeous display of all that was most pompous in the Jewish ceremonial, and in pagan rites. Over the whole system, extending its domination through no small part of the world, sat one “in the temple of God,” presenting himself to the world as a god, claiming the power to coerce and dethrone kings, to dissolve the obligations of oaths, to grant pardons for sin, and to bind and loose the conscience. The fraternity of primitive disciples and laborious pastors, who were taught to “call no man master on earth,” was succeeded by a splendid hierarchy of superiors and subordinates, exacting implicit obedience as “lords over God’s heritage,” and employing the secular arm to punish with loss of liberty or life all who should venture to deny their authority, or refuse unqualified submission to The Church. Such was popery in its palmy days.

The mischievous effects of such a corruption of Christianity are beyond calculation. When truth is opposed we stand prepared for its defence; it is when error becomes its ally that truth is placed in the greatest jeopardy. In this system a large proportion of evangelical doctrine was retained. Christianity received high homage, and the Saviour was confessed as Lord of all; while incongruities so many and so various were blended with the truth, that its saving power was neutralized, it was smothered beneath a superincumbent weight of worldliness and paganism, and its light had to pass through a medium which threw out only glaring colours and fantastic shapes. This appeared indeed to be the very master-piece of Satan’s devices. Persecution had been tried for ages, and it failed; a new plan is adopted. The fiend of darkness could not succeed till he practised “as an angel of light.” And thus was Christianity so perverted and changed as to raise a question whether in this form it were a benefit or a curse to mankind.

Many were the efforts, in almost every

age, to resist the encroachments of this power, and to restore Christianity to something like its primitive simplicity; but they were as often crushed, and myriads of lives were sacrificed, in asserting the dominion, and maintaining the integrity of the Church, till, by a concurrence of circumstances, a considerable proportion of its ecclesiastical domains was wrested from it by "the Reformation of Luther," and an immense mass of error was removed from the separated portion of this once compact and widely extended, spiritual empire.

The Reformation was far, very far, from bringing back Christianity to its ancient purity; but it did enough to rouse the mightiest energies of Rome to resist these encroachments on her power, and to recover her lost territories. Every means was employed, every artifice tried, to regain especially so fair a province as Britain. A determined conflict was carried on during many reigns. Sometimes, as in the days of Elizabeth, the "old religion" appeared trodden to the earth, though hissing and writhing under the foot that crushed it; at other times, it re-asserted its supremacy for a season, as under Mary; or made attempts, with great hope of success, as under the second James, and with less favourable auspices in the following reign. In this warfare, not only physical force was employed, but the press sent forth its legions to the field of conflict; many a ponderous folio, like moving masses, went fearlessly to the pitched battle; and the more desultory strife of pamphlets was unceasing. All learning, all logic, the fathers and the schoolmen, reason, wit, ridicule, and abuse, were unsparingly employed, in the various modes of attack and defence. Till, at length, all hope from physical force was lost, and the more harmless, but not less violent, contentions of polemic theology gradually subsided. A calm succeeded the storm.

How strange it seems, that in the tumultuous agitation with which the ocean of human affairs has been vexed, from the commencement of this century, or a little before, popery should be again brought to the surface; and in such a form and aspect as to be again attracting public attention. Of the popish controversy but little was heard in England for some time; and but little was known of popery itself, save in the pages of volumes that were seldom opened, and

especially in Fox's Book of Martyrs. Fairly overpowered, and apparently exhausted from its long struggle for ascendancy, it seemed contented with being allowed to exist; it appeared to succumb with patience under the pressure of laws unfavourable to its progress, and willingly to retreat into obscurity to escape from that public odium which pursued and overwhelmed it. But now, after a long period of humiliation, it stands up erect, bold in its bearing, and vigorous in its efforts, as though the slumber of ages had only renewed its powers. Both the spirit of intolerance, and the increased liberality of the present times, have, we believe, contributed to the resuscitation of its dormant activities. The inveterate bigotry of the high church and Tory party has had its full share in this. By resisting, so long and so fiercely, the concession of those civil rights, which could not without injustice be withheld, a considerable reaction was produced in the public mind, favourable to those who appeared to be suffering wrong. The highest powers, and the most brilliant oratory of the British senate were, session after session, employed in establishing the claims of their Roman Catholic fellow-subjects to the full possession of all the rights of British citizens, and in repelling those objections, unravelling those sophistries, and exposing those dogmas of intolerance which were arrayed against them. Thus the sympathies of many became, in a measure, enlisted on the side of a religion and a church, the very name of which had for some time excited only pity or indignation, and a remarkably altered tone of feeling in writing and speaking of popery was evident. And the victory which was at length achieved, the manner in which what was termed Catholic Emancipation was wrung from the reluctant partisans of ecclesiastical toryism, gave to a crest-fallen and dispirited remnant of Roman Catholic England, new hopes and new courage. To this must be added, the increasing liberality of the age, which has been willing that, among all other claimants on public attention, the Romish Church should be allowed without disturbance to urge its almost obsolete pretensions, and to speak fairly for itself.

Another circumstance, in the present position of popery in Britain, must also be taken into the account. The Church of Rome, in this and in the sister isle,

thrown on her own resources, unfettered by any state alliance, has learned the power of "the voluntary principle," and "out of weakness has become strong." Now she advocates education, disclaims coercion, declares persecution to be abhorrent to the Catholic church, and affirms the past outrages committed in her name, and the vices and crimes which stain her history, to be only abuses, and not things inherent in the system, and calls for a dispassionate examination of her claims, as represented, not by her enemies, but by the authorized expounders of her doctrines. But in this new mode of warfare she is embarrassed by a grievous difficulty. An essential principle of this church is its *infallibility*, and its constant boast its *unity*. The reproach which the Church of Rome has ever cast on Protestants is, the want of both these, and, as the necessary result, endless diversities. This was the great argument of the redoubtable champion of the papal communion when so vigorously assailed by the Reformers of his day. And with so much dexterity and force did the celebrated Bishop of Meaux employ it, that the publication of "The Variations" was received by the whole popedom with shouts of applause, and with the proudest exultation of what they conceived to be a triumph.

A translation of this work has been recently published by a Roman Catholic bookseller of Dublin, in order to assist, no doubt, in the renewed warfare which popery is now so briskly waging. The substance of the argument is this; truth is one, error is multiform; truth remains immutable, error is ever changing; truth therefore has antiquity as its voucher, error presents the appearance of novelty. All the departures from the Church of Rome, and those especially occasioned by the Reformation, are novelties, exhibiting endless diversities, differing from each other, as well as from the ancient church; and therefore Protestantism, in every shape, bears on its front the marks of error.

This charge has often been retorted on the Papal church; but we are not aware of any author who has gone over such a breadth of ground, and entered on so great a variety of proof to bring home the accusation as Mr. Edgar. His object is to fight popery with its own weapon, and to show, that if there is any truth in the principle on which Bossuet conducts his argument, the Church of Rome is the

most heretical community that ever existed.

"The subject is the diversity of doctors, popes, and councils, among themselves; with their variations from the apostles and fathers; and these fluctuations are illustrated by the history of the superstitions which have destroyed the simplicity, and deformed the beauty, of genuine Christianity."—p. 10.

In an introduction, which itself is an epitome of the whole argument, Mr. Edgar endeavours to obviate the objections of Bossuet, and exhibits in a very pointed and caustic manner the insane vagaries, the fantastic fooleries, which have been sanctioned or tolerated in the Church of Rome. Our author then proceeds to show the "*Variations of Popery*," in seventeen chapters, under the following titles. *The Popes—The Councils—Supremacy—Infallibility—Deposition of Kings—Persecution—Invalidation of Oaths—Arianism—Eutychianism—Monothelism—Pelagianism—Transubstantiation—Communion in one kind—Extreme unction—Image worship—Purgatory—Celibacy of the clergy.*

It will be perceived, from the various topics which this enumeration includes, that Mr. E., in pursuing his object, has taken in nearly every point of the controversy. The list of fathers and popish authors from which he quotes, and which seem to have been ransacked for evidence, is enormous, comprising upwards of 500 volumes, no small proportion of which are unwieldy folios. The author, however, seems to have pursued his task *con amore*. To use his own words—

"He travelled a long, but delightful journey, through whole fields of authorities in ancient and modern languages; in which, during his progress, he pillaged the pages, and rifled the annals of Romish and reformed controversy. These, he knows, have supplied a vast mass of matter, which he has endeavoured to condense."—page xv. preface.

Mr. Edgar has, we think, completely succeeded in exposing, in a manner which will not admit of a satisfactory reply, the ridiculous pretensions of the Church of Rome to infallibility, unity, and, in its peculiarities, to antiquity. And, if any thing had been wanting, to bring fully out the boundless absurdities and monstrous abominations which its history furnishes, this work would have effectually accomplished it.

The style of this production is throughout vigorous and lively. Its tone is not that of the cautious inquirer, the cool

reasoner, or the wary polemic; we find in it but little of that mild and urbane casuistry which distinguishes such writers as the author of "The Scripture Testimony to the Messiah;" perhaps the nature of the work required, or at least admitted, the employment of more keen retort, of the cutting play of wit, and the bite of sarcasm, as its object was to expose the vain pretensions of boundless arrogance, and to lift up the veil which covered the gross absurdities of an exclusive church laying claim to infallibility. The writer does not profess to be an inquirer, but a censor; his object is to attack, not to defend. He enters a desecrated temple with a scourge, to drive out those who pollute it. He does not come with the concealment of a spy, nor with the olive branch of the negotiator, but as a declared enemy, with all the apparatus of war, neither giving nor receiving quarter: every weapon that can discomfit and annoy, and create confusion in the hostile ranks, he employs with an unsparing hand.

"This work makes no pretence to conceal the deformity of Romanism. The author disdains to dissemble his sentiments. Interested for the good of his fellow-men of every persuasion, he is unacquainted with the art of disguising absurdity, for the low purpose of flattering to partizans, or obtaining the praise of modern liberalism. He knows the woe pronounced against such as 'put darkness for light, and light for darkness,' and say, 'peace, peace! when there is no peace!' He intends in the following pages an unmitigated and unrelenting exposure of antichristian abominations. He would, like an experienced surgeon, examine every ailment, probe every wound, and lay open, without shrinking or hesitation, every festering sore. He would expose the moral disorder, in all its hateful and haggard frightfulness, to the full gaze of a disgusted world. This he would do, not to give pain, or gratify the malignity of men; but to heal the wound, cure the disease, prevent the spread of the distemper or infection, and restore the sufferer to health, strength, and activity. He would teach the patient the malignancy of his complaint, and warn the spectator to flee for fear of contagion. The medicine he would, like the skilful physician, suit to the symptoms, and apply caustic when a lotion would be ineffectual. Ridicule may be used, when, through the perverseness of man, or the inveteracy of the malady, reason has been found to fail."—Prof., p. xiv.

We do not, we must confess, approve of even an apparent want of candour in the treatment of an adversary, such as

the remark concerning Bossuet, p. 3; and that respecting the Irish Catholic bishops, p. 247; nor can we admire a *jeu d'esprit* which borders on profaneness, as that, p. 94, concerning the debauchery of Sextus IV. p. 90; nor that which refers to the sixteen popes who "were foresworn," p. 94.

The following is a fair specimen of the manner in which our author treats his subject:—

"The Basilian and Florentine schism, which was the thirtieth in the papacy, troubled the spiritual reigns of Eugenius and Felix. This contest presented the edifying spectacle of two popes clothed in supremacy, and two councils vested with infallibility, hurling mutual anathemas and excommunications. Martin, who had been chosen by the Constantian convention, had departed, and been succeeded by Condamerio, who assumed the name of Eugenius. The Council of Basil deposed Eugenius, and substituted Felix. Eugenius assembled the Council of Florence, and excommunicated Felix and the Council of Basil. . . . The two rival pontiffs and councils soon began the work of excommunication. Eugenius hailed Felix, on his promotion to the pontifical throne, with imprecation and obloquy. He welcomed his brother, says Poggio, his secretary, to his new dignity, with the appellations of Mahomet, heretic, schismatic, antipope, Cerberus, the golden calf, the abomination of desolation erected in the temple of God, a monster that had risen to trouble the church and destroy the faith, and who, willing not merely to overthrow a single state, but to unhinge the whole universe, had resigned humanity, assumed the manners of a wild beast, and crowned the iniquity of his past life by the most frightful impiety. His Infallibility, among other accomplishments, discovered in this salutation, a superior genius for elegance of diction and delicacy of sentiment. Luther, so celebrated for this talent in his answers to Leo and Henry, the Roman pontiff and the English king, was, in this refinement, when compared with his holiness, a mere ninny. Eugenius complimented the Council of Basil with similar compliments and benedictions. . . . Felix and the Basilians, however, did not take all this kindness for nothing. The holy fathers, with their pontiff at their head, returned the Florentine benedictions with spirit and piety. Their spiritual artillery hurled back the imprecations, and repaid their competitors' anathemas. The Basilians, with devout cordiality, nullified the Florentine Council, and rescinded all its acts. The Basilian congress indeed cursed, as usual, in a masterly style. But Felix, through some defect of intellect or education, was miserably defective in this pontifical accomplishment. . . . Felix, in latter days, seems to have been

the only one, who, in this respect, disgraced his dignity."

It would be difficult, we conceive, to furnish from the records of authentic history, a parallel to those crimes and atrocities of every kind which are acknowledged even by Popish writers, to have distinguished these "successors of Peter," and "vicars of God," who presided over a holy and infallible church. The chapter on PERSECUTION presents a most frightful picture of enormities perpetrated in the name of Christianity, from which we designed, had our limits permitted, to have made some extracts.

Notwithstanding some few exceptions, this work of Mr. Edgar is a valuable addition to our catalogue on the Popish controversy; and, for reasons already stated, we consider it as highly reasonable. The authorities, which of

themselves might form a small volume by a little bibliopolic management, are given at the foot of the page; and no statement appears to be made, or charge advanced, without adducing a reference to justify it. To any one who wishes to examine for himself the history and peculiarities of the Romish church, and to make himself master of a controversy which is now acquiring renewed interest, and which will probably force itself still more strongly on public attention, this work will be found highly useful, not only for the information which it imparts, but for the sources to which the reader is directed for authorities on every disputed point between Catholics and Protestants. The value of this edition, which is the second, is increased by a copious index at the end of the volume.

BRIEF NOTICES.

On the Education of the People of India. By CHARLES E. TREVELYAN, Esq., of the Bengal Civil Service. London: pp. 220. Price 6s. cloth.

Plans for the promotion of general knowledge in India are divisible into three classes. To some it has appeared desirable to infuse European science into the native mind by means of works in the vernacular languages. A more influential body has long contended for the encouragement of the Sanskrit and the Arabic, as the best *media* for diffusing light in countries in which they have long been regarded as the learned tongues. A third party, which has now happily gained the ascendancy, maintains that it is practicable and expedient to make English the general language of literature and philosophy, in all the realms which are subjected to British sway, by rendering it the basis of a liberal education in the colleges which are sustained by government, and a preparative for official eminence. Now, as Sanskrit is intimately connected with Hinduism, and Arabic with Mahometanism, the superior tendency of this latter course to promote an acquaintance with Christian truth must be evident at a glance; and Mr. Trevelyan argues for it zealously, and we think successfully, on those grounds which will be most readily appreciated by philosophers and statesmen. The views which he gives of the eagerness of the natives to acquire English literature, and of its rapid diffusion, are very exhilarating. This gentleman has done much in the East for the interests of India, and we

hope that this volume, published since his return, will advance his philanthropic designs. It ought to be read by every one who is engaged in active efforts to promote the welfare of the Oriental nations.

My Mother's Stories; or, Traditions and Recollections. By ESTHER COPLEY. London: pp. 252. Price 5s. cloth.

These tales are entitled, The Orphans—Maiden Ladies—The First Servant—Vicissitudes—The Emigrants—The Vanity of Human Wishes; or, the Separated Child. They are not connected with each other, and the latter three are so immeasurably superior in our view to the former three, that for once, we advise the purchaser to begin in the middle. When he has read *The Emigrants*, he will wish to read every production of the same pen which his volume contains; but, were he to begin with the first, he might perhaps doubt whether the remainder would requite him for perusal. It needs scarcely be said of any thing that bears the name of Mrs. Copley, that the tendency is good, and that a desire to instruct as well as to please, is obvious.

The World's Religion, as contrasted with Christianity. By LADY COLQUHOUN. Edinburgh: 16mo. pp. 218. Price 3s. 6d. cloth.

Not having been previously acquainted with Lady Colquhoun's writings or character, we have received from this volume unexpected pleasure. The essential difference between the religion of the worldly, and that of the

true Christian, the connexion between holiness and happiness, and the dangers arising from intercourse with the world, are illustrated throughout in a manner which may be beneficial to readers of every class. We rejoice that the sentiments which this work is intended to convey, will be promulgated in the circle in which the writer moves, in a form which is at once attractive and judicious.

Socialism, as a religious Theory, Irrational and Absurd. The first of Three Lectures on Socialism (as propounded by Robert Owen and others), delivered in the Baptist Chapel, South-Parade, Leeds, Sept. 23, 1838. By JOHN EUSTACE GILES, Minister. London: 8vo. pp. 48. Price 6d.

In many parts of the land, the abominations of that system which is advocated by Mr. Owen are scarcely known; but in some of the midland counties he finds crowds of willing listeners while he descants on the evils resulting from religion of all kinds, from civil government, and from the marriage ties. Circumstances explained in the preface led Mr. Giles to deliver three lectures on this system, perversely called Socialism; the first of which is comprised in this pamphlet. He has shown himself to be fully equal to the task he had undertaken, and by his eloquent exposure of the baneful scheme, has laid all who approximate to the sphere of its influence under great obligations.

Hints on Study, and the Employment of Time. Addressed to young persons setting out in life. With a Supplementary View of the Several Professions, and Commerce, and Remarks for assisting the Selection. By a Late Member of the Honourable Society of the Middle Temple. London: pp. 190. 12mo. cloth, gilt edges. Price 4s. 6d.

To our young readers, just "setting out in life," this elegant volume will prove a useful and instructive companion. It contains wise counsels and wholesome admonitions, seasoned with the salt of evangelical religion.

Nature the Preacher of Christianity. London: pp. 99. 18mo. cloth. Price 1s. 6d.

An indifferent book, with a bad title, written by a pious person, who will be out of pocket by it, unless he has made a good bargain beforehand with his publisher.

Sermons on the Temptation of Christ in the Wilderness. By the Rev. EDWARD SCOBELL, A.M., Incumbent of St. Peter's, Vere Street, and Evening Lecturer of the Parochial Church, St. Mary-le-bone. London: pp. 156. 12mo. cloth. Price 4s.

We should judge, from the style of these sermons, that the preacher is an amiable and excellent man, possessing talents not at all above mediocrity, and anxiously concerned to be useful. The volume before us, probably, furnishes fair specimens of his ordinary pulpit

labours. It is not, likely, however, that it will circulate beyond the range of his own congregation. Mr. Scobell says in his preface, "Let us love and conform to the Church of England in all sincerity. If the doctrines of our Church are preached—'justification by faith only,' among the foremost of them (See Art. 11)—then the word of God is preached; for all its doctrines are founded on it, and can be proved thereby. But our first, our earnest, our constant, our essential, concern should be, that in all things we may preach THE BIBLE." Let the good man abide by these last words, without finching, and he will soon learn to doubt whether "all" the doctrines of his church are discoverable in Scripture. Where will he find baptismal regeneration?

The Pilgrim's Staff, and Christian's Daily Walk. A Series of Meditations, Illustrations of Holy Writ, Occasional Prayers, &c. for every morning and evening throughout the year. Compiled from the Writings of the Primitive Fathers, the Early Reformers, and Divines, chiefly of the Church of England. By HENRY SMITH, of King's College, London. London: 1839. 24mo. pp. 366. Price 5s. 6d. cloth.

Better adapted to cherish devout habits than to give clear ideas of Christian doctrine; as will be readily supposed when it is understood that it contains extracts from the writings of Calvin and Wesley, Romaine and Montgomery, Richard Baxter and Thomas Moore, Philip Doddridge and Bishop Blomfield, Martin Luther and Henry the Eighth. Some of the pieces are excellent, and some dubious; but on the whole the tendency is good.

The Youthful Sufferer Rejoicing. A Memoir of Miss Edith Luke. By S. J. WILKINS. With an Introduction by the Rev. JOHN BLACKBURN, of Claremont Chapel. London: 12mo. pp. 120. Price 1s. 6d. cloth.

The title of this book is sufficiently indicative of its contents. "The youthful sufferer," whose brief career is described, after spending eighteen years in this world, during four of which she was subject to a severe and painful disease, died rejoicing in her Saviour, and longing to arrive at her heavenly home.

Golgotha: or the Last Sayings of the Lord Jesus Christ after his Crucifixion and before his Death: considered in the supposed order in which they were uttered. By THOMAS HARE, B. A., Curate of Charles, Plymouth. London: 12mo. pp. 110. Price 2s.

The affected awkwardness of expression and perverse defiance of grammatical propriety displayed in the dedication and preface, almost deterred us from an examination of this work. For what can that man's thoughts be worth who, after having spent time enough at College to take a degree, chooses to write in a style of which this is a specimen? "The

whole period of the life of God's elect (after called by grace), is spent in learning of these two great subjects." We have, however, read enough to ascertain that the diction is worthy of the sentiment which it is intended to convey, and that the confusedness of thought is quite equal to the uncouthness of phraseology.

Counsels to a Young Minister; in relation to his Studies, Preaching, and Pastoral Duties: being the enlargement of a Discourse delivered at the Recognition of the Rev. Percy Strutt to the pastoral charge at Gloucester Street Meeting, Liverpool, October 17, 1838. By the Rev. J. LEIFCHILD, D.D. Published by desire. London: pp. 66. Price 1s.

Appropriate and judicious advice, deserving to be bound in the same volume with Booth's Pastoral Cautions.

The Natural and Spiritual Man. An Engraving. London: Bagster.

Scripture Readings, or Streams from the Fountain, illustration of the Natural and Spiritual Man; as portrayed in an Engraving on Steel, by Henry Adlard, from a drawing by J. H. NIXON. Designed by the Author. London: Bagster. 32mo. pp. 147.

Admirers of emblematical devices may find here something new and curious. In the centre of a large sheet of drawing-paper is a picture of the Saviour; around him are nine large hearts, from the upper part of each of which a human head and shoulders appear, those on one side with the face directed to the central object, those on the other averted from him. A peacock, a goat, a sow, a mole, a leopard, a serpent, a snail, and Satan himself, are represented as exercising or losing their ascendancy, while in different stages of experience, the dove, the cross, the book, the armour, are occupying those places in the heart, from which the emblems of evil have been expelled. The Engraving is beautifully executed.

Ward's Library of Standard Divinity. Theological Lectures by ROBERT LEIGHTON, D.D., Archbishop of Glasgow. London: 8vo. pp. 63. Price sixpence.

This is the first of a projected series of publications, of which we augur very favourably. It is intended to issue a succession of standard works, without alteration or abridgment, in a type which, though small, is bold, and in a style of execution which is remarkably attractive to the eye. The numbers will vary in size and price, that each may contain an entire performance; but, being uniform in other respects, a selection of them may be bound together. If the pieces are judiciously chosen, theological students of every class will be furnished with much treasure at a small cost. The present number contains some exquisitely beautiful passages.

Christian Literature. A Short and Easy Method with the Deists. By the late Rev. CHARLES LESLIE, M.A. *With a Letter from the Author to a Deist.* Edinburgh: 8vo. pp. 21. Price Fivepence.

This also is the first number of a series, each publication to be complete in itself, on Evidences, Doctrines, Exegetical Divinity, and Practical Christianity. It is respectable in appearance, and cheap; but the first work it places before us is, unhappily, one that no consistent Dissenter can recommend.

The Scottish Christian Herald; conducted under the superintendence of Ministers and Members of the Established Church, January 6,—December 29, 1838. Vol. III. Edinburgh: Imperial 8vo. pp. 824.

This periodical contains many well-written papers on interesting subjects, and the spirit in which it is carried on is highly honourable to the gentlemen by whom it is conducted. Happy should we be to see the journals connected with the Episcopal Church, in this country, emulating the candour, moderation, and simplicity of purpose which it evinces.

Etymological Geography; being a Classified List of Terms of most frequent occurrence, entering, as prefixes or postfixes, into the composition of Geographical Names. Intended for the use of Teachers, and advanced students of Geography, and as a reference book in Geographical Etymologies. By T. A. GIBSON, Master of Cuvier's Hospital, and Author of a French, English, and Latin Vocabulary. Edinburgh: 12mo. pp. 76. Price 2s.

Our friends who teach geography, or who take pleasure in geographical researches, may derive valuable assistance from this small volume, which gives, respecting the names of places, much information that we have not met with in the same condensed form elsewhere.

RECENT PUBLICATIONS

Approved.

Memoir of the Rev. ALEXANDER WAUGH, D.D., with Selections from his Epistolary Correspondence, Pulpit Recollections, &c. By the Rev. JAMES HAY, D.D., and the late Rev. HENRY BELFRAGE, D.D. Third edition. Edinburgh: 1839. 8vo. pp. 473. Price 7s. cloth.

Essay on the Composition and Delivery of a Sermon. By the late J. F. Ostervald, Professor of Divinity, and Pastor of the Church at Neufchatel, in Switzerland. Translated from the French, and Illustrated with Notes, by JOSEPH SUTCLIFFE, A.M. London: 1839. 12mo. pp. 212. Price 2s. 6d.

A New Set of Psalm and Hymn Tunes. Adapted for the Use of Churches, Chapels, and Sunday Schools. Arranged for the Organ or Piano Forte, by WM. WILLIS, Organist of Holy Trinity Church, Kingswood Hill. *London: pp. 58. Price 5s.*

An Universal History, from the Creation to A. D. 1828. Divided into twenty-one epochs of the world. By EDWARD QUIN, M.A., of Magdalen Hall, Oxford; and Barrister at law of the Hon. Soc. of Lincoln's Inn. 12mo. pp. 367. *Price 6s. cloth.*

Truths from the West Indies. Including a Sketch of Madeira in 1833. By CAPTAIN STODHOLME HODGSON of her Majesty's 19th regiment of foot. *London: 1838. 12mo. pp. 372. Price 8s. boards.*

The Disciple of Christ following his Master at a Distance. A Sermon, preached in Zion Chapel, Clover Street, Chatham, Sept. 30, 1838. By W. G. LEWIS. *London: 18mo. pp. 36.*

Sketches of Discourses, adapted for Sunday School and Village Preaching. Illustrated with interesting anecdotes. By the Author of "Sketches and Skeletons of Sermons." *London: 1838. 12mo. pp. 251. Price 2s. 6d. cloth.*

The Wedding Present. *London: 1839. pp. 124. Price 1s.*

Little Willy. A widowed mother's memorial of a beloved child. Second Edition. With an introduction by the Rev. WILLIAM JAY. *London: 1838. 32mo. pp. 48. Price 6d.*

Rollo at Play, or Safe Amusements. By the Rev. JACOB ABBOTT, of Boston, Massachusetts, author of "The Young Christian," "The Corner Stone," &c., &c. *London: 1839. 18mo. pp. 173.*

Aids to Memory, or the principal Facts and Dates of the Old Testament History, and of the Subsequent History of the Jews to the period of the Incarnation, embodied in Short Mnemonic Sentences, on the plan of Mrs. J. Slater's "Sententiæ Chronologicæ." By Mrs. JUKES. With a recommendatory preface by PROFESSOR VAUGHAN. *London: 1838. pp. 96.*

Seven Hundred Domestic Hints, in every branch of Family Management; combining Utility with Elegance, and Economy with the Enjoyment of Home. By A LADY. *London: 1839. 12mo. pp. 151.*

The Chronology of the Ancient World. A Lecture delivered at the Mechanic's Institu-

tion, Ipswich. By WILLIAM HENRY ALLXANDER. *London, 1838. 8vo. pp. 58.*

Rudiments of English Composition, designed as a Practical Introduction to Correctness and Perspicuity in Writing, and to the Study of Criticism. With Copious Exercises. For the use of Schools. By ALEXANDER REID, A.M., Rector of the Circus Place School, Edinburgh; author of "Rudiments of English Grammar," &c. *Edinburgh: 1839. 12mo. pp. 134. Price 2s. cloth.*

Temper: a Treatise on its Use and Abuse. Setting forth, Temper as we find it: Temper as it should be: and how to improve the Temper. By a STAFFORDSHIRE CURATE. *12mo. pp. 316. Price 3s. 6d.*

Tracts on Christian Baptism; containing Serious Addresses to the Spectators of a Baptism—Reasons for the Baptism of believers by Immersion—The Strange Sight, a dialogue—Scriptural Baptism—The Young Baptists—What saith the Scripture?—Christian Consistency—Anecdotes and Poetry on Baptism—Truth Vindicated, or the Scripture Practice of Christian Baptism—Modern Cavils against Christian Baptism by Immersion refuted. *Leicester: 18mo. Price 6d.*

Tracts for Infant Churches. By EDWARD PARSONS. *London: 12mo. Price 2s.*

No. 1. The Church; or the Institutions of the Gospel. *pp. 24.*

No. 2. The Truth; or the Doctrines of the Gospel. *pp. 22.*

No. 3. Salvation by Grace, the Glory of the Gospel. *pp. 24.*

No. 4. Charity, the Spirit of the Gospel. *pp. 24.*

No. 5. The Profession of Faith, and Christian Stedfastness, the Claims of the Gospel. *pp. 24.*

The Matrimonial Ladder, founded on Love, and enforced by Scripture Precepts. Engraved on a large card. *Price 6d.*

Funeral Services, occasioned by the lamented Death of the Rev. Robert Stephens Mc. All, LL.D., of Manchester. The Sermon delivered in Mosley Street Chapel, Sabbath Morning, Aug. 6, 1838, by the Rev. Thos. Raffles, DD., LL.D., of Liverpool; the Address delivered in the Chapel on the morning of the Interment, by the Rev. John Ely, of Leeds; and the Oration at the Grave, by the Rev. John Angell James, of Birmingham. *London: 8vo. pp. 100.*

INTELLIGENCE.

CHINA.

MEDICAL MISSIONARIES.

We have long been persuaded that the science of medicine would be of so much value to a missionary, in most of the stations which he might be called to occupy, in facilitating his access to the objects of his compassionate desires, and in providing him with the means of independent support, that it would be wise to make an acquaintance with the healing art a part of the course of preparation for labour in heathen lands. A corroboration of this opinion will be found in the following interesting statement by John Coldstream, Esq., M. D., which we extract from *The Scottish Christian Herald* :—

“ During the last three or four years a few devoted men have been labouring amongst the Chinese as physicians, with the express design of taking advantage of all the opportunities and influence which their profession presents them with, to facilitate the introduction of the Gospel into benighted China.

“ This new field of Christian philanthropy seems to claim a more special degree of attention than it has yet met with in this country; and we therefore propose to give a short account of the proceedings of those now engaged in it, and of the views entertained regarding it by its friends.

“ After it had been proved by the readiness with which they availed themselves of the services of such foreign physicians as had offered them professional aid, that good practice in medicine and surgery were duly appreciated by the Chinese, and that they had no objections to receive advice from those who, in other matters, were regarded by them as barbarians, the American Missionary Society, in 1834, engaged the Rev. Peter Parker, M.D. (a man of high attainments in medicine, and an ordained minister) to proceed to Singapore, there to practise his profession, and to preach the gospel. In the course of eight months upwards of 1000 Chinese applied to him for advice. After this, he removed to Canton, where he was soon enabled to open an Ophthalmic Hospital. He was led to this step by observing that the number of blind persons in China is very great, and the practice pursued by the native physicians as bad as possible. The success of the hospital has been most encouraging. More patients, of all classes, apply for relief than can be received, and all kinds of treatment, even the use of cutting instruments,

of which the Chinese in general have great abhorrence, are patiently submitted to. Within two years upwards of six thousand Chinese (many from the most distant parts of the empire) have visited the institution. They have witnessed the operations and seen the cures, and they carry home with them intelligence of what they have seen and heard, so that already the fame of the hospital is very widely spread. Funds for its support, to the amount of eighteen hundred dollars, were raised in China, through the unsolicited liberality of the British and American residents; and the prospect of sufficient supplies being forthcoming to meet future necessities, is very cheering. The gratitude of the patients is represented as being unbounded, and is frequently expressed, both by gifts and by extravagant encomiums. Several striking instances of this are given by Dr. Parker, of which the following is a good example :— An old man seemed much affected with the kindness shown to him; and stroking down his long white beard, he said, ‘ I am now old, and my beard is long and hoary, but never before have I seen or heard of such a man.’ He then enumerated the several favours which I had done him, and added, in conclusion, ‘ You must be a divine person.’ This gave me an opportunity, in correcting his mistake, to point him to our divine Saviour, and to the works which he performed, and the sufferings which he endured for our sinful race.’ Dr. Parker publishes quarterly reports of his practice at the hospital, which regarded merely as contributions to ophthalmic science, are extremely valuable; but their value is still farther enhanced by the evidence which they give of the blessings of the healing art being made subservient to the best of causes. In one of these reports, Dr. Parker thus expresses the views by which he is animated in the midst of his arduous labours :— ‘ Were it all of life to live,—were there no hereafter, there would exist no higher privilege than to be a physician. But the reflection perpetually recurs it is *not* all of life to live. Beyond the limits of man’s earthly being, the soul’s existence is eternal; and, as the duration of the latter exceeds that of the former, so is its welfare more important and desirable; and the perfection of earthly felicity would be to labour *directly*, to labour long and successfully for it, and especially among those whose immortal happiness has been so long neglected. But since this is in a great measure

impracticable, and by the Chinese as a nation, unappreciated, it is just occasion of thankfulness to God that those means can now be employed which in themselves most desirable are chiefly important, as preparatory to their reception of his most valuable gift to man—the Gospel, which is destined ultimately to bring into the fold of the Redeemer an innumerable multitude from the inhabitants of this unique and populous empire.

“Dr. Parker’s hands are much strengthened by a professional brother, Dr. Colledge, who, in his capacity of senior surgeon of the British Seaman’s Hospital Ship at Whampoa, seems to enjoy and to take advantage of many opportunities of usefulness, both amongst foreign sailors and the native population.

“At Bangkok, in Siam, also, a good work of the same kind is carried on by Dr. Bradley. In June, 1836, he established a dispensary in a floating-house, on the river Meinam, the great thoroughfare of Bangkok. This has been freely resorted to by Siamese, Chinese, Burmans, and Kambojans. So many as from one hundred to one hundred and seventy patients apply daily. On Saturday particular pains are taken to call as many together for the Sabbath services as possible. The dispensary is then used as a chapel, and the Word of Life is preached to hundreds. Mr. Dean, also, is steadily engaged in superintending the Chinese Christian Church at Bangkok, and in healing the sick.

“Encouraged by past success, Drs. Colledge and Parker published in October, 1836, ‘Suggestions for the formation of a Medical Missionary Society in China.’ They propose by such an institution, to provide facilities for the introduction of Christian physicians into various parts of the empire; and they earnestly request the co-operation of the churches in Britain and America, that suitable men may be sent out; ‘men not only masters of their profession, but judicious men, thoroughly imbued with the spirit of genuine piety, ready to endure hardships, and to sacrifice personal comfort, that they may commend the Gospel of our Lord and Saviour, and so co-operate in its introduction among the millions of China.’ They further announce that there is every likelihood of the Chinese resorting, as readily as they do to the Ophthalmic Hospital, to practitioners of surgery in general, to aurists, and to institutions for the cure of diseases of women and children. ‘In the vast conflict which is to revolutionize the intellectual and moral world, we may not underrate the value of any weapon. As a means, then, to awaken the dormant mind of China, may we not place a high value upon medical truth, and seek its introduction, with the good hope of

its becoming the handmaid of religious truth? For, although medical truth cannot restore the sick to the favour of God, yet perhaps the spirit of inquiry about it, once awakened, will not sleep until it inquires after the source of truth; and he who comes with the blessings of health may prove an angel of mercy to point to the Lamb of God. At any rate, this seems the only open door in China; let us enter it.’

“In some letters from Canton, which we have seen, great interest in the proceedings of Dr. Parker is expressed, and testimony borne to the remarkable success with which he has been favoured. This, however, does not prevent some of the friends of the cause in China, from suggesting that more good is likely to result from the clerical and medical functions being exercised by two persons acting in concert, instead of their being united in one person. But it is desired by these friends, that none should engage as medical missionaries to China but those who have their hearts in the work of propagating the Gospel. They wish to see medical men act as pioneers in the great work, and by gaining the confidence of the Chinese, render it a less laborious task for the Christian minister to interest them in the great truths of religion. They object to physicians appearing as public preachers of the Word, on the ground of their professional duties being so absorbing as to leave but little time for regular courses of religious instruction; while they think it indispensable that the physician should be a religious man, because in the course of medical practice opportunities are constantly occurring when ‘a word in season’ may be spoken with great effect. In certain circumstances, however, they admit that it may be necessary, and therefore best, that the duties of the two professions should be performed by one and the same person. In this case the qualifications of the missionary ought to be of a very high order, so as to enable him to discharge the duties of his double calling without incurring the risk of bringing reproach upon either profession.

“This subject has lately been brought under the notice of the London College of Physicians, by its President, Sir Henry Hallord, who in an oration ‘on some of the results of the successful practice of physic,’ has specially referred to the success of Dr. Parker in China, as a remarkable instance of the benefit which may result from the employment of medicine as the pioneer of Christianity. Sir Henry remarked that he was led to think of the expediency of missionaries being well instructed in the science and practice of physic, by reflecting on the great service which was done to our country through the exercise of surgical skill by Gabriel Boughton, who, in 1636, procured

from the Great Mogul leave for the British to trade with India, as a reward for his successful treatment of a princess of his house. The grant of freedom of trade was given at Boughton's request, and was truly the origin of that vast commerce which has issued in results so gigantic.

"Sir Henry Halford is of opinion, that those who are to be educated as missionaries, after having had their minds thoroughly imbued with moral and religious principles in their first scholastic discipline, should attend to anatomy and chemistry, and other courses of medical lectures; and, for a certain time frequent one of the great hospitals, so as to qualify themselves to practise physic and surgery as if they were to prosecute the medical profession as their means of living;" and he declares himself decidedly in favour of such missionary physicians going forth with church ordination, and acting in a double capacity. He remarks, confidence is not transferable, and it does not follow that the impression of gratitude and attachment which the physician may have made by his successful ministration to disease, will be given necessarily and of course to a stranger introduced to explain what is required for the salvation of the soul. I hold it therefore far better that the two characters should be united in those whose zeal for the benefit of mankind may carry them to remote parts of the world. Of this union we all know numerous and respectable instances at home. Through such an agency, Sir Henry confidently anticipates that Britain may be privileged to bestow the blessings of the Gospel, in process of time, upon the three hundred millions of China."

AUSTRALIA.

NEW SOUTH WALES AND VAN DIEMAN'S LAND.

The state of the Penal Colonies is truly afflictive. The influence of large numbers of convicts, let loose among a free population, is to the last degree demoralizing. Nearly the whole community is affected by this mass of depravity. The fact is apparent from the frequency with which offences are committed. In Van Dieman's Land, where the free population is 28,000 and the convict population 18,000, making a total of 46,000, it is estimated that no less than 16,900 offences were brought before the police in the year 1837. The number of free persons fined for drunkenness was about 2,860, or about one-tenth of that population. In New South Wales the convict population, in 1835, was 28,000, and the summary convictions during the year, were estimated to be about 22,000. The number of criminals convicted in the same colony, in 1836, of various offences, from murder down to lar-

ceny, was as 1 to 104 of the whole population; while in England the proportion is only as 1 to 850. In the Parliamentary Report on Transportation, lately published, it is also stated, that the number of convictions for highway robbery (including bush-ranging) in New South Wales, exceeds the total number of convictions for all offences in England; that the grossest crimes are as common in the former, as petty larcenies are in the latter country; and in a note to the Report, Sir W. Molesworth observes: "To dwell in Sydney would be much the same as inhabiting the lowest purlieus of St. Giles's, where drunkenness and shameful profligacy are not more apparent than in the capital of Australia."—*Christian Spectator*.

SOUTH AUSTRALIA.

We have been favoured by Dr. Murch with the following letter, addressed to him from South Australia; dated Rundle-street, Adelaide, 10th May, 1838:

Reverend and dear Sir,

From this remote quarter of the globe I now address you, as you requested I should do on my last visit to Stepney. I have now been sixteen months in this country, and consequently am able to say something concerning it from personal experience and observation. The country itself is a beautiful and fertile one; but as many descriptions of it have been given, I will not trouble you with any here, but will confine my remarks to the people who inhabit it. First, there is the black population, whose outward condition has been so often described that I will not trespass upon your patience by describing it here; it is sufficient to say, that they are naked and houseless, and often feed upon the most loathsome vermin. Their numbers are few when we look at the country which they occupy, but considering their manner of life, perhaps they are as numerous as the country can support. The tribe on whose territory the town of Adelaide is situated, numbers no more, I should suppose, than sixty individuals, young and old. There are four or five other tribes at from twenty to sixty miles distance from us; the numbers which compose them are perhaps about the same as the one among whom we dwell. On the banks of the Murray River, and on some parts of Lake Alexandrina, they are said to be much more numerous. The moral character of these people is in accordance with the words of Holy Scripture; for the testimony of those who have known them longest and most intimately, is, that they are thieves, treacherous, liars, adulterers, murderers, and, in one word, every thing that is bad. They seem to have nothing which can be called by the name of Religion. I have had several interviews with them by

means of the interpreter; but owing either to the want of knowledge in him, or the want of words in the language itself, the information which we acquired was of a very limited kind; we learned, however, that they stood in awe of a Being whose power in committing evil they suppose to be very great. But from all I can learn, I can trace no knowledge in them of the "God in whom we live and move, and have our being." They are said to believe in the transmigration of souls; and a circumstance rather strange in its nature occurred here the other week, which showed that they have some notions of this kind. A gentleman brought here as labourers a number of Hindoos, whom, when the Aborigines of this country saw, they came in the greatest consternation to the interpreter, and inquired of him if these were some of their ancestors who had returned to visit them; he explained to them who the Hindoos were, and where they came from, but they have not yet got over the feelings of dismay with which they at first viewed them. They have no rites of worship, that we have seen, no idols, and no temples; they are truly without God in the world. No means have as yet been used for conveying instruction to their minds. Government provides for the support of an officer, who is called Protector of the Aborigines, whose duty it is to see to their education; an interpreter is also provided for the Protector; but notwithstanding this, nothing has been done to advance their civilization, nor do I expect much from that quarter. And I would ask, Sir, if we are to make no exertions on their behalf; their case is an appalling one, still it is not desperate—there is balm in Gilead; the Gospel is sufficient even for them. We had a visit from the interpreter (whose name is Cronk) two evenings ago; he said that he knew of fourteen graves of natives in this neighbourhood, only two or three of whom had died natural deaths, the others had been either killed in battle or been murdered. Since we came to this place several murders have been perpetrated by them on each other. From this man (who understands the language tolerably well) I have got a considerable number of native words, and from him I expect to gain a good deal of information. I give you a specimen of the language used by the natives in this part; those on the Murray speak a different dialect:

English.	Australian.	English.	Australian.
Water	Cows.	Plain	Womma.
Fire	Cala.	Joy	Mingie.
River	Parail.	Grief	Moocona.
Sun	Tinda.	Moon	Cuckerra.
Stars	Poodtie.	Wind	Wara.

Such are a few of their words. I have ordered a grammar from Sydney of the language spoken by the natives of New South

Wales; and I have some hope that the roots of the two languages will prove to be the same. I have had a great deal to do, in common with others who fix their abode in a wilderness; but I thank the Lord for enabling me now to see, in some measure, the termination of my difficulties; you can form some idea of what I have had to do, when I inform you that the house in which I reside is the third which I have built with my own hands since coming to Australia; and I now intend, if the Lord will, to commence with diligence the study of the language. If the Baptist Missionary Society should think proper to render me any assistance, I will feel thankful; but if they should see it their duty not to do so, I hope the Lord will enable me to prosecute the object I had in view in coming to this land without such help; if he has designed me for this work, the necessary means will not be found lacking; and if that Society should send an agent to this interesting sphere of labour, he would find the door of my cottage open, and would receive the welcome of a brother. There are in this place nine or ten Baptists; we have had several conferences as to the propriety of having a church formed on New Testament principles. It is now all but settled that a church shall be formed; and we hope that some assistance will be afforded us by the churches in England, both in the sending out and support of a minister to take the pastoral charge of the church when it is formed. Would you be kind enough to confer with Mr. Angus on this important matter, who will also be written to; for the present the manager of the South Australian Company, Mr. McLaren, will preach. Both Mrs. F. and I are in good health at present: since our arrival in this country the Lord has given us a daughter, who is also well. Give my respects to Mrs. Murch. I hope you will forgive this ill-composed letter. Write soon, and you will oblige—Yours, &c.

WM. FINLAYSON.

P.S. I intended to have given some account of the white population, but must defer doing so to another opportunity.

NEW CHAPELS.

DUDLEY.

The meeting-house in New-street, Dudley, having been considerably enlarged, and much improved, was re-opened for the use of the Baptist church, under the pastoral care of the Rev. W. Rogers, on Lord's-day, 25th of November last; and the evangelical sentiments, the solemn feelings, and the piety which characterized the various services, will not be soon forgotten by the very numerous congregations assembled on the occasion.

The sermons in the morning and evening

were preached by the Rev. Thomas Morgan, of Birmingham; that in the afternoon by the Rev. Jenkin Thomas, of Cheltenham, who also delivered a most eloquent discourse on the Monday evening following. The deep interest felt by the congregation in the enlargement, and in the solemnities connected therewith, was evinced by the liberal collections, which amounted to £67. 11s. 4½d.; besides nearly £200 previously subscribed.

YORK-STREET CHAPEL, LAMBETH.

This, the first new chapel built by the Metropolis Chapel Fund Association, was opened on Thursday by two public services, in which many of the leading Independent ministers in London were engaged. It is a commodious and elegant building, in the Gothic style, adapted to accommodate 1100 persons. Beneath the edifice are two light and lofty school-rooms, in which 500 children may be taught; and it is intended that they should be used for day-schools on the British system, as well as for Sabbath-schools. The cost of the building is £3400, of which £1800 only has been paid. The exertions of our brethren of the Congregational denomination to increase the number of chapels in the Metropolis and its neighbourhood, are very creditable to them; and happy shall we be to have to announce the success of a similar spirit of enterprise among the London Baptists.

ORDINATIONS.

STOKE NEWINGTON.

A few followers of Jesus Christ of our denomination having met on various occasions, for consultation and prayer relative to the extension of the Redeemer's kingdom in the neighbourhood of Stoke Newington, after mature deliberation, opened a room for public worship. A church has subsequently been formed, and a piece of ground taken on which it is designed to erect a place of worship. Several persons have been added to the church since its formation, and several more are about to be added to it by baptism. Mr. G. Pike, brother to the author of "Persuasives to Early Piety," &c., has consented to become the pastor of this infant church; and was unanimously chosen on Lord's day, Sept. 16, to that office. May the divine blessing rest upon his labours, and prosper and increase the flock.

RUSHALL, WILTS.

On Tuesday, Sept. 25, 1838, Mr. W. White was set apart to the pastoral office in the General Baptist Church at Rushall, which was established in or about the year 1743, has long been in a declining state, but has recently experienced a considerable revival. The Rev. J. B. Shenstone, of London, conducted the introductory services,

and offered the ordination prayer; the Rev. G. Wesley, addressed the minister and the church. The chapel was filled with attentive hearers.

SOUTHWELL, NOTTINGHAMSHIRE.

The Rev. John Phillips, late of Medhurst, Sussex, was ordained pastor of the Baptist Church, Southwell, on Tuesday, the 9th of October, 1838. The introductory discourse, on the constitution of the Christian church, was delivered by the Rev. G. Pope, of Colliingham, who also asked the usual questions; the Rev. S. Ward, of Woodborough, offered up the ordination prayer; after which, the Rev. J. Edwards, of Nottingham, delivered a charge to the minister; the Rev. W. H. Hawkins, M.A., of Derby, preached to the church; and the Rev. Messrs. Edge, Hirtland, New, and Coles, took other parts in the highly interesting and encouraging services of the day.

GREAT MITCHELL STREET, ST. LUKE'S, LONDON.

Mr. W. Miall was ordained pastor of the Baptist Church, Great Mitchell Street, on the 13th of December, 1838. Prayers were offered by the Rev. Messrs. Castleden, of Hampstead; Powell, of Peckham; Denham, of Tooley Street; and Lewis, of the Borough. The Rev. G. Coomb, of Oxford Street, stated the nature of a church, and asked the usual questions; the Rev. T. Shirley, of Sevenoaks, addressed the minister; and the Rev. J. Stevens, of Soho, preached to the church.

NEWCASTLE, STAFFORDSHIRE.

The Rev. C. H. Harcourt, late student at the Baptist College, Bristol, has accepted the unanimous invitation of the Baptist church, Brunswick Street, Newcastle-under-Lyne, to become their pastor, and entered upon his labours on Sunday, Oct. 21, 1838.

WOKINGHAM.

Mr. George Woodrow, of London, has accepted an invitation to the pastoral office in the Baptist church, at Wokingham, Berks., and entered upon its duties on the first Lord's day in January. During his probationary labors much interest has been excited in the town and neighbourhood, the congregation has greatly increased, and present appearances are such as to afford cheering hopes of prosperity to the cause.

KISLINGBURY, NORTHAMPTONSHIRE.

The Rev. C. T. Crate, late of Oakham, having accepted the unanimous invitation of the Baptist church at Kislingbury to become its pastor, entered on his pastoral duties on Lord's Day, Dec. 23, 1838.

THURLEIGH, BEDFORDSHIRE.

On Wednesday, Jan. 2, Mr. Samuel Wells was publicly recognized pastor of the recently formed Baptist church, Thurleigh, Bedfordshire. The Rev. M. Flanders, of Risely, commenced the solemn services of the day by reading the Scriptures and prayer; the Rev. J. Trimming, of Irthingborough, delivered the introductory discourse, and received Mr. Wells's confession of faith; the Rev. J. Hindes, of Blunham, offered the ordination prayer; the Rev. L. J. Abingdon, of Ringstead, delivered the charge to the pastor, from Matthew xxiv. 45, 46; and the Rev. J. Whittemore, of Rushden, preached to the people from Isaiah xliii. 10. The Rev. Messrs. Gates, of Keysoe, and Whiting, of Byethorne, assisted in the devotional services.

MANCHESTER.

The Baptist church meeting in George Street, Manchester, lately under the pastoral care of the Rev. John Aldis, now of Mazepond, London, is again provided with a pastor; Mr. John Girdwood, one of the senior students of Horton College, Bradford, Yorkshire, having accepted the unanimous invitation of the church.

MISCELLANEA.

HALF-YEARLY DISTRIBUTION OF PROFITS.

At the last meeting of the Proprietors of the Baptist Magazine, the following sums were voted to the Widows of Baptist Ministers, whose initials are subjoined.

	Recommended by		
E. I.	Benjamin Thomas	£3	0 0
E. R.	W. W. Toddington	4	0 0
S. W.	John Dyer	4	0 0
E. C.	James Puntis	4	0 0
M. E.	Timothy Thomas	3	0 0
A. M.	Thomas Susan	4	0 0
H. P.	John Jones	3	0 0
A. M.	J. K. Hallend	4	0 0
A. C.	J. B. Shenstone	4	0 0
M. W.	Daniel Wilson	4	0 0
E. B.	John Edwards	4	0 0
M. P.	Joseph Harbottle	4	0 0
A. E.	Timothy Thomas	3	0 0
R. A.	John Trimming	4	0 0
E. I.	Benjamin Price	3	0 0
S. W.	John Kershaw	4	0 0
E. R.	James Richards	3	0 0
A. D.	Timothy Thomas	3	0 0
A. D.	Joseph Redford	4	0 0
M. S.	Moses Fisher	4	0 0
M. T.	Benjamin Thomas	3	0 0
J. W.	R. Stephens	3	0 0
M. E.	John Griffith	3	0 0
S. W.	M. Claypole	4	0 0
M. E.	W. Morgan	3	0 0
M. E.	Thomas King	4	0 0
		93	0 0

The Treasurer regrets that the applications on behalf of the following widows were received too late to be taken into consideration at the meeting of the proprietors.—E. C.—A. C.—E. L. H.—E. E.—Mrs. P.—Mrs. D.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

A Prospectus has just emanated from the Committee of this Institution, from which we extract the following outline of its plan.

Regulations.

I. That in the commencement of the Institution, it be limited to the *daughters* of Missionaries. (This limitation is not proposed without regret; but found expedient from the uncertainty of there being, at first, funds adequate for both boys and girls.)

II. That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed Twelve Pounds per annum for each child, under ten years old, and Fifteen Pounds for all above that age; if clothing be included, Five Pounds per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort.

III. That all the arrangements (domestic and educational, for girls) be under the Committee of fifteen Ladies, with power to add to their number, one of whom shall act as gratuitous Secretary.

IV. That during short vacations at Midsummer and Christmas, the children be not required to leave the Institution, but shall be allowed to leave in cases mutually approved and arranged by the Committee and the parent or parent's representatives.

V. That no children be admitted under five years of age, nor after twelve, nor retained after sixteen, except in special cases, to be agreed on by the Committee.

VI. That in every case of admission to the Institution the parents provide a guardian or representative, who will undertake to receive the child whenever the Committee may determine on its removal from the Institution, and find it expedient to transfer the child to such a guardian or representative.

VII. That half-yearly examinations of the children's progress be made and reported faithfully to the parents, with whom a frequent correspondence is to be maintained, so far as circumstances admit.

VIII. That the education and arrangements be carefully planned with a view to future foreign services, whether strictly missionary or not.

IX. That the Committee endeavour to meet the parents' wishes, in reference to the actual destination of the children at the close of the period of their education, so far as they correspond with the views entertained by the Committee, (formed on their local knowledge of the character, capacities, and qualifications of the children.) Should they

not succeed in effecting such arrangements, the Committee are at liberty to act on the provisions of Rule the sixth, and are exonerated from further responsibility.

The Secretaries are Mrs. F. A. Cox, Hackney, Mrs. Foulger, Walthamstow, and Miss Willis, Walthamstow. It is to the last mentioned lady that correspondence should be addressed.

CHAPEL CASES.

We are requested to state that a Committee has been formed in connexion with the New Road Chapel, Oxford, for regulating the admission of Chapel cases, and that no case will be sanctioned by the congregation which has not been approved by that Committee. Applications must be made by letter to the Secretary, Mr. Dobney.

CHURCH RATES.

A Deputation from the Committee of the Church-Rate Abolition Society had an interview with the Chancellor of the Exchequer on the 10th of January. The right honourable gentleman stated it to be the intention of Ministers to move, at an early period of the next session of Parliament, for the re-appointment of the Committee on Church Rates, for the purpose of their completing the evidence, and agreeing upon a report to the House. The Chancellor of the Exchequer assured the deputation that it was the intention of the Government to persevere in their endeavours to effect the abolition of Church-rates.—*Patriot*.

RECENT DEATHS.

MRS. PENNY.

Died, early in the morning of Dec. 12th, Sophia, the beloved wife of Mr. John Penny, Mornington Place, Hampstead Road, in the 57th year of her age.

She inherited a delicate constitution, the infirmity of which had of late years considerably increased. But her health had for several months so much improved as to be matter of congratulation to all her friends. On the morning of Tuesday the 11th inst. she appeared as well as usual, and was remarked to be particularly cheerful. She was preparing to go out and dine at a friend's house, where the evening was to be spent in prayer and thanksgiving for his recovery from a dangerous illness. When the servant came to her room to announce that the chaise was at the door, in answer to the message, she complained of feeling very unwell, and said, "I don't think I shall go to-day now." Upon the servant's expressing her hope that she would be better in a few minutes, and able to go, she said, "No; I don't think I shall. I think the Master is come, and calleth for me; and, if he is, I

am willing to go, if he has no more work for me to do. And, if there is," she continued, "I shall get better; and if there is not, I am willing." She then expressed her concern for the companion of her life, upon which she was seized with an apoplexy that extended its paralyzing effect to the whole of her left side. She then desired to be removed into another chair, which her attendant having with difficulty accomplished, she said to her: "Sarah, 'be ye also ready: for, in such an hour as ye think not, the Son of Man—the day of death—cometh.'" She then paused a little, and added: "What I say unto you, I say unto all, Watch, lest, coming suddenly, he find you sleeping. And to be asleep, you know, when the Master comes, is a solemn thing; isn't it?" "Yes," her pious attendant replied. "Yes—yes," she rejoined; "and what a mercy to have Jesus at such a time as this for our Friend!"

Shortly after this, she sunk into a state of insensibility, from which she did not recover until about one o'clock the following morning, when she awoke in the likeness of her Redeemer, and scenes of ineffable glory broke upon the view of her departed spirit.

Thus died a truly amiable and sensible woman, and an eminently devout and exemplary Christian, respected and beloved by all that knew her, and could appreciate that lovely combination of natural and gracious endowments by which she was distinguished. She was remarkable for her benevolence and liberality, which diffused their streams in every direction, themselves unseen except in their refreshing and fertilizing effects. She gave largely and cheerfully to the cause of the Redeemer whilst she lived, and demonstrated her attachment to it to the last, by bequeathing in her will £500 to the Baptist Foreign Missionary Society, and £500 to the Baptist Irish Society. A bereaved husband records the loss of an affectionate wife—a bereaved family, of a pious and judicious guide of their youth—bereaved relatives, of one who was peculiarly beloved on account of her endearing qualities and sterling virtues; and a bereaved church, of one of its brightest ornaments, and most useful members.

REV. JAMES WILLIAMSON.

This amiable and excellent man closed his mortal career on Sabbath morning, the 23rd of December last, after a tedious illness of nine months' duration, borne with the most exemplary patience and entire resignation to the Divine will; in the 48th year of his age, and the 23rd of his pastoral office.

Mr. Williamson was a native of Lancashire, in the neighbourhood of Rochdale. He became motherless on the day of his

birth, in March 1791. His father still survives; a member of an Independent church in the same place, and whose house has long been opened as a place of public worship for the benefit of the villagers around him. Our lamented friend in very early life was the subject of serious impressions. He, with two other lads, were accustomed to meet together for religious conversation and prayer, in a mill of his father's, where they should be undisturbed; and afterward in a room of a pious aged woman, who very much assisted the youths in obtaining correct views of Divine truth. Two of these three lads became Baptist ministers; the other was much earlier transferred to a better world. They were all baptized together on the first Sabbath of March, 1808, by the late Mr. Littlewood, of Rochdale.

Immediately after his baptism, Mr. Williamson commenced village preaching, countenanced both by his pastor and his father. He has often repeated the interesting circumstance of his preaching in private houses when he has had, not only the presence of his father, and several other relations, but also *two grandfathers*, sitting one on each side of him, deeply interested in his early efforts. One of these venerable men was fifty years a member of an Independent church near Whitworth,—the other (on his mother's side,) no less than seventy years; fifty of which he was a deacon;—both in the same church; a circumstance abundantly worthy of record.

After Mr. Williamson had been thus engaged between two and three years, he was invited to settle with a church; but his pastor advised him to spend a period in preparatory studies in Horton Academy. To this he conformed; and under the care and tuition of the venerable Dr. Steadman, his qualifications for the labours of the pulpit were greatly improved.

The church at North Shields becoming destitute, by the decease of their first pastor (the Rev. Robt. Imeary,) Mr. Williamson was recommended by his preceptor, and visited Shields for a few weeks, in the summer of 1814. This was followed by another visit at the Christmas vacation, and in June, 1815, he complied with the invitation of the church, and entered upon his stated labours. On the 25th of March, 1816, he was ordained; the Scotch church in that town was kindly lent at the time, for the accommodation of a larger attendance than the Baptist chapel could contain. Dr. Steadman, Mr. Whitfield of Hamsterly, and Mr. Pengilly of Newcastle, conducted the solemn services of the day.

From this period to the day of his death, Mr. Williamson held this sacred office. His labours were incessant, except when suspended by bodily affliction. No very remark-

able incidents occurred to demand a lengthened detail; suffice it to say, his labours were so far honoured and blessed that 135 members were added to the church during his pastorate; the greater part, no doubt, the fruit of his ministry. He has not, therefore, laboured in vain, or lived in vain. Consequences infinitely more important and glorious have attended the life of our brother, than have resulted from the career of the most celebrated statesmen or conquerors that have ever appeared on the stage of human life.

There was in Mr. W.'s preaching a scriptural simplicity, mingled with unflinching fidelity. He was firmly attached to those great leading truths of the gospel associated with an *entire salvation* through the merits of the dying Saviour; *free, full, and final* to all that come unto God by him. To the members of his church he was ever affectionate and attentive. In the Sabbath-school he felt a very deep interest; anxious, most of all, as the children rose into youth, that they should enter the narrow path that would conduct them to heaven. His young members will never forget his affectionate solicitude for their best interest.

All the members of the church at the time of his ordination, except one, have gone before him; and no small proportion of those whom he admitted have also preceded him into the eternal world. With them, it is hoped, he is now re-united, and joining in their triumph, before the throne of their Redeemer. He had the happiness of seeing three of his children brought into the fold of Christ, and to leave them and his excellent wife following on to the heavenly world. His other children, it is confidently expected, will, ere long, be in the same happy union.

His final illness commenced in March last, and from that time to the 23rd of December he was but once at his chapel; that was to improve the death of a beloved young friend; which he did from the appropriate text, "There remaineth a rest to the people of God." This effort was too much for him; and interesting as the service was, he regretted that he had attempted it. He generally entertained the hope that he might be restored to his work and to his family (most of whom are young); but when informed by his medical attendant that his infirmities were increasing, and all efforts to remove them ineffectual, he replied, "It is long since I cast myself into the Lord's hands, and there I can rest satisfied, whether for life or death." To another friend he remarked, that he did not feel an ecstasy of joy, as some have felt, but he had an unshaken confidence in his Saviour, and he doubted not if called hence, he should be "carried by angels into Abraham's bosom."

A little before his departure, being asked

by Mrs. Williamson if he was comfortable in mind, he replied by repeating the first verse of Dr. Watts's 62nd Psalm—

"My spirit looks to God alone;
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on His salvation waits."

This he presently afterward repeated, together with all the remaining verses of that appropriate psalm. This happy composure continued till the spirit took her flight to her eternal home.

Mr. Williamson was interred on the Friday following in the New Cemetery, which

he had aided in obtaining, and of which he was the Secretary. The pall was borne by six ministers of the town, of various denominations, by whom he was universally respected; and a large multitude of persons followed the procession to the grave. Mr. Sample, of Newcastle, delivered the funeral address, and Mr. Pengilly improved the solemn occasion on the Sabbath following, to a crowded congregation, from Phil. i. 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

R. P.

CORRESPONDENCE.

To the Editor of the Baptist Magazines.

Dear Sir,

In a petition against the New Marriage Act, presented to the legislature about a twelvemonth since, from the clergy of the Peculiar of the Dean and Chapter of Durham in Allerton and Allertonshire, in the province of York, the Rev. George Townsend, M. A., Chairman, that act is complained of, because "it tends indirectly to induce the people to suppose the rite of [infant] baptism unnecessary, and thus deprives that ordinance of Christ's appointment of its religious sanction."

Where the learned prebendary and his reverend brethren learn that infant sprinkling is an ordinance of Christ's appointment, I cannot tell; but as they pay great regard to episcopal authority, it may be as well to confront their cool assertion with the language of four prelates of their own church, as quoted by our venerable Booth.*

Bp. BURNET. "There is no express precept, or rule, given in the New Testament for baptism of infants." *Expos.* 39 *Articles*, Art. xxvii.

Bp. PRIDEAUX. "Pædobaptism, and the change of the Jewish Sabbath into the Lord's day, rest on no other divine right than episcopacy." *Fascical Controversers*. Lec. IV. Sect. 3. p. 210.

Bp. SANDERSON. "The baptism of infants, and the sprinkling of water in baptism instead of immersing the whole body—must be exterminated from the church—according to their principle; i. e. that nothing can be lawfully performed, much less required in the affairs of religion, which is not either commanded by God in the Scripture, or at least recommended by a laudable example." *De Obligat. Conscient. Prælect.* IV. § 17, 18.

Bp. STILLINGFLEET. "Whether baptism shall be administered to infants, or no, is not set down in express words, but left to

be gathered by analogy and consequences." *Irenicum*, Part II. chap. iv. p. 178.

Now, Sir, as a vast majority of the clergy of the present day are as ignorant on this subject, as the right reverend authors here quoted; surely it is incumbent on the few who profess this 'peculiar' light, to impart it for the benefit of their less informed brethren; more especially, as it is, I believe, a fact that the apprehensions expressed in their petition were not groundless, but the 'ordinance' to which they refer is losing ground in popular estimation.

I am,

Yours, &c.,

OBSERVER.

EDITORIAL POSTSCRIPT.

A Deacon of one of our churches, who has communicated his name, offers a handsome donation, in case a spirited effort should be made this year to promote the interests of truth and piety among us, by a general extra contribution. He observes that our Wesleyan brethren are setting an example in this respect that ought not to be unheeded; that we indeed cannot have a centenary or a jubilee of the beginning of our system, but that we might have "a high day and a holy day, when the efforts of the churches should be declared, and their offerings summed up;" and that "if a few liberal, pious, and influential baptists would but commence the work, the advantages would be incalculable." Whether the plan is likely to meet with general concurrence or not, we will not pretend to decide; but this we will take the liberty to suggest, that projects of denominational importance, the realizing of which would do much for the advancement of evangelical truth, especially of those portions of truth in which other sections of the Christian church are not prepared to co-operate with us, are continually brought before the Committee of the Baptist Union, and reluctantly dismissed, on account

* Pædobaptism Examined, vol. ii. 1-7.

of its want of funds to carry them into effect. If, by any simultaneous effort, a respectable sum were once committed to the discretion of that Committee, we doubt not that the result would be so evidently beneficial, that in future years its treasury would be gratefully and zealously replenished.

A subject to which it is desirable that Dissenters should give deliberate attention, has been brought before the public by circumstances arising from the late municipal elections at Birmingham. Messrs. Joseph and Charles Sturge and Captain Moorsom having been chosen by the unsought suffrages of their neighbours, to serve in the Town Council, have refused to make the declaration exacted by law from every Councillor, that he will never exercise any power, authority, or influence, which he may possess by virtue of his office, "to injure or weaken the Protestant Church, as it is by law established in England; or to disturb the said church, or the bishops and clergy of the said church, in the possession of any rights or privileges, to which such church, or the said bishops and clergy, are, or may be, by law entitled. These gentlemen have explained to their respective constituents, the reasons why they cannot consent to tie their hands by the declaration in question." Captain Moorsom, in a letter to the Burgesses of Edgbaston Ward, urges very momentous considerations, which deserve the careful perusal of all conscientious men who have to do with municipal affairs. He says, "I have long held the opinion that State Establishments of Religion have presented fatal obstacles to the spread of the gospel of Christ: that pure and undefiled religion has been well nigh strangled in the embraces of the civil power; and that wheresoever genuine Christianity has extended, it has been in spite of, and not by means of secular power. I am also of opinion, that the civil immunities and privileges possessed by any one sect of religion, over and above the rest of the community, have been a fruitful source of discord and contention to society, and a bane to that spirit of love in which our Lord exhorts his people to demean themselves, not only towards those who are brethren in its peculiar sense, but also toward such as are not within their pale; such love, namely, as warmly desires their highest and greatest good. As a christian, therefore, I cannot bind myself *not* to use my influence as a member of the Municipal Council, to weaken the church as 'by law established,' because I think the secular power of such a church ought to be weakened; and as an Episcopalian, I will not preclude myself from taking all proper occasions for urging the reform of that church of

which I am a member. Nor will I as a citizen, voluntarily forego my right and privilege to assist my fellow citizens to 'disturb' this church in the possession of those '*rights and privileges*' which they find to be a grievance, because I think I ought to give them all the assistance in my power." The declaration originated in an amendment introduced by Sir Robert Peel into the bill for the Repeal of the Test and Corporation Acts, in 1828. We have long regretted that the Dissenters did not, on the passing of the Municipal Act with this incumbency, assume a more consistent and dignified position, and resolutely refuse to take office in corporate towns so long as this Declaration should be exacted to dishonour and embarrass them.

A correspondent requests a solution of a difficulty, respecting our practice in the ordinance of baptism, which he says is set forth in a work called *The Theological Class Book*, thus: "Another argument for infant baptism is derived from the consequences of a denial of it. There is not the least ground for pretending to a regular succession of adult baptisms from the days of Christ to the present time, that is, the baptisms of adults by persons who had been baptized when adults. And as none are qualified to administer baptism, but such as have been properly baptized, so by nullifying infant baptism all baptism is nullified. Consequently on this principle, none can be baptized till a new dispensation from heaven." Two answers may be given to this objection. 1. We have no reason to believe that the practice of believers' immersion was ever extinct, even in the darkest ages. 2. The assumption that the validity of baptism depends upon the qualification of the baptizer is one for which there is not the slightest foundation in the holy volume. It is akin to the doctrine of Apostolic Succession, but bears no affinity to "the simplicity that is in Christ."

We are happy to perceive by an Advertisement that the Protestant Dissenters' Fire and Life Assurance Company is in sufficiently flourishing circumstances to be able to pay a Dividend at the rate of four per cent. per annum to the Proprietors.

The Committee of the Christian Instruction Society, one of the best of our united institutions, is under the necessity of offering an earnest appeal to the religious public for liberal pecuniary assistance to prevent the abandonment or suspension of various schemes of Christian benevolence now in beneficial operation.

MISSIONARY HERALD.

CCXLII.

FEBRUARY, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The friends of biblical translation will be gratified by the following information respecting Translations, now proceeding at our Calcutta press. It is given in a letter from Mr. Thomas to Mr. W. H. Pearce, dated Calcutta, October 17, 1838.

In the great work of giving the Word of God to the world, our press is now highly honoured. At the present moment we have going through the press:—1st. The Armenian New Testament, 600 copies. 2nd. The Romanized Hindustani Testament, translated by Messrs. Buyers and Schurman. 3rd. Our own Translation of the New Testament in Hindustani, an 8vo. edition, with the marginal references, 1,000 copies; a royal 12mo. edition, without references, 600 copies; and a new edition of the Gospels, 8vo. size, 4,500 copies. 4th. The New Testament in Bengali, third edition, 1,500 copies; or fourth of the Gospels, 8,000 copies. 5th. The Psalms of David in Sanskrit, in 16mo. double foolscap, say 2,000; and 6th, the New Testament in Sanskrit, 8vo. size, number not determined, but at least 1,000; and extra Gospels, 2,000.

P.S. by Mr. Pearce:

The version No. 2 is executed by brethren of the London Missionary Society, and is printed for them. With this exception, all the versions above mentioned are entirely executed, or revised and edited, by missionaries of this Society; and are printed at the expense of the contributors to our Translation Fund, or of that generous friend to our Biblical efforts, the American and Foreign Bible Society.

EXTRACTS FROM MR. ROBINSON'S JOURNAL.

As far as I can judge from the journals of our native preachers, and the conversations which I have had with them, they have shown a commendable degree of diligence in their great work.

Narayan, the youngest of them, states, that in August last, in addition to his regular studies among the Christians, he preached several times, and distributed tracts to the heathen. He visited a poor heathen who was very sick; spoke to him of Christ, and prayed with him. The poor man seemed much impressed, and begged that Narayan would remember him in his prayers. A heathen once said to Narayan, "God loves us, and approves our work." He replied, "There is no proof that God loves you; were a prostitute to say, 'My husband loves me, and approves of my conduct,' who would believe her? If God loves you there would be this proof, you would love what God loves, and hate what God hates, and strive to be holy as he is holy." During last month also, Narayan found some opportunities of preaching to the heathen.

Ramjee, of Debeepore has, at my recommendation, been permitted to relinquish his former employment as teacher of a school, and to give his whole time to the preaching of the Gospel. I rejoice over him. He is the second native preacher whom God has raised up from these villages. He is a steady Christian; has zeal and native talent; and he has already been useful. His station is his native village, where he has about forty members and inquirers to hear him on the Sabbath morning, and between twenty and thirty in the afternoon.

Ramscoonder has, I think, done as much as can be expected from him. He has been out to a greater or less distance every day, and has several times addressed the heathens on the great subject of salvation through Jesus Christ. As he was one day telling

M

them that Jesus Christ came into the world to save sinners, a man said, "Nothing of this kind occurred in the Sitya Jog (the iron age)." Ramsoon said, "that as soon as man had sinned God offered him a Saviour, just as a kind physician is prompt in offering medicine to the sick."

Gunga Narayan was sick during a part of August, but since his recovery he has, I believe, laboured with his usual diligence. On one occasion he addressed a very large congregation of heathens, and apparently with great acceptance. One of his auditors requested him to sing a hymn. He selected that which commences, "How shall I escape the punishment of hell?" It was much approved. Our Christians, as I have myself observed, often draw great attention.

Chand has been diligently employed in teaching from house to house, as well as preaching in the Lall Bazar chapel. Yesterday three of the native preachers read to me outlines of sermons, such as they prepare for preaching on the Sabbath. Those of the others contained good matter, but that of *Chand* was decidedly the best composition. Native preachers like those under my charge require much instruction in what may be called the art of preaching, in order to their discourses being more adapted to instruct and edify.

Brother Thomas's journals satisfy me that he labours with great diligence. He is out among the native converts and inquirers every day; and besides the more public services which he conducts, he often calls a few and a few together to converse with them about the state of their minds. Both he and *Gunga Narayan* mention the death of a native Christian, *Satuk* by name, at *Luckyantapore*. He was ill nearly a year, and he appears to have died as we could wish a Christian to die. He was often visited by *Mr. Thomas*, but on no occasion did he appear to stagger in his faith; he would say, "I am a sinner, but Jesus Christ died for sinners, and I pray to him to save me; this is the favour which I ask of him." *Mr. Thomas* says: "He pleased us much by the account which he gave us of his faith in Christ. Such a death will, I hope, tell on the Christians by confirming their faith, and on the heathens by convincing them of the truth of Christianity."

I had the pleasure to baptize two persons in the Lall Bazar Chapel in August last. One is a corporal in Her Majesty's 9th Regiment stationed at *Chinsurah*. He is an old professor, and I hope a very pious man. In a subsequent letter to me he speaks of much unpleasant treatment which he had received from his former Christian friends because he had seen it right to follow the Lord in the ordinance of baptism. The other whom

I baptized was a native, a young man who had been a follower of *Mohamed*. About four years ago he became acquainted with a Christian school-master, one of our villagers, by whose assistance he learned to read the Scriptures. And he has chiefly by the persevering study of the Scriptures, having had little opportunities to attend public worship, acquired his knowledge of Christianity, and been brought, as I trust he has, to feel the power of divine things on his heart. We had also the pleasure in August last of restoring to the communion of the church one who had been excluded for a gross crime. He had long, as we hope at least, exhibited proof of repentance. We have a few candidates for baptism, chiefly natives, to whom I hope to administer the ordinance in the end of the month.

DUM DUM.—REV. W. B. SYME'S LETTER.

Sept. 30, 1838.

I am happy to inform you that the Lord has granted us another prosperous month, at least as it regards the church and station. On the 9th of this month I baptized six individuals, four women and two men. *Brother Penney* preached on the occasion from *Genesis xxviii. 19*, "And he called the name of that place *Beth-el*." The chapel was crowded to excess, and so great was the desire of some to witness the ordinance, that they actually got in at the windows. I hope (God willing) to baptize three more next Sabbath, and we have the same number of candidates in reserve for baptizing in November. All, however, beyond the limits of the station seem completely dead. In visiting the natives during the holidays, I have felt much grief; they appear to grow in ignorance and infatuation. I was present on the 27th at a number of sacrifices on the *Chitpore* road, and could not prevail on a single individual to listen to what I had to say, or even to accept of a tract. I have been long persuaded that the holidays are not favourable opportunities for missionary efforts; the minds of the people are too much excited on such occasions to receive instruction; still, however, the command is, "sow the seed morning and evening, in season and out of season;" and it is not for us to say when it shall be effectual. May the Lord give us grace to act up to his command, and rest upon his promises. *Soobroo*, our native preacher, continues active and useful.

JAMAICA.

KINGSTON.

Extract of a letter from *Mr. Tinson* to the Secretary, dated Nov. 13, 1838:

Through the kindness of our most merciful God, I am again permitted to write you, in the enjoyment of my wonted measure of health, and under encouraging circumstances, on the whole, respecting my labours.

I expect shortly to baptize at Yallahs; about thirty candidates are waiting. This has been our rainy season, in that quarter, when for six or eight weeks we can scarcely get a congregation, on account of the swollen rivers, which frequently increase so much in two or three hours as to cut off all communication—and this has been the case several times this season. The school exceeds my expectations. I am now toiling hard to fit up an adjoining building as an infant school room.

A fortnight ago we opened a day-school in Hanover-street: it was commenced with five children—yesterday we had forty-one. I intended it to be an infant school, but we cannot confine ourselves to small children, as many large boys and girls are coming in. Our congregation in town is somewhat increased since freedom, but being composed chiefly of town people, the increase is not large.

Last week I went into the St Andrew's mountains, about sixteen or eighteen miles from Kingston, to take possession of a piece of land for our Society, promised by the proprietor, but the rain prevented the accomplishment of my journey; consequently next Saturday is appointed as the day of transfer; when done, you shall have all particulars. We have a few members living in that district, and they seldom come to town. I send up once a fortnight. There is a considerable congregation, and plenty of material about, to make a large one. We propose building a wattle chapel.

Be assured that we urge upon the people, as much as possible, the desirableness and necessity of their doing every thing in their power to meet their own expenses now they are free; and I trust the time is not far distant, when many of the churches in Jamaica will be independent:—when that will be the case with ours, I know not. I am pressing the subject upon the people; but if we are to avail ourselves of the new openings and facilities for usefulness which now present themselves, our friends in England must sustain us a while longer.

SAVANNA-LA-MAR.

We regret to state that the health of Mrs. Hutchins has for some time been greatly impaired, so that, if she be judged able to bear it, a return to England has been urgently recom-

mended by the medical gentlemen who have attended her. To this subject Mr. Knibb refers in the following letter, addressed to our esteemed brother, the Rev. T. Middleditch, of Ipswich, the father of Mrs. H. We insert it the rather, because it bears a just testimony to the laborious and successful exertions of Mr. Hutchins at Savanna-la-Mar, a station not so prominently before the public eye as some others in the Jamaica field. Mr. Knibb's letter is dated,

Falmouth, Sept. 17, 1838.

My dear Brother,

I much regret that my first letter to you from the shores of Jamaica should be of a painful nature. During a late visit to Savanna-la-Mar at our Quarterly Union, I was distressed to find your beloved daughter and our much esteemed friend Mrs. Hutchins, in a state of severe affliction, and at the request of her afflicted husband, I write to inform you that our fears are that the sickness will be unto death. The disease is a confirmed dropsy, which often assumes the most alarming symptoms, which I regret to say have rather increased. It will afford you pleasure to learn that her mind is tranquil and happy. The peace which Jesus alone can impart is daily given, and strength is afforded equal to her day. Though I thus write, at times I fondly hope that God will hear our prayers, and spare one whom we all so much love. We held a united prayer-meeting on her behalf during our Union meetings, at which we felt the presence of our heavenly Father. O may He in infinite mercy hear those earnest cries that then ascended to his throne. All is well with her whether it be life or death; and you know, my dear brother, that a Father of infinite mercy has the ordering and directing of the whole. I pray that he may enable both you and the beloved partner of your days to bow to his will, whatever may be the termination of this truly afflictive dispensation.

I was exceedingly delighted with the state of the station and schools at Savanna-la-Mar. The Lord has abundantly blessed the efforts of our brother there, and I feel confident will yet more abundantly bless them. He has had much up-hill work, but he has laboured hard with a single eye to the glory of God, and in him the promise has been abundantly fulfilled, "Them that honour me I will honour."

I do wish that his efforts for the rising generation were more fully known, that he might receive that assistance to which he is so well entitled, and which he so much needs. God has raised up by his instrumentality three schoolmasters in his own

church—young men of piety and zeal; while a fourth is occupied by Mr. Clark in another part of the vineyard. Two of these were scholars in my school at Kingston, and I do bless God that I thus see some fruit of my early labours, and the commencement of that *native agency* which we so much need. We are now in a very interesting and important crisis, and if a kind God should mercifully assist us with the means to extend our labours, the abolition of the demon slavery will be accompanied with the most glorious triumphs of the cross. O for *faith—energy—prayer!*

The Lord is condescending to bless me and the beloved people of my charge,—a pleasing addition of more than 200 members to the church a few weeks ago, is an earnest of an abundant shower. We have now more than 1000 candidates for church-fellowship—800 children in our day-schools, and 2000 in our Sabbath-schools—three chapels completed and paid for—a missionary and seven schoolmasters and mistresses supported by the church; and they will, now free, support me too, that is if they are not again enslaved by cruel laws, which God in his mercy avert. But the ghost of the demon walks the island; he must be hid by British power, or else you will hear of a vassalage equal in atrocity to the murderous apprenticeship. This must not be; let the advocates of freedom keep awake. We will give them the alarm, let the consequences be what they may to us.

JERICHO.

Mr. and Mrs. Clarke, with their little daughter, have returned in safety from the United States of America, with health improved, though we fear not renovated, by the change. Particulars are thus given in a letter to the Secretary, dated Jericho, Nov. 7, 1838:

I am again, through the abounding mercy and grace of God, placed among the dear people of my charge. My soul rejoiced in God when on the morning of Lord's-day, Oct. 21st, I beheld the lovely mountains of Jamaica, rising to view in all their native grandeur, I rejoiced still more to find on landing that all was peace—that the wild assertions I had heard in America, and at St. Croix, were unfounded; and that God had not only given freedom to the late despised bondsmen, but wisdom also, to act with prudence in the new state upon which they have so recently entered.

We reached the mission house late on the same evening; all was dark and still.

My dear wife and I felt much affected when we thought of our late dear warm-hearted brother Gardner and his beloved partner; and contrasted our feelings with those we should have had, had he still lived to welcome us on our arrival. The weather during the week was often rainy, and the difficulty of getting luggage and boxes from the ship, and through the customs considerable, so that I did not leave Kingston until the Friday, and had while I staid an opportunity of worshipping with the destitute church in East Queen Street. I was thankful to God to find all in peace, and keeping together in the fear of God, earnestly praying that a pastor might soon be sent among them. All with whom I conversed thought highly of brother Oughton, and expressed a strong desire that he might obtain the consent of the Committee to come among them. While he was there I was told the chapel was crowded on the Sabbath, and well filled on week evenings. The change in this church is wonderful; Messrs. S. and W. are excellent men; and, since the troublers of the church have left, these men have had great influence in keeping the people together, and in peace.

On reaching Spanish Town we were welcomed by our kind, warm-hearted brother Taylor and his partner, who had staid all the week after hearing of our arrival to see us: we were much pleased with Mrs. Taylor, and think she is likely to assist our good brother well in his important work. Brother and sister Philippo came down from the mountain late on the afternoon, and we enjoyed together a pleasant evening in the place of worship. On the Saturday we left to visit St. Thomas-in-the-Vale. On the way home we had many kind greetings from our dear people, and often had to stop to shake hands with those we particularly knew; all were glad to see us again; and many thanksgivings were offered to God on our account;—we too rejoiced in heart for all the mercy of our God towards us, and felt willing to labour or die as should please our Father to appoint. The fatigues of the week and of the journey home, had nearly overcome me, but the sight of our much loved residence seemed to revive my spirits. We reached in safety, and found the household well, except Mr. Joseph Merrick, who had ague; but on hearing we were at hand, his joy was such that his ague was checked, and he left his bed to come to meet us at the gate; he has since had a few attacks, but not very severe, and now has got free from them, and is again able to travel to the distant stations. Ague is not much thought of among natives unless it become very severe and of long continuance.

I found all my affairs in good order, and

had strong proof of the devotedness and faithfulness with which both father and son (Messrs. Merrick) had conducted themselves. The stations would have been in a sad state without their efficient labour, and even now that I am returned, the greatest part of the labour rests upon them; and both perform it from a love to the work, indifferent as possible as to personal pecuniary advantages. Mr. Richard Merrick still attends during the week to his work at the chapel; but our young friend, in connection with the superintendence of schools, gives himself to study—to reading, to meditation—and his profiting is evident to all. He studies and writes his sermons carefully, but uses no notes in preaching. He is too animated, and intense in his feelings, I fear, for his delicate constitution; and I often dread lest he wear himself out too soon—lest his flame of love to Christ, and zeal for God's glory, bring him down into the socket of a sickly body, ere his youth be ripened into maturity.

As I arrived here towards the close of the latter rains, I thought it wiser to remain where we had good walls to keep out the damp, than to remove to out stations, considered more healthy, where the houses are mere wattle sheds plastered with mud, through which continuous rains penetrate, making them damp, and dangerous to reside in; but as the dry season advances I shall change about to the different stations, and may be able to make at one of them a comfortable resting-place. But I am very partial to Jericho, and can scarcely be brought to believe that a place so interesting and pleasant can be unhealthy—but no doubt it is so in the rainy seasons.

HONDURAS.

Mr. Henderson's account of the manner in which the first of August was celebrated in this small settlement will be read with interest. The letter which contains it is dated 25th October last.

My last letter of the 29th ult., informing you of the demise of our late brother Philip, and inclosing the half year's account, necessarily prevented my entering upon particulars respecting things occurring in this station, which I intend to supply in this, agreeably to promise.

I find you have no intimation of our first of August day in Honduras; perhaps had things not gone on well, there would have been a quicker transmission of intelligence; but all has, by divine Providence, passed over happily, and the change promises the most happy results. Yet, though slavery

be no more, many of its effects are, which I trust will also be in due time removed, under the blessings of religious instruction and enlightened rulers.

As to the manner of breaking the shackles. It appears the Governor had received despatches from home of somewhat a peremptory character upon the subject, accompanied by an act of parliament giving to the slave such advantages that it would have given the owners extraordinary trouble to have conformed to it; in consequence of which, one of the chief holders at once sent a letter of remission of all his, not without stating that his own case, rather than the benefit of the slave, was the cause. Soon after, the Superintendent called a meeting of all the slaveholders; when, after a short and pithy speech, he proposed that all who were for the immediate extinction of slavery should hold up their hands; a majority did so, and, while declaring it, many more did so, so that this simple act slew the monster. The Superintendent thanked them, and the first of August must be kept as a day of rejoicing on the occasion. How far all rejoiced was no very difficult matter to determine; but it was now too late, the tide had set in against them, they therefore quietly acquiesced.

When the first of August came, business was, by authority, suspended during divine service, at which the new free people were all expected to appear, at half-past ten, forenoon. Music and banners were provided, and the church was filled, when those within, and as many as would listen without, were instructed by the preacher to "stand fast in the liberty wherewith Christ had made them free, and be not entangled again with the yoke of bondage." This, was briefly dwelt upon, and the lately freed were informed of a boon bestowed which eternity only could afford room for them to express their gratitude for! I looked at some of the weather-beaten faces of certain near me, who must have seen their forty or fifty years; and wondered what they would understand by it. But all behaved orderly; and, after this was over, the music and banners guided the crowd to Government house. The Superintendent then addressed them in a speech recommending industry and sobriety, when they rather tumultuously set out to make the tour of the town, giving salutes as they passed the doors where the whip had formerly been exercised with freedom. By two o'clock this was over, and, though something of the appearance of a fair lasted all day, yet no manifestations of violence occurred. I must now relate our method of spending that day—the victory of truth over oppression.

At the quiet hour of midnight, the wide-folding doors of our place of worship sent forth their blaze of illumination, and, as the last particles were dropping from slavery's glass, the victims of injustice sought the house of God, to render praise, and to spend the first hour of freedom in his worship. Oh, it was a solemn season. A little before twelve I went down, and found the place full, almost all blacks, and the greater proportion must have been slaves. I laid down my watch on the table, sitting down silently till twelve; when I rose, telling them slavery was no more with them. Then we all fell on our knees; afterwards sung. Oh, what hearty singing! A member, lately a slave, prayed. Again we sung. Another member prayed; again we sung; and closed about one. All seemed seriously cheerful, and gladness dwelt on every countenance. I gave notice, that in the evening there would be worship, and a sermon preached on the occasion; but added, the children were to have a treat of tea and cake in the afternoon, which I was to collect for the expense of, and did not wish the money of any one who had not been a slave. In the evening, a large congregation assembled, though not so crowded as in the night. Collected the amount of the expense from slaves, who were told to wait until the others had gone out. Preached from "Rejoiceth not in iniquity, but rejoiceth in the truth." In the afternoon, upwards of two hundred had tea, the merriest scene of all; although accompanied with an address, prayer, and singing. Thus much for that eventful day, of which I doubt not many have had fear excited for the peace of society. I hear of no disorder in this station, among former slaves I mean. Wages have fallen from fifteen dollars per man, and with provisions, to ten dollars.

HOME PROCEEDINGS.

We willingly insert the following communication at the request of our brother Mr. W. H. Pearce. It came too late for publication last month.

The health of Mr. W. H. Pearce, although still delicate, is so far recovered as to afford hope of his return to India in the ensuing spring. Several other missionary labourers, it is anticipated, will accompany him and Mrs. Pearce, and thus supply the means of carrying on Female Education (in common with other branches of labour) to a much further extent, than at present, if the

necessary pecuniary means are supplied. One means of securing this object is the preparation of Useful and Fancy Articles, to be sold in India for the benefit of the school; and benevolent ladies in different parts of the country having kindly promised Mr. and Mrs. P. to prepare a supply of such articles, if furnished with a complete list of what are deemed suitable for the purpose, we beg to supply for their information, and that of others who may be disposed to aid in so good an object, the following memorandum.

It may be proper to add, that if intended to accompany our friends above mentioned, the articles should reach Fen Court by the 20th of May at the latest.

Children's caps, frocks, pelisses—stockings and socks—silk or other shoes—bonnets and hats—jean dresses—dolls of all sizes, made of wood and dressed—toys of all kinds—books.

Ladies' worked muslin collars and tippets—silk and thread gloves—carfs of all kinds, and silk handkerchiefs—bracelets—linen—pocket handkerchiefs.

Work bags of all descriptions.

D'oyley's—pins and toilet pincushions—muslin or silk aprons—ribbons, lace edgings—fancy table-covers—papers—penknives—thread and cotton—woolens and canvases and other working materials—patterns for work and work-boxes—needle-books, supplied with needles—braided watch-guards—puzzles—gentlemen's collars and slippers—court plaster cases—dissected maps, albums, card-cases, and portfolios—penknives—scissors—silver thimbles—bronze inkstands, &c.

The box containing the articles should be lined with tin, and directed "Baptist Female Boarding School, Calcutta, to the care of the Rev. J. Dyer, Fen Court, Fenchurch Street, London." The place from which the box is sent should be distinctly mentioned on the lid, that its receipt may be acknowledged in the Herald, and should be specified in a paper inside, that its arrival and sale in Calcutta may be acknowledged by the missionaries. A memorandum of the cost should be affixed to the principal articles, as a guide in pricing them in order to ascertain what articles are most productive in proportion to their cost.

Should the supply of articles which any kind friend can furnish be insufficient to make a separate box for shipment, it will still be very thankfully received, and carefully packed with other donations at Fen Court.

The writer of the following letter seems to have made a practical application of the inspired direction, "*Honour the Lord with thy substance, and with the first fruits of all thine increase.*"

Reader, if you have received like tokens of the divine goodness, will you not follow this good example? The general funds of the Society are in great need of assistance, it having been found necessary to borrow a considerable sum since the present year began.

My dear Sir,

Enclosed is a check for £40., which I present as a thank-offering to God for deliverance from trouble, and for temporal prosperity during the last year. I wish that sum to be sent as early as possible to Mr. Daniel, to erect a missionary house for the native assistant missionary at Kottaghatta. In the Herald of this month, containing intelligence from Ceylon, it is stated, that that sum would be sufficient for the purpose. The following reasons induce me to wish it to be applied to that object. First, that I may have a lasting monument of the divine goodness, though in a foreign land. Secondly, from respect to Mr. Daniel, under whose preaching I have enjoyed pleasure, and I hope, soul benefit. Thirdly, from a conviction of the value and importance of native agency. This subject I find has engaged the attention of the Committee, and I have no doubt they will see the necessity of using every means to bring such agency into operation. It is in my view the most *Scriptural*. It has been the most efficient. It will prove to be the most essential to the evangelization of the world. I hope Mr. Harris, before now, has safely arrived to assist the indefatigable Mr. Daniel.

A FRIEND TO NATIVE AGENCY.

AUXILIARY SOCIETIES.

BANBURY AND BUCKINGHAM.

On Lord's-day, October 27, 1838, sermons were preached on behalf of the above Society, by the Rev. Messrs. Carey, Franklin, and Catton, at Banbury, Bloxham, Middleton Cheney, and Hook Norton.

On Monday evening, the 28th instant, the Auxiliary was formed at Banbury, the Rev. W. Catton, of Middleton Cheney, in the chair. The meeting was addressed by the Rev. Messrs. Carey, Wilkinson (Wesleyan), Williams, Whitta (Independent), Franklin, Jones (Wesleyan), and Parker

(Independent); and by Messrs. Studhart, Harris, and Clarke. Mr. R. Goffe, of Banbury, was chosen Treasurer, and the Rev. W. Catton, Secretary to the Auxiliary. The meeting was numerously attended, and the addresses were animating and interesting. The Wesleyan chapel was kindly lent for the occasion.

On Tuesday evening, the 29th instant, the Auxiliary was formed at Buckingham. The Rev. Mr. Aston (Independent) was called to the chair. The respectable assembly was addressed by the Rev. Messrs. Adey, Franklin, Carey, Catton, Foster, and Wilks (Independent), and one of the ministers in connexion with the primitive methodists, and by Messrs. Harris and Clarke. A missionary spirit appeared to be awakened in the meeting. The Rev. Mr. Aston's chapel was kindly lent for the meeting.

At these two meetings the collections amounted to £71.

HIGH WYCOMBE.

On Lord's-day, December 9, two impressive discourses were delivered by the Rev. Dr. Cox, of Hackney, at the Independent Chapels, High Wycombe, kindly lent by their respective pastors. On the following Monday evening a large and respectable assembly was convened in the Town Hall. G. H. Dashwood, Esq., M.P., of West Wycombe Park, presided, who opened the business of the meeting with an appropriate speech, urging the claims of the heathen, and the utility of missionary efforts. The Rev. Dr. Cox and E. Carey, as the deputation from the Parent Society; R. Wheeler, Esq.; Rev. J. Statham, of Amersham; Payne, of Chesham; Harsant, of Beaconsfield; Davis, of Risbro'; and Hayden, of Wycombe; severally addressed the meeting. The collection at the close, including donations, amounted to upwards of £13.; the whole amount contributed was liberal, (being an increase on the sum collected last year,) amounting to £48., including donations from the Rt. Hon. Lord Carrington, Wycombe Abbey, £5.; and £8. from Messrs. Hearn and Vearey. Thus terminated the interesting services of our sixth Anniversary.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from Dec. 15, 1836, to Jan. 15, 1839, not including individual subscriptions:

Wolverth, York-street, Rev. Geo. Clayton's, (one-third of Annual Collection). 30 0 0	High Wycombe, Collections, &c., by Mr. Hearn..... 45 0 0
Suffolk, &c., by Rev. James Sprigg and Mr. Pollard:	St. Ninian's, Relief Congregation, by Mr. Johnson..... 3 0 0
Dorset..... 10 0 0	Berwick-on-Tweed, by Mr. Johnson..... 3 0 0
Sheffanger..... 3 12 0	Crayford, Female Association, by Mr. Smith..... 6 0 0
Stoke Ash..... 2 13 0	Woodstock, Friends, by Rev. C. Dakin..... 5 0 0
Eye..... 25 8 6	Huntingdonshire, Society for Aid of Missions, on account, by Mr. Paul..... 100 0 0
Stradbroke..... 5 10 1	Haddenham, Auxiliary Society, by Mr. Rose..... 16 11 0
Wotton..... 6 3 0	Otney, Subscriptions, by Mr. Seal..... 8 17 0
59 7 7	Harlow, Ladies' Association, by Mrs. Finch, Treasurer..... 30 0 0
Scarborough and its vicinity, by Rev. E. Evans..... 96 2 2	Oxford, by Miss Collingwood:
Loughton, (Bucks.,) Collection..... 1 4 6	Per Calcutta School..... 9 15 6
Gravesend, collected by Mr. Pepper..... 5 15 4	Per Jamaica &c..... 9 12 0
Monmouthshire, balance of collections, by Rev. D. Phillips..... 18 6 4	15 11 0
Brighton, collected for <i>Chippes School</i> , by Miss Mainstone, &c..... 1 12 0	
Anstruther, (N.B.), by Mr. H. D. Dickie 4 10 0	

DONATIONS.

Miss S. Thornton, by Mrs. Moore..... 1 0 0	
Rev. J. E. Burt, <i>Beaulieu</i> , for Jamaica..... 40 0 0	
Ebenezer, towards the Debt of the Society..... 5 0 0	
B., <i>Birmingham</i> 1 1 0	
Rev. James Hargreaves, <i>Walkham Abbey</i> 2 10 0	
Amicus, c. 69300, for Jamaica..... 30 0 0	
Mr. Merrett, Junr..... 2 0 0	
Miss Dimdale, <i>Highgate</i> , by Rev. E. Lewis..... 1 0 0	
J. D..... 5 0 0	
"Friend to Native Agency," to build Mission House at <i>Kottagawatta</i> , Ceylon..... 40 0 0	
A. B. C. P..... 1 1 0	
Clapham, Ladies' Society, for <i>Montego Bay</i> school, by Mrs. Brown..... 5 0 0	
Mrs. Rippon..... 5 0 0	

LEGACY.

Mr. — Miller, late of <i>Galloway</i> , Fifeshire, (for Translations)..... 50 12 0
--

TO CORRESPONDENTS.

Thanks are returned to the Ladies connected with the Church-street Ladies' Association, for a box of articles, to be forwarded to Mr. Oughton, of Jamaica; and also to Rev. H. H. Dobney, of Missenden, for Fifty copies of his Treatise on Unscriptural Marriages; and to the Female friends at Harlington, for a box of fancy articles, for Mr. Knibb's Sunday-school.

The Editor has to thank many friends for communications relative to the proposed enlargement of the Herald, and is encouraged by the approbation uniformly expressed. He thinks it necessary to remind one of his brethren, from whom he is always glad to hear, that it would be quite impossible to make it, as he seems to wish, a repository of missionary information in general, relating to the history and proceedings of every Society. The perusal of his esteemed correspondent's letter reminded the Editor of a suggestion with which he was favoured by an anonymous friend, some years ago,—who recommended he should send a letter, not printed, but in his own hand-writing, once a quarter, narrating the principal facts connected with the mission, to every Baptist minister in England, Scotland, Ireland, and Wales!

IRISH CHRONICLE.

FEBRUARY, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Denis Mulhern, a reader and preacher, living at Ballina, writes under date of November 30, 1838:—

But though I have not preached so frequently, I have been rather more than usual engaged in conversing, distributing tracts, visiting families for reading and expounding the scriptures, and engaging in prayer as often as practicable. My opportunities in this way, blessed be God, have considerably increased, as I have gotten more generally acquainted in this town and vicinity. And although while prosecuting this delightful work I do not always meet that degree of attention that I could wish, and that a subject involving the eternal interests of sinners perishing for lack of knowledge demands, yet this is not always the case. I have sometimes thought, that were some of our friends in England standing by to witness the attention manifested, and hear the questions proposed by these poor people, while I have been reading and explaining the scriptures in some of the miserable cabins in the back corners, &c., of this town, where, alas! mental and moral degradation have long and fearfully prevailed—they would say, "Surely our money is not expended, and our prayers offered in vain for this people." Allow me, dear Sir, to transcribe a small paragraph from my daily journal.

Friday 2. Read and explained part of the 10th chap. of John this morning in the house of J. Loftus, Old Road. When I was leaving, this poor man warmly expressed his thanks for my coming to visit him, and for taking so much pains, as he said, to explain the scriptures for himself and his family. "I have," said he, "been living in this house now nine years, and during that time my own clergy (the priest) never sat a quarter of an hour in my house, except twice that he came to christen two of my children,"—here his wife interrupted him by saying, "Yes; and then you know, John, you had to pay him half-a-crown, when you could very badly spare it." "I believe," said he "were it for that, that he would leave them unchristened." After I had said a few things, he said, "I regret

nothing so much as that I cannot read the scriptures for myself; but, thank God, two of my children can now read them for me, and are willing to do so: and may the Lord bless the good people who are giving my children and the poor children of the country free schooling." This man's children learned to read the scriptures in our school in this town.

John Bates, of Ballina, writes to the Secretary, Dec. 4, 1838:—

For the last few weeks I have been preaching at our usual stations, and have been favoured with the usual number in attendance. In some of the country places the people are very much scattered, and at this season of the year the nights are often wet and dark, therefore on some occasions there may not be quite so many attend. Ireland presents a fine field for holy zeal, Christian benevolence, and missionary enterprise, and would be much more so, if it were not for priestly interference, clerical authority, landholders' power, and a cruel set of night-walkers, who are continually out these dark nights, which makes it dangerous for the missionary to travel. Notwithstanding these obstacles, however, I feel persuaded that gospel light is gradually spreading, and that divine truth is beginning to shake every false system, consequently our labours will ultimately be crowned with an abundant success.

I never remember any period since I have been in Ireland, when the clergymen about this neighbourhood were so zealous, or seemed to be so much opposed to dissent in every form, as they are at the present time. I do not feel at all surprised, however, at their opposition; and I have no doubt but that if we were more like the Apostles in self-denial, holiness of life, and missionary zeal, that we should be much more opposed than we are. Surrounded on the one hand by Popish darkness and superstition—by nominal Protestantism and the mere form of godliness on the other—I would ask, how it is possible for any man who preaches with faithfulness and zeal, to go on in such a work, without being denounced as

an heretic on one hand, and branded as a sectarian on the other? But "none of those things move me." Jesus told his disciples, that "they should be hated of all men for his *name's sake*;" and though as a missionary I would desire to live peaceably with all men as far as I possibly can, yet as I must finally stand at the tribunal of God, instead of falling in with any worldly system, or conniving at any evils around me, I must not "shun to declare the whole counsel of God." "Suppose ye that I am come to give peace on earth," said Jesus, "I tell you nay; but rather division."

Some of the schools just now are not very well attended; the children are all employed in getting in the potatoes. The gentleman who belongs to the estate on which our school at Maynew is established, called to see this school a few days ago, and he was so much pleased with it, that he gave every child one shilling each, and intimated that he should often visit them, and take an interest in their welfare. I believe that this gentleman is Col. Wingfield's son, and very lately came heir to the estate.

I ask an interest in your prayers, and pray for heavenly wisdom, divine guidance, holy zeal, and great stability of character in the ways of divine truth, so that I may "take heed to the ministry which I have received of the Lord, that I fulfil it."

Patt Brennan, of Boyle, an Irish reader, writes under date Nov. 29:—

On the 17th instant I had a number of men digging potatoes, and I embraced the opportunity of reading several chapters in the Irish Testament in their hearing; one of them, very anxious to hear me, said to one of the men, "Get him to read more; I am delighted with what he is reading"—and saying so, I continued, and dwelt on the love of Christ towards sinners in giving himself to suffer in their stead. I remarked this young man paying particular attention; but little did I think that I was stating the gospel in the hearing of a man that was to appear before the judgment seat of Christ that very night. The young man that said he was delighted in hearing me, was drowned that night in the river of Boyle. I was thankful to my God, for having an opportunity of bringing the truth before him. Oh, may the Lord enable me to be instant in season and out of season. A few days ago I went to read for a poor woman in the Deer-park, of the name of C—; she was very happy to see me, as I was in the habit of visiting her. I read several chapters in the Irish Testament for her, and endeavoured to show her that there is no other way of acceptance before God but faith in the Lord Jesus Christ. "Mr. Brennan," said she, "I told you often that I had no other hope." "I am sure," she continued, "that neither the priest

nor any other man can forgive my sins; none but Christ can forgive my sins." "Well," said I, "do you believe that your sins are pardoned through the atonement that Christ made upon the cross?" "Yes," said the poor woman, with tears in her eyes. I prayed with her in Irish, and parted. While writing this, I have been informed that she is dead: I have reason to hope that she had no other confidence but the Lord Jesus, and Him crucified.

G. Moore, a reader, also writes under date 30th Nov.:—

A few days ago, a man to whom my revered father often read and expounded the Word of God, and to whom also I have often lent religious books, and read and talked with him, expressed a desire of examining strictly with me the Word of God; and proposing some queries which he was anxious to have solved, I willingly acquiesced. We sought a retired place, that we might not be disturbed. We continued together for nearly seven hours, without the least intermission. I often offered up ejaculations to my Heavenly Father for the outpouring of his Holy Spirit, knowing that without His aid I could do nothing. He seemed to be well satisfied, after seeing the manner with which I treated that great assasin of the glorious free grace of the Gospel—**HUMAN MERIT** (which is the fundamental tenet of the Church of Rome), together with the various other things which I had to contend with. Transubstantiation alone was the rock on which we split: may God reveal the evil of this monstrous absurdity to him; as God alone can do it. I strove to convince him from Hebrews ix. 22—28, and x. 10—14, showing that there could be no efficacy in the offering a wafer on their altars, &c. &c. I hope he is a brand almost plucked from the burning.

I have visited many of my Protestant neighbours, whose spiritual condition, alas! seems most deplorable: as their religion consists in cold lethargic formality (there may be an exception of one in a thousand) there is no such thing as vital godliness either incultated among them or practised by them. I have endeavoured to impress on their minds the absolute necessity of regeneration. Of this they believe themselves to have been made true subjects when in their infant state, as they were sprinkled with water, &c. I am endeavouring to make myself useful as far as my life and influence can extend. Oh! that the happy period may soon arrive when this wilderness shall blossom like a rose!

R. Beaty writes under same date:

Since my last I feel that I have had abundant cause of gratitude and thankfulness

to Him who is the Father of Mercies and the Giver of every good and perfect gift, for supporting grace so freely exercised in preserving me hitherto, and enabling me to hold forth the Word of Life to those who are perishing for want of a knowledge of that Saviour of whom the Bible so clearly testifies, "they will not come to him that they might have life." It is evident that the Lord is blessing our feeble efforts to his own glory, although opposition daily presents itself on the right hand and on the left; yet he is mindful of his promise, that his Word shall not return to him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he sends it. One here and one there continue to give evidence of the work of grace on their hearts, and of being called from darkness to light and from the power of Satan unto God. Two days ago I witnessed the death of an old man who died in the Lord. I have known him during the last twelve years to be strongly opposed to the doctrine of free grace, ignorant of that Saviour who is the Way and the Truth, and the Life, contending for the merits of good works, and manifesting that the carnal mind is enmity against God. Within the last six months it pleased the Lord to accompany his Word with power to his soul;—he received the Saviour as all-sufficient, and rejoiced in him, having no confidence in the flesh. During his illness I have frequently read and prayed with him, and heard him to his latest breath endeavour to persuade those around him to accept of free salvation, as freely offered in the Gospel. I believe that the agents of our Society were made instrumental in the hand of the Lord in the conversion of this man and his three daughters. Some years ago, when one of his daughters was employed by the Society as teacher of the school, they were all opposed to the doctrine of free grace—they now rejoice in it.

On the 3rd ult. I visited the house of P. Torseny, of Ballinacarren, a Roman Catholic, and found him reading a Testament, he had been reading the 10th of John, and told me in a very cheerful manner that Jesus is the Good Shepherd, and the Door of the sheep. I replied, it is a blessing to know that he has promised that, "by him if any man enter in, he shall be saved, and shall go in and out, and find pasture;" and that he has said, "I am the way and the truth, and the life; none cometh to the Father but by me;" the man seemed to have his thoughts a good deal exercised on this subject; he said he wondered very much that people overlooked the work of the Saviour, and disagree about inferior matters—that he believed this to be the principal thing. I read the chapter, making some remarks, and had a very pleasing conversation.

24th. Read for J. Gallagher, and told him that there is free salvation offered to the guilty alone through the merits of the Saviour; he told me that the priest affirms that none can be saved out of the Catholic church—that the children who attend the free-schools are going to the devil—that he would not hear him confess because he refused to promise to him that he would keep his children from the free-school, and that he refused to give his wife the rites of the church for the same reason; but said he, "I have paid him all I owed him, and don't intend to trouble him any further." In times past the priests used to endeavour to frighten the people by threatening to curse them for sending their children to school—it appears that he is now trying another stratagem.

William Thomas, of Limerick, writes under date of Nov. 20:—

I have just sent you by post the quarterly statement of the schools which I am inspecting;—they were well attended, though many of the larger children have been employed in the fields at their potatoes. The people have been much alarmed, lest they should lose them, and they have not much more than half a crop. The winter has set in early and severe. The schools are doing well, and considerably improved, and are, and must be ultimately, a great blessing to the country: they are also a great means of circulating the Scriptures among the people. A supply of suitable tracts, showing the leading doctrines and principles of divine truth, would be very acceptable, and I trust useful. The priests do not so frequently speak against them as they do against the Scriptures. I have distributed numbers, and dropped them about; I have seen them picked up and read with attention. There were races here lately, during my absence from home, to which tens of thousands flocked, as they do always. Mrs. Thomas got a great number of tracts, the most suitable possible, folded each tract up in a particular form, went out and dropped them on the roads, and she had the pleasure of seeing the people take them up and read them with great attention, and put them in their pockets. In some instances they thought they had found bank notes. I wish they may lead to demands on the bank of heaven. There is a tract which I think would be very useful, but the title of it defeats the design, and at the first sight arms the Roman Catholic with prejudice; it is called "Popery Unmasked." I would rather call it "Truth and Error," or "Truth Contrasted with Error." It has the doctrines and counsels of popery on one page, and the Scriptures of truth on the opposite page, through the tract; very much calculated indeed to "unmask popery." I have one tract

of which I wish I could afford to reprint a large number, with some other things, which I hope the Lord would bless. I often thought that if a friend qualified for the work would write a very short history of the church direct from the Apostles, distinct and separate from the Romish apostacy, witnessing against it, and applying the promises of Christ to his church, which the priests of Rome apply to theirs, he would render an important service to the church and cause of our blessed Lord.

Thomas Berry, Abbeyleix, under date Jan. 2, writes to the Secretary:—

Dear Sir,

You have on the former pages a short summary of what I have been doing for the last quarter. You will perceive that the Lord has enabled me to preach eighty-two times, hold twenty-four meetings for prayer, and attend thirteen scripture reading meetings; together with reading and expounding the Word of Life for several families and individuals. The wet and stormy weather sometimes interfered, but thank God there was a good deal of fine, and some pleasant frosty days, which favoured me much. The Lord has blessed me during the past year, and to Him I am truly grateful for new year's mercies. May I be enabled on this year to live to him and promote his glory, and may you, the Committee, and the whole Society, abundantly share his mercies; especially may you on this year be blessed in Ireland. You will see that my opportunities of speaking and preaching to Roman Catholics are becoming more frequent.

I trust the Lord will bless the efforts. The two sisters that attend our chapel meet with some opposition; one of them has gone to Waterford, but the other remains, and constantly attends. I frequently preached at wake-houses in the West, but have not attempted it here until very lately, because I was told it would not be prudent, that I would be roughly handled, &c. I was wrong, I believe, not to make the attempt. Lately I went to a wake-house with my Bible and hymn-book, and preached without molestation to a large assembly, two rooms being crowded; only two or three Roman Catholics walked out, the rest remained, and behaved with courtesy and marked attention. After preaching, we commenced singing, and thus spent the night. I was since informed that the Roman Catholics were all delighted, and that one received benefit. On Monday evening and yesterday morning we were very delightfully engaged. The dear friends who attend our special prayer-meeting on Monday evenings, proposed that the whole night should be devoted to prayer and praise. I very cheerfully acquiesced; preached on the occasion, and sat up until three o'clock in the morning. Some of them poured out their souls to God in prayer, and all appeared either rejoicing in the God of their salvation, or seeking the remission of sins through the Mediator. It was a season of refreshing, and I trust a blessing will attend and be manifested. In Clonmore-Ossory, three, of whose piety I could not doubt, have been admitted to communion with us. I hope a gracious God will approve.

CONTRIBUTIONS.

F. M. by Rev. G. Pritchard.....	0	5	0
Bedford, collected by Mrs. B. Kilpin and Mrs. J. Gale:—			
Rev. T. King.....	1	1	0
Old Meeting Miss. Fund..	1	0	0
Mr. T. Kilpin.....	0	10	6
Mr. Young.....	0	10	0
Mr. Green.....	0	10	0
Mrs. Gamby.....	0	10	0
Mrs. Gale.....	0	10	0
Miss E. Langley.....	0	10	0
Mrs. W. Smith.....	0	5	0
Mr. White.....	0	5	0
Mr. F. Malden.....	0	5	0
Mrs. Williamson.....	0	5	0
A Friend.....	0	5	0
Mr. Hill.....	0	2	6
Mr. B. Malden.....	0	2	6
Mrs. Lilley.....	0	2	6
Miss S. Kilpin.....	0	2	6
Miss F. Kilpin.....	0	2	6
Miss Leach.....	0	2	6
Mrs. Burr.....	0	2	0
Small Sums.....	0	0	6
	7	10	0

Collected by the Secretary in Bristol, including £50 from Mrs. Holland, and £16. 12s. 6d. collected after Sermons at Broadmead.....	84	9	2½
Collected by the Rev. S. Davis:—			
Yarmouth.....	7	9	8
Beccles.....	3	0	0
Leeds.....	17	15	6
Huddersfield.....	8	16	0
Bradford.....	24	9	6
Halifax.....	5	16	0
Scarborough.....	18	14	6
Bridlington.....	2	6	0
Driffeld.....	0	7	6
Beverley.....	3	3	0
	91	18	8
A Friend, by Rev. J. Elvey.....	1	0	0
By Rev. John Dyer:—			
Devonport, Ladies' Association, by Rev. T. Horton.....	3	0	0
Friend, at New Mill.....	3	0	0
Beccles, addition to Collection, by Mr. Delf.....	1	0	0
Mrs. Moore, Homerton.....	1	0	0
	8	0	0

NOTE.—Mr. Green has received, through Mr. P. Ellis, £2., a donation from H. Kemble, Esq., M.P., for the Athlone meeting-house, which has been duly forwarded.

First Report

OF THE

BAPTIST CANADIAN MISSIONARY SOCIETY,

PRESENTED AT

A PUBLIC MEETING, HELD IN PARK STREET CHAPEL, SOUTHWARK, DEC. 5, 1833,

THE REV. F. A. COX, D.D. IN THE CHAIR.

Moved by the Rev. E. DAVIS, and Seconded by the Rev. J. ANGUS :

I. That the Report now read be adopted, and circulated under the direction of the Committee.

Moved by the Rev. W. H. MURCH, D.D, and Seconded by the Rev. J. DAVIS :

II. That as Applications for Aid have been received from the Baptist Theological Institution in New Brunswick, and as facilities for Missionary effort present themselves in other British American Colonies, it is desirable that this Society should be extended, so as to embrace them as far as practicable ; and that this Society shall be henceforth designated, " The Baptist Colonial Missionary Society."

Moved by the Rev. F. W. MILES, and Seconded by the Rev. R. W. OVERBURY :

III. That the following Gentlemen be the Officers and Committee for the ensuing year ; with power to add to their number :

Treasurer—JOHN TRY, Esq.

Secretaries :

Rev. J. ALDIS, 23, Dover Place, New Kent Road ; and Mr. J. U. HARWOOD,
7, Park Place, Camberwell Grove.

Committee :

Rev. J. Angus,	Rev. John Edwards,	Rev. C. Stovell,	Messrs. M. G. Jones,
F. A. Cox, D.D.	Samuel Green,	Messrs. Blackmore,	G. Kitson,
Eliel Davis,	W. H. Murch, D.D.	S. Collard,	J. Saunders,
Joseph Davis,	R. W. Overbury,	R. Cartwright,	W. L. Smith.
John Dyer,	E. Steane,	J. Gurney,	

Moved by the Rev. S. GREEN, and Seconded by Mr. BREEBY :

IV. That this Meeting, fully conscious that all efforts must be unavailing without the blessing of God, devoutly commends the future operations of the Society to his care, and pledges itself to renewed and increased exertions on its behalf.

REPORT.

NEARLY two years having elapsed since they were called to their office, the Committee of the Baptist Canadian Society, before surrendering their trust to those from whom it was derived, feel it their duty to state, that till now, they have found neither an opportunity for a Public Meeting, nor the materials of a Report for one. Their object now is, briefly to detail what they have done; to extend the sphere of the Society, and to enlist new sympathies and more vigorous efforts on its behalf.

It will be borne in mind that the Society originated mainly in the appeals and exertions of the Rev. John Gilmore, who visited England in 1836, as a Deputation from the Baptists of Canada, to represent their wants and wishes, especially in reference to the establishment of a Theological Institution, and the support of Missionary labours amongst them. The Society was formed in December, 1836; soon after which, Mr. Gilmore returned to Canada, where a Society was formed to co-operate with yours; which not only acknowledged with gratitude the liberality of British Christians to their Delegate, but sent a deputation through the churches of both provinces to solicit their assistance in the work. Mr. G. was one of that deputation, who referring to his tour says:

“Since I came home I have been a journey of about a thousand miles; many of the places which I visited are very destitute, and the state of religion low; the spirit of hearing feeble, and few conversions to God; contrasting painfully with scenes which we have witnessed in other parts of the country. The Denomination is, however, waking up, and tokens for good invite us forward in our work. Unknown to us, a Society designated The Upper Canada Missionary Society was formed last year. Their object is to aid Pastors of Churches to itinerate in destitute regions. They have also spoken about the propriety of doing something towards the education of young men; but have taken no steps. Baptist influence throughout the province is considerable, and had we young men of piety and some ability, our prospects are promising. In my late journey, I was very much grieved to find, that our Baptist friends seldom commenced churches in towns or villages, but always in some remote country place. The reason assigned for this was, that our ministers were not qualified for occupying such stations. There is, perhaps, some truth in this, and it shows the necessity of attempting to get a more talented, and better educated ministry. Could a few men of respectable abilities be sent out to occupy such places, they could be supported at little expense, nor would their hardships be so great.”

One leading object contemplated by your Society at its formation, was the establishment of a Theological Institution in Canada, to meet the necessities which Mr. G. describes. That they thought this object important the friends of the society sufficiently proved, by the manner in which they responded to the call made on its behalf, and every thing that has since transpired must have deepened the conviction. Upwards of £1000 was raised and forwarded to Montreal on this account; and though the progress toward its completion has not been so rapid as was desired by your Committee, yet important advances have been made, and no needless delay indulged. One of the greatest difficulties of the undertaking was found in obtaining a suitable president. This, however, was entirely removed by the appearance of Dr. Davis, who was most satisfactorily recommended for this office by those who knew him best. Having finished his studies first at the Bristol Academy, and then at the Dublin Univer-

sity, he cheerfully devoted himself to the call of the Society, and was set apart to his work—the Rev. Messrs. A. Wells, J. Dyer, S. Green, and J. Davis, assisting in the ordination service. As soon as possible, Dr. Davis proceeded to Canada, where several young men were awaiting his arrival, to prosecute their studies under his superintendence; who have repaid, by their diligence, the labour bestowed on their improvement. Till now, the institution has been conducted at Montreal, as great difficulty was found in selecting a site for it, which should combine the desirable local advantages, with the means of conducting it efficiently. The British Consul at New York, James Buchanan, Esq., has generously offered land for the use of the Institution at the City of the Falls, near Niagara. Mr. Freeland, a member of the Committee, has made a similar offer of land at Brockville, Upper Canada; and, more recently, Mr. Jacob Beam has done the same, at Beamsville. Till now, however, the decision has been delayed, under the hope, that a careful examination will lead to the selection of the best place for permanent and efficient operations. Your Committee confidently expect, that the building will be soon commenced; but till then, the young men will continue to pursue their studies at Montreal.

Referring to their missionary operations, which constitute another important object of your Society, Mr. Gilmore writes under date of July 25, 1837:

"Our French mission gives us great pleasure. I paid our brother and sister there a visit lately. Four, who had been Catholics, gave satisfactory proof of their conversion, were baptized, and the little church of six formed. Nine of us sat down to break bread. Eight more have given proof of being turned to God; some of whom, I believe, were baptized last week. Many more are under concern of soul. It may not be uninteresting to relate the conversion of one or two.—About twenty years ago, a gentleman had put a Bible into the hands of a woman, whose name was L—. In the days of her youth, she had been settled in the neighbourhood of Boston, had heard the gospel preached, but at the age of twenty came to Canada; lost all her serious impressions, entered into the Roman Catholic Church, and attended to all its ceremonies. She was often uneasy in mind, but still went on, until she got this Bible. Its perusal discovered to her her guilt and sinfulness; her mind was filled with anguish; she prepared for grand confession, thinking that this would relieve her. When she approached the confession-box, she could not utter a word. She wept, and sobbed, but could not speak. The priest, at length, said unto her, "I absolve all your sins; go away." She left the place, and began to reason with herself thus: "Can this be right? He has absolved my sins, and yet he does not know them, nor their aggravation. This is surely not the right way." She never after that went to the confession-box, from a conviction of its being wrong. She now read the Bible more frequently; got copies of it for her children, and urged them to read. Her mind was filled with the most bitter remorse, for having brought up her children in the way she had. She understood in some measure the gospel; saw that men were pardoned for Jesus' sake; but considered herself an exception. She considered herself lost, beyond the reach of salvation. She had been in this state about twenty years, when our brother Roussey began to preach the gospel. The preaching of our brother, and his conversation, were blessed of God, to the illumination and conversion of her soul. It is pleasing to observe, that about ten more, remotely or nearly related to her, have been converted to God.

"A few words on the conversion of C—; a man of most vicious habits, an abandoned drunkard, but whom God, in much mercy, has reclaimed. He told me that it was his firm conviction, that the priest could damn him, or save him. When he told me this, I said, "How is it, then, that your people will come and hear the gospel, against the threatenings of the priest?" He replied, with great simplicity, "Ah, Monsieur, c'est de Dieu!" (Oh, Sir, it is from God). A minister asked him one day, if he had a Bible. He said, "No." "Buy one," said the minister, "or if you cannot buy, I will give you one." "No, Sir, if I have one, I must pay for it; but I have no money." He said this, he told me, because he did not want to have one. The minister said to him, "Well now, work for one; you are a shoe-maker; make me a pair of shoes, and receive a Bible as part payment." He consented; took the Bible home, but seldom looked at it. One day, however, he took up the New Testament, and read, Acts x. 25, 26, "Stand up, I myself also am a man." "What, did Peter say this! then I am determined no longer to bow down to our priest." This made him resolve never to go to confession; indeed loosened his attachment to the Roman Catholic Church. He used to go sometimes to

near a sermon, but cared nothing about religion. He also allowed his children to go to Sunday-school. His little girl had got "Little Henry and his Bearer" to read. She had been much pleased with it, and begged her father to read it. He said, "Oh, it is for you, it is not for me." He thought it beneath him to read such a book. The girl insisted on it. He, to please her, consented; began to read; it filled him with deep distress, and made him weep like a child. "Ah," he said, "if little Henry was such a sinner, what must I be?" His soul was oppressed with a sense of guilt. He began to read the Bible, and saw that he must be damned. He went to bed; laid his face on the pillow, and prayed the most of the night. He could repeat none of the prayers he had previously learned; he could only say, "Lord, have mercy on my soul!" "About midnight," he says, "I felt as if standing on a narrow plank; a mist rose, and I thought I saw the damned in hell; and I was falling into it. At this moment, thoughts of Jesus that died for sinners came into my mind. He appeared with his arms spread wide ready to save me. My mind was immediately relieved, and, from that time forward, I have been enabled to rejoice in God my Saviour. It is now about five years ago."

The origin of this Mission, which God has so graciously blessed, requires and deserves further notice. A few years since, Mr. Olivier, the pastor of a church at Lausanne, in Switzerland, being deeply impressed with the spiritual wants of the French Canadian Catholic population, was constrained to resign his pastoral charge, and proceed to Canada. This he did with much difficulty, and at his own expense. Scarcely, however, had he entered on his work, before ill-health compelled him to desist; but the cause was not suffered to perish. Moved by his example and appeals, the present agents of the Society, Mr. Roussy and Madame Feller, left their country, and their home, for this field of toil; having no prospect of support but from a little private property, which they cheerfully sacrificed, and their own exertions, which they hoped God would prosper. They arrived in Lower Canada in 1835, opened schools for children and adults, laboured diligently in them, and prayed fervently for them, and, though violently opposed, realized very considerable success. Mr. Roussy then began to preach to the people, and the result was, the instances of conversion and the formation of the church, as stated above. Every previous attempt amongst the Catholics had failed, through the prejudices of the people, and the opposition of the priests; yet this scene of spiritual triumph is in the very heart of Catholicism; in a country place called Grand Ligne, in L'Acadie. In the late rebellion, both the pastor and the flock were obliged to flee; but after a brief sojourn at Champlain in the United States, where also the labours of M. Roussy were useful, they returned to their habitation. Their sufferings, however, had been very severe; for, beside the loss of all their property, and incurring a debt to effect their removal, they had painful experience of hunger and nakedness. But all this turned out rather to the furtherance of the gospel. On their return they found the country quiet, and the people changed from rudeness and violence, to gentleness and affection. They listened to the word, and received it; and in a short space, twenty-two persons, all converts from Romanism, were added to the church.

Nor are other parts of the Missionary work in the Canadas, less important, or less promising. Our brother Tapscott, late of South Shields, has been travelling and labouring in different parts on behalf of the Society. Mr. J. Edwards, jun., has been assisted in his labours, in the township of Chatham, St. Andrew's; Mr. Christian, among the coloured people in Toronto; Mr. Dugald Sinclair, in Lobo; Mr. A. Jameson, in Hull, Templeton, and Buckingham; and Mr. M'Phial, who has just completed his studies at Hamilton, United States, is also engaged. But these are rather able to explore the land, than to occupy it; to detect its wants than to supply them, for the cry waxes louder and louder, and bursts on us from every quarter, "Come over and help us!"

M. David Buchan, a gentleman residing near Paris, in the London District, in Upper Canada, about 100 miles west of Lake Ontario, writes:

"Paris is an increasing place. The country around is, for Canada, well settled; there is no resident minister of any denomination in the village, or nearer than Brantford, distant seven miles. The people turn out well to hear, whenever there is preaching. If a minister could be stationed here I could promise 100 dollars a year from our own

family, towards his support; independent of what might be derived from other sources. We have the promise of a lot of ground, to build a small chapel on, from M. Capron, the projector of the village; and we think we can raise among our friends at home, as much as will build a plain place, to hold 150 or 200 people. I hope you will be able soon to send an active, intelligent young man. I live about two miles and a half from Paris, and shall be glad to have him as an inmate of my house, until he can furnish himself with more convenient quarters."

Our brother, W. H. Loudon, writes from Woodstock, also in the London district:

"There is a Baptist church here of the open-communion sentiment, comprising in all, upwards of one hundred members; but many of them live several, some many miles from Woodstock, so that they seldom or never attend worship here. Fifty or sixty live in the neighbourhood; and may be said to constitute the efficient members of the church. I have preached here, more or less frequently, for ten or twelve years; and for the last two years have been the accredited pastor. But I have come to the conclusion, after long and prayerful examination, that it will be my duty to dissolve my connexion with this people, to labour in other fields. They will then be utterly destitute; and yet a more important station, for a country place, cannot be well conceived.

"Woodstock, in the heart of which this chapel is situated, is a young and rising place, containing already a population of nearly a thousand, though scarcely four years old. There is, at present, no resident minister beside myself. I think full two-thirds or three-fourths of the people are dissenters in principle, though many of them belong to no church in particular. The inhabitants are mostly Europeans, and many of them of the most respectable classes from England and Scotland. There are also three other small churches within ten miles of Woodstock, two of which are entirely destitute, the other I expect partially to supply for the next year. Besides, there are several neighbourhoods within the same distance, where preaching is much needed, and by some earnestly desired. I need add nothing to convince you of the importance of this place, unless it be that, in my opinion, a Baptist minister would possess advantages here, which one of no other denomination could claim."

Brother D. Sinclair, of Lobo, who is labouring chiefly among the Highlanders in the London district, observes, "As it respects the extent to which Missionary labours may be carried on, it is my opinion, that, generally speaking, missionaries would be joyfully hailed in every inhabited township of the Upper Province.

From Osgood, brother P. M'Cail writes: "We are far inland, far from any church; scattered, as sheep having no shepherd: a very large field for labour is in Osgood, and its vicinity. The people in the townships of Osgood, Russell, Winchester, Gloucester, and Mountaine, die for lack of knowledge."

The brethren on the Indian land, near Glengary, plead most earnestly for a pastor; they say:

"Three years ago a revival took place amongst us. The visits of brother Gilmore and other ministers, were the means of enlarging our denomination from four in number to about forty."

"We are now as lambs in the midst of wolves; our distress and the awful loss the cause of truth is suffering, are owing to the want of a proper person to take the field; to feed us with the bread of life, and preach the gospel to perishing sinners. In this place is a tract of land, containing six townships, without a stationed gospel preacher, as far as we know, excepting Mr. Fraser, who is in the north-east of Glengary."

"Among the places in which ministers are needed, Toronto has been referred to. Brother Tapscott, who visited this city on his journey, says, "It is exceedingly desirable that a suitable minister should occupy this important station;" which is the metropolis of Upper Canada, having a population of about 9000 persons, and a good place of worship remaining at present unoccupied, for want of a minister.

In confirmation of these statements, your Committee refer with pleasure to the deputation recently arrived from the Upper Canada Missionary Society, the

Rev. G. C. Somers, of New York, and the Rev. W. Rees, of Brantford. The former was sent by the American Home Missionary Society, to assist in representing, and urging on British liberality, the claims of Upper Canada. Our brother Gilmore had indeed mentioned the case before; but from this deputation your Committee ascertained more fully, that in Upper Canada there are, stretching over a distance of nearly 600 miles from east to west, *five* Baptist associations, comprising *fifty-seven* churches, and about *four thousand* members. These churches generally are provided with pastors; almost all of whom, however, are, through the smallness and poverty of the churches, necessarily engaged in secular employment for their support. In supporting their missionary operations, they have been greatly dependent on generous aid from the American Home Mission; but this is altogether inadequate to their necessities. Mr. Jacob Beam, a deacon of the church in Beamsville, has offered them land, valued at more than £1000, for the erection of a Theological Institution; but they are unable to meet the offer, though strongly impressed with the importance of doing so. They request help, in sustaining and extending their missionary labours; as also in forming and supporting a Theological Institution. Your Committee have therefore encouraged Mr. Rees as their representative, to solicit subscriptions towards the former object; and though he has felt it his duty to return to Canada, on account of its present political aspect, yet his appeal has not been made in vain.

Your Committee have also received applications for aid, towards a Baptist Theological Institution, established at Fredericton, New Brunswick. £4000 have been expended on this undertaking; but its friends have met with severe opposition. They have raised £2000; but the same amount of debt threatens to crush the Institution, and its most ardent friends despair of its continued existence, unless prompt and generous assistance can be obtained. Its importance no one can deny; its prospective usefulness no one can calculate; your Committee, therefore, have no alternative, but to introduce it to your notice, and implore for it your liberality. Mr. Miles, who is its president, is in this country at his own expense, and will present its claims personally to the friends of the cause.

From this statement it will be seen that the facilities and demands for preaching the gospel in our North American Colonies, increase as they are explored; that the field of labour is as easy of access as it is full of promise; that the men who ask our help are not aliens to whom we must fight our way through all the barriers of language and custom, but our kinsfolk and neighbours, exiles from their altars and homes, peopling the unexplored forests of the west, with British minds and British hearts; that it is not an unaided struggle, but one for which much energy is found on the spot, and the returns of which, are likely to be both speedy and great; that wide spheres of usefulness have been opened before us, unsought and unexpected, imposing a frightful responsibility on those who shall refuse to occupy them; that by the conversion of so many from the delusions of popery, at the very moment when it is exciting so much alarm—threatening such widened desolation, and beating back all efforts for its suppression into impotence and fruitlessness, sets the seal of divine approbation on a Mission which was begun in manifest and singular faith and love, and that even the predilection in favour of Baptists is an additional call upon us to rise and possess the land.

In consequence of these things, your Committee feel bound to recommend the extension of the Society, and the consequent alteration of its name. That this will involve considerable claims on Christian benevolence, it is folly to forget or disguise; while it is not intended to lessen the flow of bounty through other channels. If Christians are doing *what they can*, then this call may be safely and honourably dismissed, but, if they are not doing *all* they can, then no claims can be more urgent, or more promising, than those which this Society presents.

Contributions will be thankfully received by any member of the Committee; the Rev. John Dyer, Fen Court; or any Minister in Town or Country.

DONATIONS AND SUBSCRIPTIONS,

IN THE YEARS 1837 AND 1838.

		Donations.	Subs.			Donations.	Subs.
		£. s. d.	£. s. d.			£. s. d.	£. s. d.
SCOTLAND.							
<i>Ayrshire :</i>							
Collection at Salcoats.....		1 17 0					
Do. at Ayr.....		2 6 6					
Armstrong, Miss.....		1 0 0					
Allan, Miss.....		1 0 0					
Auld, Mrs. Jon.....		1 0 0					
Breakenridge, James, Esq.							
Irvine		1 0 0					
Bain, Mrs., and others							
Do.		0 13 0					
Bechanan, Miss A.	Do.	0 2 6					
Boyd, Miss E.	Do.	0 2 6					
Bechanan, Miss	Do.	0 10 0					
Barclay, Misses	Do.	0 6 6					
Brown, W., Esq., Fairlee		2 0 0					
Cunningham, Wm., Esq.,							
Lainshaw.....		3 3 0					
Ferguson, James, Esq.,							
Irvine		1 0 0					
Fullerton, S. M., Esq.							
Do.		1 0 0					
Gilmore, Alexander	Do.	0 10 0					
Gaven, J. E.	Do.	0 7 0					
M'Fie, Mrs.	Do.	1 0 0					
Mitchell, William	Do.	1 0 0					
Maxwell, Miss A.	Do.	0 1 0					
Miller, Mrs. John	Do.	1 0 0					
Muir, Mrs. W., Fairlee		2 0 0					
Stelton, Miss, Irvine		1 0 0					
Steele, Mrs., Port Glasgow		0 5 0					
Watt, Mr. Hugh, Irvine		2 0 0					
Watt, Mrs. Hugh	Do.	1 0 0					
Wallace, W.	Do.	0 10 0					
Collection at Kilmarnock		4 1 0					
Two Friends at Do.....		3 0 0					
Collection at Parish							
Church, Irvine.....		5 13 7					
Do. Baptist Chapel, Do..		3 0 0					
Do. at Milport.....		2 6 6					
<i>Greenock :</i>							
Allen, Alexander.....		0 10 6					
Anstruther, Miss.....		0 5 0					
A Friend.....		1 0 0					
Friend to the cause.....		2 2 0					
Gilkison, David, Esq....		1 0 0					
Gilkison, Mrs. D.....		1 0 0					
Gilkinson, Robert		1 0 0					
Johnson, Mrs.....		0 5 0					
Kerr, John.....		0 10 0					
Kinnear, W. B.....		1 0 0					
Muir, A.....		1 0 0					
Marshall, William.....		1 0 0					
Simons, W., Esq.....		1 2 6					
Collection at Baptist cha- pel.....		5 5 7					
Greenock Relief Church		5 0 0					
<i>Glasgow :</i>							
Allan, William, Esq.....		1 1 0					
Anderson, David, Esq....		1 0 0					
Abercrombie, Alexander		0 10 6					
Anderson, James.....		1 1 0					
Anderson, Alexander....		0 10 6					
Bryce, J. D., Esq....		5 0 0					

	Donations.	Subs.
	£. s. d.	£. s. d.
Barr, John, Esq.....	1 1 0	
Buchanan, James.....	0 5 0	
Brodie, William.....	1 1 0	
Brown, John, and Co.....	1 0 0	
Cameron, Mr.....	2 0 0	
Cockendale, Q. M.....	0 10 6	
Cuthberton, James.....	2 0 0	
Craig, James.....	1 0 0	
Craig, James.....	1 1 0	
Campbell, W.....	5 5 0	
Duncan, J. L.....	1 1 0	
Epenetus.....	1 1 0	
Friend, after having read Mammon.....	1 1 0	
Friend.....	0 5 0	
Do.....	1 1 0	
Gilkison, John.....	1 1 0	
Gemell, W.....	1 1 0	
Gunn, M.....	0 5 0	
Herbertson, James.....	1 0 0	
Hood, Robert.....	1 1 0	
Harvey, Archibald.....	1 0 0	
Kettle, Robert.....	5 0 0	
Knor, R.....	1 0 0	
Kerr, John.....	1 1 0	
Lithem, Mr.....	1 1 0	
Laurie, James.....	1 0 0	
M'Leod, Mr. John.....	1 1 0	
M'Laran, William.....	1 1 0	
Mitchell, J.....	0 10 6	
Miller, Alexander.....	1 0 0	
Nielgow, F. G.....	1 1 0	
Oswald, Miss.....	5 0 0	
Playfair, J.....	5 0 0	
Paton, W. P.....	1 1 0	
Robson, George.....	1 1 0	
Small, John.....	1 1 0	
Stephens, James.....	1 1 0	
Sand, Archibald.....	1 0 0	
Stow, Mrs.....	1 0 0	
Samerville, James.....	0 10 6	
Weir, Robert.....	2 2 0	
Wilson, Mr.....	1 1 0	
Wilson, John.....	1 0 0	
Watson, Archibald.....	1 0 0	
Watson, James.....	1 0 0	
Collection at Mr. Mac Leod's.....	3 8 0	
Ditto at Mr. Pattison's.....	10 13 6	

Edinburgh:

Carbrook, John Camp- bell, Esq.....	1 0 0
Faulkner, C.....	0 10 0
Friend, A.....	1 0 0
Ditto.....	0 5 0
Ditto, per Mr. Lewis...	0 5 0

	Donations.	Subs.
	£. s. d.	£. s. d.
Gibson, John, Esq.....		1 0 0
M'Callum, Miss.....	1 1 0	
Y. Y., per J. Ogilvy.....	2 2 0	
Collection at Elder Street Chapel, including £2. from Missionary Box..	20 0 7	
Collection at Charlotte Chapel, Mr. Ander- son's.....	16 0 0	
Ditto at Mr. Haldane's Chapel.....	17 3 7	
Ditto at Baptist Church, Mildry Street.....	5 0 0	
Children of Miss Bower's School.....	0 6 0	
Collection at Relief Meet- ing-house, Stirling.....	3 5 9	
Baptist Missionary Box, Ditto.....	1 10 2	
Pidder, Mr. R., Ditto....	1 0 0	
Kirk Gate Chapel, Copar Baptist Chapel, Perth....	2 1 0	
5 1 9		
Indep. Chapel, Montrose	5 5 0	
Friend, A., Ditto	0 10 0	
Collection at Mr. Mac Gaven's, Dundee.....	7 18 0	
Rennie, James, Ditto....	1 0 0	
Baptist Chapel, Berwick- on-Tweed.....	4 0 0	

Aberdeen:

Black, Mr. H.....	1 0 0
Brown, George.....	1 0 0
Barnett, John, Esq., Ken- ney House, for the sup- port of a Student.....	16 0 0
Dunn, Mr. D.....	2 2 0
Fleming, Mr. James....	0 10 6
Friends.....	0 8 0
Innes, Miss.....	1 0 0
M'Callan, Mr. James....	0 12 6
M'Callan, Mr. David....	2 0 0
Souter, Mr. David.....	1 0 0
Vass, Mr. James.....	0 10 6
Collection at Relief Meet- ing-house.....	3 0 0
Ditto George St. Chapel	5 1 6
Ditto John Street Chapel	2 12 6
Ditto Frederick Street Chapel.....	3 10 6
Sundry persons by Mr. M'Allan.....	2 11 0

Newcastle-on-Tyne:

Angus, Henry, Esq.....	2 13 8
Fenwick, John, Esq.....	5 0 0
Friend, A.....	5 0 0
Friend to Canada.....	0 10 0
Girls, three little.....	0 5 0
Spence, Mr., Hamsterly	0 10 0

	Donations.			Sums.		
	£.	s.	d.	£.	s.	d.
Collection at Ditto.....	2	10	6			
Ditto Tuthill Stairs.....	5	0	0			
Ditto Newcourt Chapel..	7	7	4			
Ditto Baptist Chapel, North Shields.....	2	10	6			
Ditto South Shields.....	1	10	0			

Out of the Sums above reported, £245 was paid by Mr. Gilmore to the Treasurer of the Montreal Society.

London:

Addisell, Mr. S.....	1	0	0			
Allen, Mr. Thomas.....	1	0	0			
Allen, Mr.....	1	0	0			
Alfred Place Chapel, Col- lection.....	8	3	0			
Albany Chapel, Regent's Park, Collection.....	3	7	2			
Anonymous, by Rev. G. Pritchard.....	5	0	0			
Backmore, Walter, Esq., Wandsworth, 2 years	10	0	0	4	4	0
Bebb, W. T., Esq., do.	10	0	0	4	4	0
Bonsfield, John, Esq., do.	10	0	0	2	2	0
Bennett, Mr. J., 1 year	10	10	0	1	1	0
Bartlett, W. P., Esq., 2 years	15	0	0	2	2	0
Beahm, Mr., do.	5	0	0	2	2	0
Bickham, Mr., do.	10	0	0	2	2	0
Braithwaite, Isaac, Esq., 1 year	0	0	0	1	0	0
Bowen, Mr. J., do.	1	0	0			
Biss, Thomas, Esq., do.	2	0	0			
Blades, Mr., do.	1	0	0			
Betta, J. T., Esq., do.	10	0	0			
Baris, Mr., do.	5	0	0			
Booth, Mr., do.	1	0	0			
Bright, Mr., do.	2	0	0			
Brockett, John, Esq., do.	5	0	0			
Baylis, Mr. James, do.	1	0	0			
B. B., do.	0	10	0			
Bayley, Mr., do.	0	10	0			
B. R. T., do.	0	2	6			
Bennett, Mr.....	2	0	0			
Clarke, Mr., 1 year	1	0	0			
Cosens, Mr., do.	2	0	0			
Church Street, Black- friars, Collection.....	7	12	6			
Ditto, ditto, for support of a Missionary.....				16	0	0
Cox, Rev. Dr. (£25 in books), 2 years				2	0	0
Carter, Mr. J. R., 1 year				1	0	0
Cartwright, Mr. R., 2 yrs.	2	2	0	2	2	0
Collard, Mr. S., Hack- ney, 2 years	10	0	0			
City of London Tavern, Public collection.....	13	0	0			
Cotton, Mr., 1 year	1	0	0			
Carke, Mrs., and friends (Amberwell, collection at Mr. Steane's Chapel....	21	11	10			
C. B., 1 year	0	5	6			
Cowell, Mr., do.	0	5	0			
Case, Mr. George, 2 yrs.	6	0	0	2	2	0

		Donations,			Sums.		
		£.	s.	d.	£.	s.	d.
Dyer, Rev. John, do.		2	2	0	2	2	0
Danford, Mr. J., do.		2	2	0			
Davies, Rev. J. L., do.		10	0	0	1	0	0
Dermer, Miss, do.		5	0	0	2	0	0
Dunt, Mr. T.....		0	10	0			
Dawson, J., Esq.....		2	2	0			
Dowie, James, Esq.....		10	10	0			
Dupree, Thomas, Esq.....		5	0	0			
Dermer, Mr. D. S.....		2	0	0			

Edwards, Rev. J. (£10 in books).....						1	1	0
Everett, Miss.....	1	0	0					
Ellis, Mr. Peter.....	5	0	0					
Eagle Street Chapel. col- lection.....	10	0	0					
E. O.....	0	10	0					

Fletcher, Joseph, Esq., 2 years	121	0	0	10	10	0		
Fletcher, Mrs., do.	5	5	0	2	2	0		
Fletcher, J. J., Esq., do.	3	3	0	2	2	0		
Fretman, Mr., do.				2	2	0		
Flower, Mrs.....				2	0	0		
Flower, Miss.....				2	0	0		
Friend, A.....	3	0	0					
Ditto	0	10	0					
Ditto	0	6	0					
Ditto	1	1	0					
Ditto	1	0	0					
Ditto	1	0	0					
Freeman, Mrs.....	1	0	0					
Friends at Tottenham.....	0	10	0					
Ditto ditto	1	13	6					

Gurney, W. B., Esq., 2 years	75	0	0	11	11	0		
Gurney, Joseph, Esq., do.	30	0	0	6	6	0		
Gurney, Thos., Esq., do.	30	0	0	6	6	0		
Gibson, Mr.....	1	0	0					
Gutteridge, Joseph, Esq.,	10	10	0					
Gillman, W., Esq.....	1	1	0					
Gundry, Mr. R.....	1	11	0					
Gamble, Mr. John.....	1	0	0					
Gouldsmith, Mr. J.....	2	0	0					
Gouldsmith, Mrs.....	1	0	0					
Gonzard, Miss.....	0	5	0					
Gouldsmith, Jesse.....	1	0	0					
Gray, Rev. Joshua.....				1	1	0		

Hanson, Joseph, Esq., 2 years	10	0	0	2	2	0		
Haddon, Mr. (£10 in books).....				2	2	0		
Harwood, Mr. J. U.....	5	0	0	2	2	0		
Heath, Mr. Job.....	5	0	0	2	2	0		
Hamilton, Mr. T.....	1	0	0					
Heath, Mr. E.....	1	1	0					
Hackney, collection at Dr. Cox's Chapel.....	16	6	1					
Hoby, Mrs.....	2	0	0					
Hewlings, Rev. J.....	0	10	0					
Howard, Robert, Esq.....	7	2	0					
Hague's, Misses, School.	0	9	0					
Howard, J. E., Esq.....	5	0	0					
Friend, by ditto.....	5	0	0					
Hoby, Mr.....	1	0	0					
Holdsworth, Mrs.....	1	1	0					

		Donations.	Subs.			Donations.	Subs.
		£. s. d.	£. s. d.			£. s. d.	£. s. d.
Barr, John, Esq.....		1 1 0		Gibson, John, Esq.....			1 0 0
Buchanan, James.....		0 5 0		M'Callum, Miss.....	1 1 0		
Brodie, William.....		1 1 0		Y. Y., per J. Ogilvy.....	2 2 0		
Brown, John, and Co.....		1 0 0		Collection at Elder Street			
Cameron, Mr.....		2 0 0		Chapel, including £2.			
Cockendale, Q. M.....		0 10 6		from Missionary Box..	20 0 7		
Cuthberton, James.....		2 0 0		Collection at Charlotte			
Craig, James.....		1 0 0		Chapel, Mr. Ander-			
Craig, James.....		1 1 0		son's.....	16 0 0		
Campbell, W.....		5 5 0		Ditto at Mr. Haldane's			
Duncan, J. L.....		1 1 0		Chapel.....	17 3 7		
Epenetus.....		1 1 0		Ditto at Baptist Church,			
Friend, after having read				Mildy Street.....	5 0 0		
Mammon.....	1 1 0			Children of Miss Bower's			
Friend.....	0 5 0			School.....	0 6 0		
Do.....	1 1 0			Collection at Relief Meet-			
Gilkison, John.....	1 1 0			ing-house, Stirling.....	3 5 9		
Gemell, W.....	1 1 0			Baptist Missionary Box,			
Gunn, M.....	0 5 0			Ditto.....	1 10 2		
Herbertson, James.....	1 0 0			Fidder, Mr. R., Ditto....	1 0 0		
Hood, Robert.....	1 1 0			Kirk Gate Chapel, Cupar	2 1 0		
Harvey, Archibald.....	1 0 0			Baptist Chapel, Perth....	5 1 9		
Kettle, Robert.....	5 0 0			Indep. Chapel, Montrose	5 5 0		
Knox, R.....	1 0 0			Friend, A., Ditto.....	0 10 0		
Kerr, John.....	1 1 0			Collection at Mr. Mac			
Lithem, Mr.....	1 1 0			Gaven's, Dundee.....	7 18 0		
Laurie, James.....	1 0 0			Rennie, James, Ditto....	1 0 0		
M'Leod, Mr. John.....	1 1 0			Baptist Chapel, Berwick-			
M'Laran, William.....	1 1 0			on-Tweed.....	4 0 0		
Mitchell, J.....	0 10 6			<i>Aberdeen:</i>			
Miller, Alexander.....	1 0 0			Black, Mr. H.....	1 0 0		
Nielgow, F. G.....	1 1 0			Brown, George.....	1 0 0		
Oswald, Miss.....	5 0 0			Burnett, John, Esq., Ken-			
Playfair, J.....	5 0 0			ney House, for the sup-			
Paton, W. P.....	1 1 0			port of a Student.....	16 0 0		
Robson, George.....	1 1 0			Dunn, Mr. D.....	2 2 0		
Small, John.....	1 1 0			Fleming, Mr. James.....	0 10 6		
Stephens, James.....	1 1 0			Friends.....	0 8 0		
Sand, Archibald.....	1 0 0			Innes, Miss.....	1 0 0		
Stow, Mrs.....	1 0 0			M'Callan, Mr. James....	0 12 6		
Sumerville, James.....	0 10 6			M'Callan, Mr. David....	2 0 0		
Weir, Robert.....	2 2 0			Souter, Mr. David.....	1 0 0		
Wilson, Mr.....	1 1 0			Vass, Mr. James.....	0 10 6		
Wilson, John.....	1 0 0			Collection at Relief Meet-			
Watson, Archibald.....	1 0 0			ing-house.....	3 0 0		
Watson, James.....	1 0 0			Ditto George St. Chapel	5 1 6		
Collection at Mr. Mac				Ditto John Street Chapel	2 12 6		
Leod's.....	3 8 0			Ditto Frederick Street			
Ditto at Mr. Pattison's...	10 13 6			Chapel.....	3 10 6		
<i>Edinburgh:</i>				Sundry persons by Mr.			
Carbrook, John Camp-				M'Allan.....	2 11 0		
bell, Esq.....	1 0 0			<i>Newcastle-on-Tyne:</i>			
Faulkner, C.....	0 10 0			Angus, Henry, Esq.....	2 12 8		
Friend, A.....	1 0 0			Fenwick, John, Esq.....	5 0 0		
Ditto.....	0 5 0			Friend, A.....	5 0 0		
Ditto, per Mr. Lewis...	0 5 0			Friend to Canada.....	0 10 0		
				Girls, three little.....	0 5 0		
				Spence, Mr., Hamsterly	0 10 0		

	Donations.	Subs.
	£. s. d.	£. s. d.
Collection at Ditto.....	2 10 6	
Ditto Tushill Stairs.....	5 0 0	
Ditto Newcourt Chapel..	7 7 4	
Ditto Baptist Chapel, North Shields.....	2 10 6	
Ditto South Shields.....	1 10 0	

Out of the Sums above reported, £245 was paid by Mr. Gilmore to the Treasurer of the Montreal Society.

London:

Addissell, Mr. S.....	1 0 0	
Allen, Mr. Thomas.	1 0 0	
Allen, Mr.....	1 0 0	
Alfred Place Chapel, Col- lection.....	8 3 0	
Albany Chapel, Regent's Park, Collection.....	3 7 2	
Anonymous, by Rev. G. Pritchard.....	5 0 0	
Blackmore, Walter, Esq., Wandsworth, 2 years	10 0 0	4 4 0
Beeby, W. T., Esq., do.	10 0 0	4 4 0
Bonsfield, John, Esq., do.	10 0 0	2 2 0
Bennett, Mr. J., 1 year	10 10 0	1 1 0
Bartlett, W. P., Esq., 2 years	15 0 0	2 2 0
Beaham, Mr., do.	5 0 0	2 2 0
Bickham, Mr., do.	10 0 0	2 2 0
Braithwaite, Isaac, Esq., 1 year	0 0 0	1 0 0
do.	1 0 0	
Bowen, Mr. J., do.	2 0 0	
Bliss, Thomas, Esq., do.	1 0 0	
Blades, Mr., do.	1 0 0	
Betts, J. T., Esq., do.	10 0 0	
Burke, Mr., do.	5 0 0	
Booth, Mr., do.	1 0 0	
Blight, Mr., do.	2 0 0	
Brockett, John, Esq., do.	5 0 0	
Baylis, Mr. James, do.	1 0 0	
B. B., do.	0 10 0	
Bayley, Mr., do.	0 10 0	
B. R. T., do.	0 2 6	
Bennett, Mr.....	2 0 0	
Clarke, Mr., 1 year	1 0 0	
Cosens, Mr., do.	2 0 0	
Church Street, Black- friars, Collection.....	7 12 6	
Ditto, ditto, for support of a Missionary.....	16 0 0	
Cox, Rev. Dr. (£5 in books), 2 years	2 0 0	
Carter, Mr. J. R., 1 year	1 0 0	
Cartwright, Mr. R., 2 yrs.	2 2 0	2 2 0
Collard, Mr. S., Hack- ney, 2 years	10 0 0	
City of London Tavern, Public collection.....	13 0 0	
Cotton, Mr., 1 year	1 0 0	
Carke, Mrs., and friends (Amberwell, collection at Mr. Steane's Chapel....	21 11 10	
C. B., 1 year	0 5 6	
Cowell, Mr., do.	0 5 0	
Cresson, Mr. George, 2 yrs.	6 0 0	2 2 0

	Donations,	Subs.
	£. s. d.	£. s. d.
Dyer, Rev. John, do.	2 2 0	2 2 0
Danford, Mr. J., do.	2 2 0	
Davies, Rev. J. L., do.	10 0 0	1 0 0
Dermer, Miss, do.	5 0 0	2 0 0
Dunt, Mr. T.....	0 10 0	
Dawson, J., Esq.....	2 2 0	
Dowie, James, Esq.....	10 10 0	
Dupree, Thomas, Esq.....	5 0 0	
Dermer, Mr. D. S.....	2 0 0	

Edwards, Rev. J. (£10 in books).....		1 1 0
Everett, Miss.....	1 0 0	
Ellis, Mr. Peter.....	5 0 0	
Eagle Street Chapel, col- lection.....	10 0 0	
E. O.....	0 10 0	

Fletcher, Joseph, Esq., 2 years	121 0 0	10 10 0
Fletcher, Mrs., do.	5 5 0	2 2 0
Fletcher, J. J., Esq., do.	3 3 0	2 2 0
Freeman, Mr., do.		2 2 0
Flower, Mrs.....		2 0 0
Flower, Miss.....		2 0 0
Friend, A.....	3 0 0	
Ditto	0 10 0	
Ditto	0 6 0	
Ditto	1 1 0	
Ditto	1 0 0	
Ditto	1 0 0	
Freeman, Mrs.....	1 0 0	
Friends at Tottenham.....	0 10 0	
Ditto ditto	1 13 6	

Gurney, W. B., Esq., 2 years	75 0 0	11 11 0
Gurney, Joseph, Esq., do.	30 0 0	6 6 0
Gurney, Thos., Esq., do.	30 0 0	6 6 0
Gibson, Mr.....	1 0 0	
Gutteridge, Joseph, Esq.,	10 10 0	
Gillman, W., Esq.....	1 1 0	
Gundry, Mr. R.....	1 11 0	
Gamble, Mr. John.....	1 0 0	
Gouldsmith, Mr. J.....	2 0 0	
Gouldsmith, Mrs.....	1 0 0	
Gosnard, Miss.....	0 5 0	
Gouldsmith, Jesse.....	1 0 0	
Gray, Rev. Joshua.....		1 1 0

Hanson, Joseph, Esq., 2 years	10 0 0	2 2 0
Haddon, Mr. (£10 in books).....		2 2 0
Harwood, Mr. J. U.....	5 0 0	2 2 0
Heath, Mr. Job.....	5 0 0	2 2 0
Hamilton, Mr. T.....	1 0 0	
Heath, Mr. E.....	1 1 0	
Hackney, collection at Dr. Cox's Chapel.....	10 6 1	
Hoby, Mrs.....	2 0 0	
Hewlings, Rev. J.....	0 10 0	
Howard, Robert, Esq....	7 2 0	
Hague's, Misses, School.	0 9 0	
Howard, J. E., Esq.....	5 0 0	
Friend, by ditto.....	5 0 0	
Hoby, Mr.....	1 0 0	
Holdsworth, Mrs.....	1 1 0	

Dr. CANADIAN BAPTIST MISSIONARY SOCIETY, PER CONTRA. Cr.

<p>1836. To Subscriptions and Donations from 1838. the Formation of the Society . . . 1448 4 1</p>	<p>1836. By paid for use of room at London Tavern 12 1 6</p>
<p>1837.</p>	
<p>Jan. 15. By remitted to Montreal £400 0 0 Feb. 1. By Ditto £620 0 0</p>	<p>1020 0 0</p>
<p><small>This sum is in the hands of Treasurer at Montreal to be applied to the erection of a Theological Institution, for which purpose it was specially collected.</small></p>	
<p>By paid Tutor's Salary, to Dec. 1, 1838. Six Months 100 0 0</p>	<p>100 0 0</p>
<p>By paid Expenses of the Deputation from Upper Canada, and return . . . 228 16 7</p>	<p>228 16 7</p>
<p>By paid for small parcel of Books for Institution 4 3 2</p>	<p>4 3 2</p>
<p>By Advertisements, Postages, and other petty Expenses 20 13 8</p>	<p>20 13 8</p>
<p>By Balance in Treasurer's hands . . . 62 9 2</p>	<p>62 9 2</p>
<p>£1448 4 1</p>	

AUDITED, { JOSEPH GURNEY
 WILLIAM LEPARD SMITH.
 December 4th, 1838.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. X. NEW SERIES.

FEBRUARY, 1839.

THE Committee of this Society return thanks to the friends at Bow and Tottenham, who have so kindly responded to their appeal in the last Register, and to their valued friend X. Y. Z. at Liverpool, through whose generosity the Westmoreland Mission is still sustained and cherished.

It is matter of deep regret to the executive of this Mission, that the funds are still so inadequate to the exigencies of the day, and the loud calls for help made on them from some most important stations; and would fondly hope that supplies will come in when it is thus publicly known that the cause languishes for want of that support which is so much needed, so judiciously expended, and, under the divine favour, so productive of glory to God in the conversion of sinners and furtherance of the Gospel.

How can we refuse applications like the following, without an effort to arouse the sympathies of our wealthier churches, that by their timely aid we may be enabled to prevent the utter ruin of a station on which so much public money has been already expended? Yet many such applications lie now before us, to which we cannot hold out the slightest hope of aid in the present ruinous state of our funds.

(To the Committee of the Baptist Home Mission.)

GENTLEMEN—

Though, as you know, the late Herefordshire Itinerant Society was dissolved, when their stations at Ledbury and Withington were given up to your management, yet the Committee was continued, and still continues, to use their best efforts to liquidate the heavy debt on the Meeting-house at Ledbury. The debt originally was £900; the yearly interest of which was £41. Influenced by motives, we trust, approved by him who knows our hearts, we voluntarily made ourselves responsible for this large sum, both principal and interest, hoping a generous public would (after struggling with the difficulty for a time) release us from our bonds. Though, however, we have to acknowledge with gratitude some instances of generous assistance, they have been very inadequate to the necessities of the case, and we certainly have been dismayed by a miserable disappointment. In the autumn of 1837 we found that all our own efforts, together with the aid of others, had only reduced the debt to £600, and the interest to £24 per annum, and that we had no prospect of any further reduction; without some vigorous effort on our own part. We therefore entered then into a solemn engagement to exert our utmost endeavours from that time for four years to come, the greater number of us promising £10 per year, and others of us smaller sums, so as to pay off £100 per annum from that time. These efforts commenced in January, last

year, and are continued with undiminished earnestness. The debt, therefore, is now reduced to £500, and the interest to £20, one year's interest being now due. We trust, therefore, that in three years to come we shall diminish the debt to £200, and be enabled to see to the end of it.

It is necessary to observe, for such is the fact, that our own places of worship are burdened with debt, for which we also are responsible, and at the same time have to bear a large share of the expenses of maintaining divine worship therein. The above statement is submitted to you, that you may be enabled to form a correct judgment of the circumstances in which we are placed; and you will at once perceive that we cannot possibly do any thing more for Ledbury than we are now doing. The liberality of a gentleman in this neighbourhood to Ledbury, who has almost raised the whole of the minister's support for a long time will be discontinued after the 25th of March next. The people are utterly unable to support a minister themselves. We beg leave to submit to you, on behalf of the friends at Ledbury. Will you take it to be one of your stations from the 25th of March next? We sincerely hope you may be induced to do so, as we anticipate the most gloomy consequences if you decide otherwise. There is an active young man there at present from Bristol, and an encouraging prospect of usefulness, provided the means are continued. We trust, gentle-

	£	s.	d.
<i>Newcastle-on-Tyne</i> —continued.			
Mrs. W. Wilkinson	0	4	4
Mrs. Wyley	0	4	0
Mrs. Swan	0	5	0
Mrs. Gibson	0	6	0
Mrs. Wall	0	5	0
Mrs. Briggs	0	4	0
Mrs. T. Angus	0	4	0
Rev. G. Sample	0	4	0
Miss E. Wilkinson	0	4	4
Mrs. McInnis	0	4	0
Mrs. Delchor	0	4	0
Mrs. Atkinson	0	4	0
Mrs. T. C. Angus	0	4	4
Miss Blyth	0	3	3
Mrs. Fawdon	0	2	0
Mr. H. Briggs	0	6	0
Mr. D. Matthews	0	4	0
Miss Nicholson	0	2	2
Mrs. Brown	0	2	0
Mr. R. M. Allan	0	10	0

7 9 7

<i>Chatham</i> :—			
At Zion Chapel	4	5	0
At the Brook	2	5	6
Mr. Belsey	1	0	0
Mr. Thornton	0	10	0
Wm. Brock, Esq.	1	0	0
Mr. S. Medley	0	10	0
Mr. D. French	0	5	0
Mr. J. French	0	10	0
Mrs. Edwards	1	0	0
Mr. J. Tomlins	0	5	0
Mr. Geo. Ackworth	1	0	0
Mr. J. Pearce	0	10	0
Mr. George	1	0	0
Mr. Hughes	0	5	0

14 5 6

Collected in Wales by the Rev. J. Griffiths :—			
Lynwyd Association	4	4	2
Beaumaris ditto	4	2	0
Garn ditto	2	15	4
Collections in Chapels :			
Bangor	1	0	0
Llanberris	0	7	0
Annual Subscribers :			
<i>Ruthin</i> :—			
Mr. H. Parry	1	0	0
Mrs. M. Roberts	1	0	0
Mrs. E. Williams	0	2	6
Mr. W. Davies	0	2	6
Mr. Thomas Edwards	0	2	6
Mr. D. Williams	0	2	6
Elinor Williams	0	2	6

	£	s.	d.
<i>Beaumaris</i> :—			
Mr. Richard Owens	1	0	0
<i>Pullhelli</i> :—			
Mr. S. Griffiths	0	5	0
<i>Denbigh</i> :—			
Mr. R. Toulkes	0	5	0
Mr. J. Edwards	0	5	0
Mr. J. Parry	0	5	0
Mr. J. Thomas Kirtley	0	5	0
	16	6	0
<i>Goole, Yorkshire</i> :—			
A friend in need	10	0	0
<i>Liverpool</i> :—Per the Rev. T. Steadman :			
John Coward, Esq.	5	0	6
Robt. Jones and Son	2	2	0
Miss Jones	1	1	0
Mr. Jas. Lister	1	1	0
Messrs. Medley	1	1	0
Messrs. Croppers	2	2	0
Miss Asheroft	0	10	6
H. Holmes, Esq.	1	1	0
Messrs. Evans and Ward	2	2	0
Mr. Lyon	1	0	0
Mr. G. Lyon	1	0	0
Mr. Palethorp	0	10	0
Wm. Rushton, Esq.	2	0	0
Mr. John Jones	1	0	0
Mrs. E. Cearnos	1	0	0
Mr. G. Cowper	0	10	0
Miss Hope	1	1	0
Mr. Slater	1	0	0
Mr. W. Vaughan	0	10	0
Mrs. M. Cooke	0	10	6
Mr. Trancorn	0	10	6
Rev. M. Fisher	0	10	0
Rev. J. Lister	0	10	6
Mr. Jackson	0	5	0
Thos. Freme, Esq.	1	0	0
Mrs. King	1	0	0
Mr. Maynard	0	10	0
Mr. S. Peirce	0	10	0
Mr. J. Priestley	0	10	0
Mrs. Prit-hard	0	10	0
Miss Jump	1	0	0
Miss Wedgwood			
	23	1	6
<i>X. Y. Z.</i> , per the Rev. C. M. Birrell.—Second donation towards			
Westmoreland Mission	20	0	0
Manchester	2	1	0
Hackney	6	3	4
Bow	15	0	0
Tring :—Col. and Subscriptions	14	0	0
Watford :—Dons.—S. Salter, Esq.	1	0	0
David Salter, Esq.	1	0	0
Miss Salter	0	10	0

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenahurch Street; by the Treasurers, MOSES POOLE, Esq., 4, Lincoln's Inn Square; or Rev. J. EDWARDS, Clapham; by the Rev. C. H. ROE, (Secretary;) or any Minister of the Denomination.

J. Haddon, Castle Street, Finsbury.

THE
BAPTIST MAGAZINE.

MARCH, 1839.

MEMOIR OF MR. JOHN FAWCETT,

OF EWOOD HALL, NEAR HALIFAX.

BY THE REV. WILLIAM FAWCETT.

JOHN FAWCETT was born at Wainsgate, in the parish of Halifax, on the 15th of March, 1768. The scene of his nativity was a bleak and mountainous district, immediately adjoining extensive moorlands on the one side, and, to the south, opening on the most romantic and beautiful part of the vale of Todmorden. In this remote locality, is a meeting-house for a Baptist congregation, which owed its origin, under the blessing of God, to the apostolic labours of Mr. Grimshaw, of Haworth, who was accustomed to make periodical visits to this neighbourhood. A Christian church was organized here, in the year 1760, under the pastoral care of the Rev. Richard Smith; and, some time after his decease, the father of the subject of this brief memoir succeeded to the charge.

In early childhood, Mr. F. was characterized by peculiar docility, and an ardent thirst for knowledge. When suffering from a violent attack of the small-pox, his pious mother most effectually succeeded in exciting his attention, by piling books before him, and repeating short Scripture histories. Soon after his recovery from this painful disease, his father was severely afflicted, and called his son to his bedside, then apparently the bed of death; though scarcely six years of age, and therefore incapable of appreciating the loss he was likely to sustain, the affectionate solicitude of his suffering parent, and the suitable advice then given, left impressions which advancing years never obliterated. It is recorded, that on the first appearance of his dear father in the

pulpit, after this painful seizure, he was so affected by the sight of his emaciated figure and pallid countenance, that he burst into tears. A kind providence so far restored his health, that he was able to resume his duties in the family, and in the house of God; and John, in conjunction with other children of the congregation, met in a class for instruction in the doctrines and duties of Christianity.

When about eight years of age, he was removed with the family to Brearley Hall, a residence on all accounts more desirable than the place of his nativity. Here his religious impressions were progressively deepened, and diffused an obvious and lovely influence on his character and conduct. His love of reading and retirement was excessive, and accompanied with a strong relish for the enjoyment derivable from the pleasing and picturesque scenery by which he was surrounded. Favoured with peculiar facilities for the attainment of knowledge, his mental powers were expanded and invigorated by intercourse with many individuals of cultivated intellect and literary tastes. It was, at this period, that he compiled for his own use an abridgement of a considerable portion of "Matthew Henry's Commentary on the New Testament;" and kept a regular journal of the state of his religious feelings and character. A few short extracts from this account, written in his fourteenth year, will convey the most accurate impression of the tone and extent of his piety.

"When I look forward and consider

the many snares to which youth is exposed, I am ready to say with the apostle: 'I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.' My great difficulty of late, has been a kind of regardless temper of mind, which has disposed me to indolence and trifling, and has constantly been attended with guilt and shame; so that sometimes I have been in a kind of horror that I have been so unlike the blessed God. Oh! if I am one of God's chosen, I find of a truth that the righteous are *scarcely* saved.—I have been exercised sorely with a particular sin from which I thought myself freed; and thus I have ever found it, when I have thought the battle was over, and the conquest gained, and so let down my watch, the enemy has risen up, and done me the greatest injury."

In the month of May, 1781, he entered into solemn covenant with God, voluntarily dedicating himself to his service, and subscribing with his hand to the fact that he did, deliberately, of choice and unreservedly take God in Christ to be his; and give himself to Him, to love, to serve, and obey him.

At the close of this year he accompanied his father to Preston in Lancashire, and has the following entry in his diary, in reference to their visit:—"We were very much abused in the time of divine service. People threw stones in at the windows, and in the evening obstructed the door with thorns; and a soldier, being, as was supposed, hired, made a very great disturbance.

"Lord's day, Oct. 13, 1782. This day I have presented myself as a candidate for communion to the church, and they have received me. I would examine myself on this occasion. In what state is my mind? Is Jesus the object and centre of my desires? Do I in reality love the ordinances and people of God? I would be sensible of my sinfulness, instability, and vileness, and say, 'Search me, O God, and try my heart, and see if there be any wicked way in me, and lead me in the way everlasting.'"

During the course of the previous week, Mr. F., in company with four other persons, had been baptized; and, speaking of this, he writes—"A most solemn occasion, indeed! Never did I spend such a day before in my life. Oh, may I never have occasion to repent it! but may my life witness to myself and others, that I am born again, dead to

the world, and my life hid with Christ in God. May I be still looking to the heavenly Jerusalem—striving to enter in at the strait gate, and preserved from the snares of the world." He appears to have enjoyed peculiar pleasure on his first introduction to the table of the crucified Saviour; holy love was enkindled, and his soul realized delightful foretastes of the final felicity of the redeemed.

Having thus avowed himself, in his fifteenth year, a disciple of Jesus, and united himself with the church then meeting at Hebden Bridge, under the pastoral care of his revered parent, the late Dr. Fawcett, he was soon associated with him in the cares and responsibilities of a seminary for the education of youth. The repeated attacks of indisposition from which Dr. F. suffered, frequently incapacitated him for much active service in this department of labour; and, at a very early period of life, his son was, on this account, involved in cares and anxieties oppressive to his tender years, and rendered much more painful by the dark forebodings of filial love. The long-continued afflictions and distressing sufferings of his father, cast a gloom over his youth; but were sanctified as the means of leading him to rely more implicitly on the aid of the divine grace; and thus gave stability and moral beauty to his Christian character.

In the year 1795 Mr. F. married; and, in consequence of this change in his relative circumstances, as well as to afford superior accommodation for the educational establishment of which he had now the principal management, he removed to Ewood Hall—an eligible residence in the same vicinity. Here, for many years, he laboured with singular assiduity and success, in the appropriate duties of his station, as well as in occasional ministrations of the word of life; to which office the church at Hebden Bridge had sent him forth. Residing at the distance of nearly two miles from the place of worship which he was accustomed to attend, and feeling deeply concerned for the spiritual interests of his neighbours—for a considerable period he preached, on the afternoon of the Lord's day, in a large room which an opulent individual kindly furnished for that object. His labours in this place were followed with very pleasing results. An instance of decided usefulness occurring under Mr. F.'s

ministry at this period was recently brought to light. The writer of this sketch being solicited to preach a discourse on occasion of the decease of an aged individual, on making inquiries as to his religious experience and character, ascertained that it was under a discourse delivered by his parent at this time, that the Holy Spirit was pleased to renovate his heart.

In the year 1806, Dr. F. retired from his engagements in the seminary, and the whole responsibility and care necessarily devolved on the subject of this memoir. Favoured with uncommonly vigorous health, and receiving the most unequivocal proofs of the estimation in which his labours as an instructor of youth were held, his time was most fully and perseveringly occupied; and, in the course of a few years, he had the satisfaction of seeing his eldest son associated with him in his arduous duties. This connexion was, however, of short duration. This pious youth, whose amiable character had endeared him to a large circle of attached friends, was removed in his 21st year by pulmonary consumption. In the early maturity of his mental powers, in knowledge of human nature, in the singular propriety and exquisite good taste with which he discharged relative duties—it would be difficult to imagine an individual surpassing this lamented young person. Soon after his decease, his bereaved parent published a small work, commemorative of his excellencies, and designed to promote, by the exhibition of his example, the interests of the rising generation.

While sympathizing with the sufferings of his beloved son, his aged parent, the long-continued associate of his cares and joys, oppressed with accumulated infirmities, was receiving his affectionate attentions. It was an affecting spectacle to see the sufferers in the same room;—the one, withering in the blossom and verdure of youth—the other, by slow and lingering decay, sinking to the house appointed for all living—mutually congratulating each other on their Christian hopes, and anticipating a speedy and eternal re-union in a world of perfect light, purity, and love. The grandson, after enduring a long and painful series of sufferings with exemplary patience and meek resignation, was released in the year 1816, assuring his surviving relatives, who, at his own request, were summoned around his

dying couch, that all was well—that the Lord was a strong hold in the day of trouble: and, committing his departing spirit to the faithful hands of the Redeemer of men. His aged fellow-sufferer was dismissed in the subsequent year from his scene of conflict and trial, and entered into the joy of his Lord.

The tender and susceptible mind of Mr. F. was greatly distressed by these affecting events; nor could he ever recur to them without deep emotion. His own health continued generally good, and admitted of constant exertion in the seminary till the year 1830, when symptoms of declining energy were developed. A tendency to drowsiness, accompanied with oppression on the chest, and obstructed respiration, gave ominous indications that the period of active service was nearly closed. Such, however, was his attachment to those duties which had constituted the business of life; that it was only after the repeated remonstrances, and long-continued entreaties of his family, that he evinced any disposition to retire and enjoy that rest to which he was so justly entitled. The few remaining years of life were spent in the management of a small farm, and in the discharge of those offices of benevolence which the wants of his neighbours and his own disposition prompted. In the autumn of the year preceding his decease, a painful affection of the vessels near the heart was added to other precursors of the great change; and from this time the patient sufferer deemed himself, in a peculiar sense, a tenant at will, on the confines of the eternal world. By the application of appropriate remedies, the most alarming symptoms were repeatedly subdued, but the vital functions were, in the mean time, progressively debilitated, and those who watched with intense solicitude over a suffering and beloved parent, were deeply conscious that the time of his departure was at hand.

Desirous of seeing one of his sons, and to try the effect of change of air, he took a short excursion. Though partially relieved during the journey, on his return home he appeared extremely weak, and a paralytic seizure was speedily followed by effusion and the train of death. His mind was calm and meekly resigned, and he expired in the bosom of his family on the 13th of July, 1837.

It is far from being the wish of the

writer of this brief memorial to indulge in indiscriminate panegyric on the virtues and excellencies of his departed relative; but there were some lovely features of character which he, and a few others similarly situated, had the best opportunities of perceiving, and which, however imperfectly, he may be permitted to enumerate.

As a son, his example still lives in the hearts and consciences of multitudes. Many will remember one occasion, when reading the epistle of Philemon, in public, on uttering the words "Paul the aged," his feelings overpowered him as he cast his eye on his aged parent. It was not, however, by his aged occasional expressions of regard, but by a steady course of most self-denying and delicate attentions, that he evinced his filial attachment. Nothing could be more edifying than to witness the intercourse of these intimate relatives—the spectacle was inconceivably more interesting than any description that language can convey. Oh, that he who now deploras the loss of the best of parents had profited more by his example!

In the family, Mr. F. appeared to the greatest advantage; his expansive benevolence—his kind consideration for the wants and feelings of all with whom he was associated—his exquisite relish for domestic enjoyments—his cheerful disposition and grateful temper, which disposed him to dwell perpetually on the divine goodness, and to diffuse happiness, made him a universal favourite, and the life and charm of the domestic circle.

Sincerely attached to all true Christians, he was, in a very singular degree, divested of sectarian bigotry. Most cordially did he rejoice in the success of all exertions for the diffusion of divine truth; nor was he disposed to limit his contributions to the common cause, to his own communion. His most intimate friend—the friend of his youth and of his age, the friend whose character, society, and correspondence, he most highly valued—was an Episcopalian; nor were their peculiar opinions ever permitted to interpose a barrier to intercourse, nor to weaken their confidence in each other.

Candid and forbearing, ready to concede to the wishes and even the prejudices of others, it was difficult for him to maintain that decided and aggressive course which truth sometimes requires;

but, though zeal in defence of the peculiarities of the denomination with which he was connected was not so apparent in him as in some other individuals, he was a firm and consistent believer in the gospel of Jesus Christ. Religion influenced his character and temper, and yielded the peaceable fruits of righteousness. The meek resignation with which he received affliction, his conscientious fidelity in the discharge of relative duties, his delight in the word of God, and in the social and public exercises of the sanctuary, the cordiality with which he dedicated his time, his influence, and his talents, to institutions in his own vicinity for the promotion of true piety and the best interests of mankind—justice, temperance, benevolence—evinced the sincerity of his godliness, and the efficacy of the pure and holy truths he professed to believe.

I may add, in conclusion, that no one could live with the dear deceased without perceiving the obvious tendency of true religion to produce happiness. His constitutional temperament, and long-continued habits, were such as assisted in the exhibition of this pleasing result. No morbid sensibility, or restless desire for change and excitement, disturbed the stream of joy that gladdened his path. He was a stranger to the raptures of enthusiasm and the gloom of melancholy. He knew how to taste the simple and innocent pleasures of this life with moderation and content. He regarded the providential government of Jehovah with unmingled satisfaction, recognizing the hand of God in the mercies that crowned his path, and meekly reposing upon it in the scenes of difficulty and trial in which he was involved. Though his life was eminently useful to his family, the church, and the world, he was at the utmost remove from any thing like self-complacency and spiritual pride. With the simplicity of a child, and the humility of a pardoned sinner, when accumulated infirmities incapacitated him for much active service, he willingly took the lowest place. His demeanour and conduct, rather than his words, expressed his deep and constant conviction that he was an "unprofitable servant." Hence it was, that he interested himself as far as his strength would admit in the concerns of a village Sunday-school, and assisted in the singing-pew and the prayer-meeting, when he could not occupy the pulpit; and often, on

such occasions, when lining out a hymn after a discourse on the love of Jesus, would his feelings be expressed by the tears of affection and sympathy which fell while the faltering words dropped from his lips. Those tears are doubtless wiped away, and the dear and lamented

saint celebrates the same theme where the Lamb feeds his people, and leads them to fountains of living water. "Be not slothful, but followers of them who do now through faith and patience inherit the promises."

Sutton, near Skipton.

ON THE PERSON AND CHARACTER OF MELCHISEDEC.

BY THE REV. J. B. PIKE.

BUT little is said respecting Melchisedec in the sacred volume, and yet that little has excited much attention, and given rise to endless conjecture. There is an air of obscurity and of importance hanging around his history, which at the same time invites and repels investigation. The obscurity, however, arises more from what is *not said*, than what is said respecting him; and the importance which is attached to his character renders its investigation a pleasing duty, that we may thereby possess a clear and comprehensive conception of the exalted priesthood of Christ.

All that we find of an historical nature concerning Melchisedec in the Old Testament, is contained in the 18th, 19th, and 20th verses of the 14th chapter of Genesis; and the first thing that seems to require attention is his name, and the name of the place where he governed. They appear descriptive of his character, and the effect which it produced upon his subjects. It was customary to give names to persons and places expressive of their qualities, or in commemoration of some remarkable events. Thus the name of Abram was changed into that of Abraham, denoting that he should be the father of many nations. Jacob obtained the name of Israel, because he had power with God; and the place where, on one occasion, he slept and beheld a vision of the Lord, he called Beth-el. It appears also, that sometimes the names that were given were prophetic, as in the case of Noah, Gen. v. 29.

It is quite reasonable therefore to suppose that Melchisedec received his name, signifying King of Justice, at his birth, as prophetic of his subsequent conduct; or that at a later period it was given to him as actually describing his present character. In like manner, the name of the place *Salem*, signifying peace, was most probably given as describing the

peaceable disposition and deportment of its inhabitants. Melchisedec was a righteous King, and his city was one of peace, intimating the close connection that exists between just legislation and domestic tranquility.

The precise locality of Salem is somewhat disputed. Jerome says that it is the town mentioned in Genesis xxxiii. 18. as a city of Shechem, and which is also spoken of in John iii. 23. as near to Ænon. Josephus on the contrary says that Salem was Jerusalem. Melchisedec is supposed to have founded the city about A. M. 2023. After his death it was captured by the Jebusites who called it *Jebus*. It was then taken by Joshua when he conquered the Holy Land, and from his time to that of David was inhabited by both Jews and Jebusites, when he expelled all the latter,—made it the capital of his empire,—and called it *Jebus-Salem*, or for the sake of euphony, *Jerusalem*. The former opinion is preferred by many, inasmuch as Salem the city of Shechem would be more directly in the way of Abraham as he returned from Damascus to Sodom than the city afterwards called Jerusalem. It is but of little practical moment whether the city of Melchisedec were the Northern or the Southern Salem. A question certainly of more interest and that has been much debated is, *Who was Melchisedec?*

It would be difficult to fix on any question in the whole circle of theological literature that has given rise to more extravagant and fanciful theories than this. By some it has been supposed that Melchisedec was the Holy Spirit in a human form. A sect called the Melchisedecani maintained, that he was one of the *δυνάμεις* of God: emanating from him, superior to Christ, and after the model of which Christ was formed. Others have maintained that Melchisedec was an angel: others, that

he was Enoch sent to live again on the earth after the flood: others, that he was a man formed before the creation of the world out of spiritual, and not earthly matter. The mere mention of any of these suppositions, is sufficient for their refutation. The two most generally received opinions on this subject are, 1st, that Melchisedec was Christ in a pre-existent state; and 2nd, that he was Shem. We shall devote a few lines to the consideration of each of these suppositions. The opinion that he was Christ in a pre-existent state, has been adopted, because it is imagined that the description given of Melchisedec in the seventh chapter of Hebrews, cannot apply to any mortal. As we proceed, we shall endeavour to show that the premises on which this opinion is formed, are unsound, while the opinion itself is manifestly absurd. Suppose that Melchisedec were actually Christ. What was the object of his incarnation? How long did he dwell and reign in our world? What important object corresponding to the nature of the case was attained? How marvellously strange it is that not a single syllable should be said in the Bible respecting his *first* incarnation, when the whole of it has reference to his *second*! Not only so, if Melchisedec were Christ, then Christ would be a type of himself, and the apostle Paul would be chargeable with the incredible folly of instituting a comparison between Christ and Christ.

The second opinion to which reference has been made is, that Melchisedec was Shem, the eldest son of Noah. This opinion is supported by much fanciful and ingenious, but far-fetched reasoning; while, after all that can be said in support of it, it is a mere conjecture, and a conjecture too, open to many serious objections. The question itself, "Who was Melchisedec?" is most strange, and with deference to the superior judgment of others, we imagine, altogether *needless*. We may just as well enquire who was Enoch, or Job, or Daniel, and the reply would be that they were just the persons that they are represented to be in the Scriptures. The same reply concerning Melchisedec should be sufficient. There is no need to identify him with any other person whose history is given more at large, and no advantage to be gained by establishing any such fancied identity. The scriptural account of him is brief, but it contains all that is necessary fully

to answer the question "Who was Melchisedec?" It states that he was a righteous and peaceful King; the Priest of the most High God in the land of Canaan; a friend of Abraham, and in rank superior to him. When we find that the Scriptures, written by the pen of divine inspiration, conceal the genealogy and relationship, the birth and death of Melchisedec, and that too for an obvious and special purpose, it is matter of surprise that any should toil in the dark to find out that of which they have not the least ground of *solid conjecture*, and which even if discovered would merely gratify curiosity, without subserving any valuable purpose. In the 110th Psalm, Melchisedec is represented as an illustrious type of Christ. "Thou art a Priest for ever after the order of Melchisedec." We proceed then to consider what was his "*order*," that we may thereby learn something respecting the nature of Christ's Priesthood.

Melchisedec was a KING AND A PRIEST. He combined in his own person the two highest offices that exist among men. This was common among gentile nations, and in reference to this double honour the apostle Peter calls Christians kings and priests unto God.

His priesthood was UNIVERSAL. He was not the priest merely of a family or of a nation. This is evident from the circumstance of Abraham receiving his blessing, and paying to him tithes of all his spoils, and Abraham was of another nation—was a priest himself, Genesis xv. 9, 10; and in paying tithes to him and receiving his blessing, acknowledged not only his superiority, but also the universal nature of his priestly functions, as "the Priest of the most High God." Again,

His priesthood was UNDERIVED. He was without father, without mother, without genealogy, Heb. vii. 3. This part of the apostle's description has occasioned much needless perplexity. There are two ways of explaining it, each satisfactory, and perhaps both applying to Melchisedec. It was a customary mode of expression amongst the ancients to denote that the person so described was not indebted to his parents for any thing illustrious, but owed his exalted station to his own merits. Thus Livy says respecting a person of ignoble descent, "Nulli patre natus;" and Horace, "Nullis majoribus natus;" and Tiberius of Rufus, "Homo ex se natus."

This mode of expression might be used by the apostle to denote, that for the illustrious position he maintained he was not indebted to his parents. But as he is contrasting his priesthood with the Levitical priesthood, it is more probable that he affirmed that Melchisedec did not derive his priesthood *through lineal descent*, as was the case with the Levitical priests; but derived his authority to execute the priestly office immediately from the appointment of God. It is worthy of remark, that the Syriac version renders this passage, "Whose father and mother are not inscribed in the genealogies:" and indeed the last clause, "without descent or pedigree," points out this as the correct view of the passage.

The priesthood of Melchisedec was also PERPETUAL: "having neither beginning of days, nor end of life, but being like to the Son of God, he abideth a priest continually." Amongst the Jewish priests, none could officiate at the altar before they were thirty, and none after they were fifty years of age. But the time of Melchisedec's priesthood was not thus limited: there was no fixed previous law of God, appointing when he should begin, and when he should cease to exercise the functions of his priestly office. He was *Sacerdos perpetuus*, a priest without limitation of his office. The duties of the Aaronic priesthood were divided amongst the priests; each was appointed to serve in the temple a certain number of days, but he remained a priest continually, or according to the original phrase, *all his life*.

These are the principal characteristics of the "order" of Melchisedec's priesthood; and from these it is obvious to remark, that his order was greatly superior to that of the priests under the Mosaic dispensation. They were not royal priests: the functions of their office were contracted; they derived it by succession from their ancestors; and at a certain previously appointed period, had to retire from its exercise.

The apostle Paul adopts another argument to show the superiority of Melchisedec's priesthood over the Levitical. The Levitical priests prided themselves upon their descent from Abraham, the acknowledged head and patriarch of all his descendants, and whom they considered to hold a pre-eminence in rank above them. But Abraham paid tithes to Melchisedec, thereby acknowledging

his inferiority to him; and as the great progenitor of the Levitical priests paid tithes to Melchisedec, they in effect did the same. Their head—their founder—he from whom they derived their dignity, acknowledged his inferiority to Melchisedec by paying to him tithes and receiving his blessing, they, as his descendants, must of necessity be inferior to him. Thus, *according to their own mode of thinking, respecting genealogy, descent, and rank*, did the apostle prove to the Jewish priests, the superiority of Melchisedec's "order" to theirs. As then the order of Melchisedec was superior to any other, with evident propriety was it selected to adumbrate the exalted priesthood of Christ.

It now remains briefly to point out the agreement between the type and the antitype.

1. Like Melchisedec Christ is a Royal Priest. He being the Son of God, and Maker of all things, is Lord of the world. He has upon his vesture and his thigh his name written, King of kings, and Lord of lords. The government is laid upon his shoulder, and consequently he has a right to govern men by the laws of his gospel, and power to reward or punish every one according to his deserts. He is a righteous King—thy throne O God is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. He is also the King of Peace: peace is the natural result of righteousness: he speaks peace to the wounded conscience; is our peace-maker, the Prince of Peace.

2. As the priesthood of Melchisedec was *Universal*, so is Christ's. He became a propitiation for our sins, and not for ours only, but for the sins of the whole world. He tasted death for every man. The functions of his office are not confined in their exercise to any particular race of men, or age of the world; for he is a merciful and faithful High Priest in things pertaining unto God, to make reconciliation for sins: for in that he hath suffered, being tempted, he is able also to succour them that are tempted.

3. The priesthood of Melchisedec was *UNDERIVED*. So is that of Christ. He was specially appointed to his priestly office by the anointing of the Eternal Father. The priesthood of Melchisedec, the rites and ceremonies, the priests and sacrifices of the Mosaic dispensation,

all had reference to the priesthood of Christ, they all pointed to it as all the radii of a circle point to its centre ; and all their dignity, and significance, and importance were derived from that priesthood to which they pointed, and which was destined to supersede, to abrogate, and eclipse the whole.

Lastly, as the priesthood of Melchisedec was *perpetual*, so also is that of Christ. He ever liveth to make intercession for us. After he had offered one sacrifice for sin, he for ever sat down on the right hand of God. As long as ever there is a guilty sinner, or helpless believer requiring the benefit of his intercession, so long will it be exercised on his behalf ; and when the end shall come, and Christ shall deliver up his mediatorial kingdom to God even the Father, that God may be all and in all, still the efficacy and the fruits of his priesthood will remain ; they will be absolutely eternal, for as long as the saints are in heaven, so long will they enjoy the benefits of that sacrifice which purchased for them eternal life, and of the royal and priestly power of Christ which gave them a title to its enjoyment,

and fully confirmed them in its possession.

It should be a matter of sincere gratitude, that we live in the present age of the Church. Truly many prophets and righteous men have desired to see the things which we see, and have not seen them. The system of revelation is now complete, we have not to look through the type to future blessings to be communicated through the antitype : for he to whom all the prophets gave witness, to whom all the ceremonial law referred is come ; and now by the light which he has diffused, we may look back on the past, and observe the significance of the obscure type, and the fulfilment of the mysterious prophecy ; and forward to the future, rejoicing in hope of the period when he shall come the second time without sin unto salvation.

Let us never forget that the blaze of gospel light and the abundance of gospel blessings which we enjoy, while they render our privileges enviable, also render our responsibility proportionably fearful. To whom much is given, of them much will be required.

Boston.

THE SURPASSING LOVE OF GOD.

THOUGHTS ON ISAIAH XLIX. 13—17.

IN the preceding verses, the prophet affirms, that Messiah should be "a light to the Gentiles ;" that his salvation should be made known to "the ends of the earth ;" and that God would make a way over the mountains for the different tribes to come to Zion. "Behold," says the servant of the Most High, "these shall come from far : and, lo, these from the north and from the west ; and these from the land of Sennem. Sing," therefore, "O ye heavens ; and be joyful, O earth ; and break forth into singing, O mountains."

The Jewish church, on hearing that God would manifest his abundant mercy to the Gentiles, is presented as uttering the language of complaint—"The Lord," says she, "hath forsaken me ; and my Lord hath forgotten me." No, saith Jehovah ; I will deck thee with beauty, and increase and bless thee ; so that, on every hand, thy sons and thy daughters shall be brought unto thee ; "and kings shall be thy nursing fathers, and queens

thy nursing mothers." Forget, or forsake thee! No, never: "Can a woman forget her sucking-child, that she should not have compassion" on him ; "Yea, she may forget ; yet will I not forget thee." And, is not this delightful language applicable to the church of God in every age, both collectively and individually ? It is.

How frequently has the church been in affliction and trouble ! Was not this the case in ancient times, when in Egypt ? The tyrant Pharaoh, with his nobles and the multitude of his subjects, eagerly sought its extermination. For a considerable period, no one could be found to befriend its interests, or to speak a word on its behalf. It was in a state of the deepest depression. And, whilst in the wilderness, the bush that Moses saw, "burning, but not consumed," was but too apt an emblem of its afflicted condition. It is true, that in the times of Ezra and Nehemiah, she had a few courageous and zealous friends ;

but she had also many bold, active, powerful, and inveterate enemies. How was she brought to the very brink of ruin by the artifices of wicked Haman; and, when in her captive state in Babylon, how did her members hang their harps upon the willows on the banks of her streams, and weep when they remembered Zion. They had no heart to sing the Lord's song in so strange a land.

And who are there of the Lord's people who have not found the world to be a wilderness? Mark how messenger after messenger are the bearers of sad tidings to the patriarch Job. Hear Jacob exclaiming, "All these things are against me." Listen to the plaintive accents of Israel's monarch, "All thy waves and thy billows," says he, "have gone over me!" And, in every later period, have not the faithful followers of the Lord Jesus left it on record, as the result of their experience, that—

"The path of sorrow, and that path alone,
Leads to the world where sorrow is unknown;
No traveller e'er reached that blest abode
Who found not thorns and briars on the road."

And they have been ready to say, and they have said, in moments of depression and affliction, "The Lord hath forsaken me, and my Lord hath forgotten me!" But, does he ever do so? No. Forget or forsake his people! That be far from him. How did he remember them when in Egypt, break off their fetters, and open a pathway for them by his omnipotent word through the mighty waters. Forget, or forsake his people? No. This would be to cease to be gracious. How did he guide them through the pathless wilderness by the pillar of cloud, and light and shield them by the pillar of fire! How did he ensnare wicked Haman in his own craftiness, and overrule his malicious schemes to ruin it for its honour and enlargement! Forget, or forsake his people! No, never; he could as soon cease to be God, as to forget his people. How did he send his angel to shut the lions' mouths, that they should not hurt his servant Daniel! How, when the three children were cast into the burning fiery furnace, heated seven times hotter than it was wont to be heated, did he descend, and walk with them there; so that they lost nothing, but the bands

that bound them—for "the very smell of fire did not pass upon them!" And, when the seventy years of their captivity had rolled away, how did he bring the deliverer, opening before him "the two-leaved gates of brass," and inclining him, as he said he would, to liberate his people without fee and without reward! God's people may say, God hath forsaken and forgotten us; but it cannot be the case. "My thoughts," he says, "are not as your thoughts, nor my ways as your ways; but are as high above them as the heavens are above the earth."

Mark that inimitably tender question—"Can a woman forget her sucking babe, that she should not have compassion on him?" O, no. A father, if he be worthy of the name cannot forget his son. Has he been dutiful, has he been affectionate? It is for him he thinks, for him he plans, for him he executes. The language of his heart accords with that of his lips—"My son," he exclaims, "thou art ever with me, and all that I have is thine." Has he been rebellious, has he left the parental roof, has he gone into a far country, has he spent his substance in riotous living? The father cannot forget him. Does he mention his name? It is with tears. Does he pray? The petition that is more than usually ardent and affecting is, "Have mercy on my son!—on my lost son! Does he hear that he is about to return, and that he is a new creature? His heart is transported with joy; his habitation cannot retain him, he goes forth to meet him, he discerns him when afar off, and no other eye can distinguish him; he runs, he falls on his neck, he kisses him, and he exclaims, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet!" Does he learn, that, far from home and its joys, he has died in his sins? He is seen, moving softly, like Israel's king, and the listener hears the sad accents breaking from his lips—"O, Absalom; my son, Absalom! would God I had died for thee! O, Absalom!—my son, my son!"

No; a father, worthy of the name, cannot forget a child. But a mother,—dear, tender, comprehensive appellation!—must especially be mindful of her babe, of her sucking babe! It is hers in such a way, that it must necessarily be uppermost in her fond remembrance. Yes, she

"——— must from herself depart,
If she forget the darling of her heart ;
Her little darling whom she bare and bred,
Nurs'd on her knee, and at her bosom fed ;
To whom her every thought she seem'd to
give,
And in whose life alone she seem'd to live!"

If she be indeed a mother, and not a monster, she cannot so forget her afflicted sucking babe as not to have compassion on him. No; then, if no other ear listens, hers are wide open; his feeblest groan, his weakest sigh, finds an entrance, and pierces her heart. It is true, she may be so afflicted that she may not be able to notice any thing transpiring around her; or, she may be dying, and incapable of noticing even a dear babe; but even then, how often has a tender mother felt

"The ruling passion strong in death."

Ancient history tells us of such an one, who was thrown down with her little treasure in her arms, and when expiring, opened her dying eyes, and expressed her anxiety lest her babe should taste the blood flowing from her wounds rather than its wonted nourishment.

The love of a tender mother is great. But it is coldness itself, it has no glow of warmth, it is as nothing, when contrasted with the love of God. A mother may forget her afflicted sucking babe, says Jehovah; "yet will I not forget my people." I, I, the omnipotent, omniscient, omnipresent, all-sufficient, all-gracious, promise-keeping, and unchanging God, will remember and bless thee, at all times, in all circumstances, and in all places; in prosperity and adversity, in health and in sickness, in trouble and in joy, in life and in death.

"Behold!" he condescendingly exclaims, "I have graven, or delineated, thee on the palms of my hands; thy walls are continually before me!" *— that is, Thou art ever before my eyes, so that I can never forget thee; and I will not forsake, or cease to bless thee, or to appear in the methods of my providence and grace for thy salvation. Yes, be assured, however the enemies of my church and people may rage, or project their injury and ruin, be assured, that—

* In allusion to a practice common among the Jews in their captivity, of puncturing a figure of the Temple, where God dwelt, and where he revealed himself to his waiting people, in the skin of the palm of the hand, that they might be often reminded of it.

"Zion enjoys her monarch's love,
Secure against a threatening hour :
Nor can her firm foundations move,
Built on his love, and armed with power."

Yes, "thy children shall make haste ;" multitudes shall soon flock to Zion, as doves unto their windows." Thou shalt no more mourn, that thou art desolate, and that none come to thy solemn assemblies. No; "I will glorify the house of my glory." Thy converts shall be numerous and beautiful as the dew-drops of the morning.

"Thy destroyers, and they that laid thee waste, shall go forth of thee;" that is, all that can benefit, comfort, and honour thee, shall be added to thy community; whilst all that will injure, annoy, and pain thee, shall be driven out of thy habitation. Haste, thou long desired, long prayed for, and happy day!

But Lowth gives a very different version of this consolatory verse,—

"They that destroyed thee, shall soon become thy builders ;
And they that laid thee waste, shall become thy offspring ;"—

That is, Thy inveterate enemies, who would have destroyed thy sanctuary; and not have left one stone upon another; who would have made thee an entire desolation, shall be transformed by my sovereign and efficacious grace, and become thy most attached and zealous friends; yea, they shall regard thy welfare with the duty and affection of thy children. How often has this precious declaration been realized in the history of the church of the living God! Was not this the case in his history who breathed out "threatening and slaughter" against the followers of Jesus, and against his glorious cause? Did not he who, had his arm been sufficiently powerful, would have destroyed the temple of the living God, become, by mighty grace, its builder? Did not he, the zealous labourer of whose life was employed to lay it waste, become its "offspring?" And has not this been the case in every age? Zion, then, can never want friends, since the omnipotent Jehovah has engaged to transform even her enemies into her builders and her children.

The unchangeable love of God, then, to his people, is a solid ground of the most exuberant joy. Yes, God by this assurance, has comforted his servants. "Sing, O heavens, and be joyful, O earth; and break forth into singing, O

mountains;" for all shall be well with Zion at large; "the gates of hell shall not prevail against her." Well might the prophet address her in the animated language, "Cry out and shout, O inhabitant of Zion; for great is the Holy One of Israel who is in the midst of thee!"

And all shall be well, both here and hereafter, with each one who belongs to the church of the living God. For he will never leave or forsake them. Having begun his good work in their hearts, he will assuredly perfect it. All things "shall work together" for their present and everlasting welfare. He will "give to them eternal life, and they shall never

perish, and none shall pluck them out of his hand."

O, then, do I belong to this city of the living God? Let me not, O my God, rest satisfied till I know that this is the case. Fain would I regard all other inquiries as vanity, compared with this. Lord, help me to do so.

"Saviour, if of Zion's city,
I through grace a member am,
Let the world deride or pity,
I will glory in thy name;
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys, and lasting treasure,
None but Zion's children know."

Southampton.

B. H. D.

POETRY.

THE REJOICING OF THE FREE.

A sound of rejoicing is borne o'er the wave—
'Tis the song of the captive, the voice of the slave;
'Tis the anthem of praise that sweeps over the sea,
To *Him* who hath willed that the slave should be free.

For the chains are all broken that bound him before
And the fetters that held him shall hold him no more;
And the arm of the tyrant is powerless now,
And the slave 'neath oppression no longer shall bow.

For the Lord hath looked down from his glory above,
And regarded the cry of the bondsman with love;
And hath sent forth the sound through the Isles of the West,
"The slave shall be free, and the weary shall rest."

There's a sound of rejoicing borne forth o'er the wave,
A voice from *His* throne who is mighty to save;
It speaks of a freedom more glorious, more blest—
It speaks of a sweeter, a welcomer rest.

To those who are burdened with sin and with woe,
It speaks of a comfort the world cannot know;
To those who are laden with guilt, and oppress'd,
It speaks of a Saviour in whom there is rest.

Oh! welcome this Saviour!—in Him there is peace,
He gives you from sin and its bondage, release;
He will lead thee in love to that heavenly shore,
Where the sorrows and troubles of earth will be o'er!

London, February 11, 1839.

J. A. B.

REVIEWS.

The Protectorate of Oliver Cromwell, and the State of Europe during the early part of the Reign of Louis XIV., illustrated in a Series of Letters between Dr. John Pell, Resident Ambassador with the Swiss Cantons, Sir Samuel Morland, Sir William Lockhart, Mr. Secretary Thurloe, and other distinguished men of the time. Now first published from the Originals. Edited by ROBERT VAUGHAN, D.D., Professor of Ancient and Modern History in University College, London. With an Introduction on the Character of Cromwell, and of his Times. In two volumes. London: 8vo. pp. cxx. 972. Price 32s. boards.

HE who gives us an original document confers upon us a great favour. He affords us the means of judging for ourselves on the business to which it refers, instead of holding us in a state of dependence on his integrity, penetration, and freedom from prejudice. One of the chief causes of that depreciation of history by which it has been brought to partake so nearly of the nature of fiction is, that the minor historians have followed implicitly the larger, and the larger have followed implicitly their predecessors, so that mistakes and misrepresentations have been propagated and multiplied, and the light, instead of being transmitted pure, has come to us through a variety of coloured media. The same love of truth which leads us in matters pertaining to the doctrines and ordinances of Christianity to appeal inflexibly to the New Testament, leads us to desire in reference to secular and ecclesiastical history, to be put into possession as far as possible of original documents.

There is no period of English history to correct views of which documentary evidence is more necessary, than the period to which these volumes refer; and no person respecting whom it is less safe to trust to the representations of fashionable writers, than Cromwell. Dr. Vaughan justly observes,

“In forming our judgment concerning the conduct and character of Cromwell in connexion with these apparently vulnerable points in his career, it should be remembered that history has hardly another man of whom so much has been written, and so little with a friendly hand. The royalists, the Presby-

terians, and the republicans had only one passion stronger than their hatred of each other, and that was their hatred of Cromwell. Yet nearly all we know concerning the person so regarded by them is derived from one or other of these parties. Nor even to our own time has any writer taken up this topic, possessing the information, the impartiality, and the other requisites necessary to subject the testimony of these passionate and often unprincipled witnesses, to fair scrutiny and abatement.”—p. lxxxviii.

That many of Cromwell's acts were unjustifiable, and that in some particulars there was an habitual discrepancy between his temper and the temper becoming an humble follower of Christ, cannot be denied. But there is one point of view in which he may be safely held up to admiration: he was the champion of religious liberty. The weapons of his warfare were carnal; but there was no object for which he fought more sincerely and constantly than for general freedom of worship. Universal liberty of conscience he adopted as his principle; and the practical limitations of this principle in which he concurred, were such as he was compelled, or thought himself compelled to adopt, by existing circumstances. The restrictions upon Roman Catholics and Episcopalians were laid upon them, not as quiet religionists, but as determined opponents of religious liberty in others. “The Protector,” says one of the most strenuous royalists of the times, “indulged the use of the Common Prayer in families, and in private conventicles; and it cannot be denied that churchmen had a great deal more favour and indulgence than under the parliament, which would never have been interrupted had they not insulted the Protector, and forfeited their liberty by their seditious practices and plotting against his person and government.” At home he carried his principles as far as the prevailing spirit of friends and foes would allow; and abroad, he was regarded as the steadfast ally and patron of all who were struggling with ecclesiastical tyranny. The documents made public in these volumes exhibit him as the hope of the oppressed professors of the reformed faith in every part of Europe, and especially as the

friend and effective benefactor of the persecuted Protestants in the valleys of Piedmont.

"That people known by the name of the Vaudois, were descended from the ancient Waldenses, who long before the age of Luther, had distinguished themselves by the avowal of opinions on theology, and on matters of ecclesiastical polity, in substance the same with those which have since become known under the name of Protestantism. In the age of Cromwell, the Vaudois were the subjects of the Duke of Savoy, who, in 1653, confirmed them in their possessions and in their religious privileges, within the limits to which they were then extended. But, in the following year, the duke began to question the right of this class of his subjects to certain portions of territory occupied by them; and that their expulsion from the districts to which this exception was taken might be accomplished with the show of legal proceeding, a decision was obtained by the duke in his own favour, from his 'master auditor,' Gastaldo, doctor of civil law, and conservator-general of the holy faith. This decision, which was pronounced without any hearing of the Vaudois in their own cause, and solely upon the evidence brought against them, was published, to the great astonishment and dismay of the people of the valleys, on the 25th of January, 1655.

"The court of Savoy, in their subsequent defence, describe this proceeding as characterized by great equity and humanity. But there is enough disclosed in the facts acknowledged by those with whom it originated, to show its real temper and design. All persons willing to profess themselves Catholics were to remain in the prohibited districts without molestation; but all who were not prepared to make that profession were to remove beyond the limits mentioned, in three days, on pain of death, exception of any kind, whether on the plea of sex, age, or infirmity, being strictly excluded. It must be remembered, moreover, that the three days mentioned were from the 25th of January, which exposed the inhabitants of the eight districts named in the decree to all the misery of homelessness amidst the severity of an Alpine winter. After proceeding in this manner, the Savoy government gravely maintained, that any show of opposition to an exercise of authority so manifestly just, and so considerate in all respects of human infirmity, could be nothing less than a most ungrateful and wicked rebellion.

"The people who were thus compelled to escape for their lives, lingered in the neighbourhood of the settlements to which this proscription did not extend. Their sufferings excited the compassion of their brethren, who could hardly fail to look on the same fate as

probably awaiting themselves. Meetings for conference were accordingly held, at which it was resolved that the proscribed and the exempt should join in a firm, but respectful remonstrance to their sovereign, and that the exiles in the mean time should by no means consider their homes as forfeited. But these meetings were denounced by the government as seditious, and were seized upon as a pretext for quartering soldiers on the inhabitants of the valleys not included in the proscriptive edict. By this means the people would probably be goaded into acts of resistance which would afford a further pretence for resorting to violence. On the approach of the military the people fled from their habitations, and the obtruders became straitened for the means of subsistence. The fugitives declared that, considering the manner in which their brethren affected by the decree of Gastaldo had been treated, they could not avoid serious apprehension with regard to the probable consequences of placing themselves in the hands of the military by receiving them to quarter among them. If their prince would allow them to remain in his dominions, they were prepared to pledge themselves to every expression of loyalty and obedience; but if, as appeared only too probable, his royal highness had determined no longer to tolerate them, they besought him with all humility, to give them time to depart with their wives and children, and to seek some other place of abode as providence might direct. But it soon became manifest that the object of their prince was not to scatter, but to crush them.

"Some of the people who had fled from the valleys of San Giovanni and La Torre, took up arms, and an encounter occurred at the latter place between a party of the Piedmontese, and the troops sent into those parts by the Duke, under command of the Marquis Pianezza, his minister of state. During the next three days, the marquis employed himself in laying waste those deserted valleys. His next object was to prevail, partly by pointing to these effects of disobedience, and partly by the use of fair speeches, upon the inhabitants of Agrogna, Bobio, and other places, to receive his troops as friends. The majority of the people fell into the snare thus laid for them. A few days served to show that their worst suspicions concerning the intentions of their enemies were well-founded. The soldiery found or created causes of complaint, and scenes of carnage and iniquity ensued which are too revolting for description. Churches were given to the flames, and all who had fled to them for safety. Whole families were slaughtered together. Men, women, and children, were hunted down upon the rocks and heights like beasts of prey, and as in sport. Not a few were destroyed by the most horrible tortures that a

malignant ingenuity could devise. The persons of the sufferers were often violated before they were put to the sword, and compassion was alike denied to the feebleness of age and the infant in the womb. The humane mind would be relieved in being able to discredit such relations; but this is not possible in the present case, without doing violence to the most acknowledged laws of historical testimony, and reducing the story of the past to a chaos of uncertainties.

"Neighbouring protestants, particularly those of Geneva, interposed in loud reprobation of this outrage; and the check thus given to the demon of intolerance was followed by the interference of Cromwell, who received news of these barbarities a few weeks after they had been perpetrated. 'The sufferings of these poor people,' he said, 'lay as near or rather nearer to his heart than if it had concerned the nearest relations he had in the world.' Morland was dispatched on their behalf to the court of Turin; Pell was instructed to use his influence in their favour as resident ambassador with the protestant cantons of Switzerland; and Milton was employed to address letters to the Duke of Savoy, and to the kings of Sweden, Denmark, and France.

"The Duke of Savoy was displeased and alarmed on finding the attention of protestant Europe thus pointed to his conduct. It was generally believed that his royal highness had acted in this matter principally under the influence of his mother, who was sister to the King of France. Cromwell wrote to Louis and Mazarin, stating that one condition of the treaty then in progress between him and France, must be a redress of the wrongs inflicted by the Duke of Savoy on his protestant subjects; adding, that it became the King of France the more to interfere in this business, as it was well known that some of his own troops had been employed in the pious work of putting down the heretics of the valleys. Louis replied, that such an employment of his soldiers was without any order from him, and contrary to his wishes; and that the conduct of the Duke of Savoy, who was an independent sovereign, was not a matter of which he could be competent to take cognizance. But Cromwell reminded his Christian Majesty of what he might readily accomplish, and of what was expected from him, and did so in terms which disposed him to promise that his best offices should be employed to bring about a satisfactory settlement of the dispute between the duke and the protestants of the valleys. Louis, after showing a strong disinclination to act at all in this affair, now moved with a precipitation which equally justified suspicion. The duke consented to leave his claims subject to the arbitration of the King of France, and under the mediation of Servien, the French ambassador, and of the four ambassadors from the protestant cantons

of Switzerland, terms of peace were offered to the deputies of the Piedmontese at Pignerol, which they were prevailed upon to accept. These terms were much more favourable than would have been submitted to them had not the interference of Cromwell attracted so much attention to their wrongs. But it was foreseen that larger concessions would be demanded, and a more jealous scrutiny extended to the language employed in the articles of this treaty, if it should be procrastinated until the arrival of the special ambassadors deputed from England, and from the States-general of the United Provinces. Cromwell spoke of the treaty of Pignerol, from the first, as a smuggled treacherous proceeding, and the subsequent conduct of the Savoy government confirmed every suspicion entertained concerning its sincerity. So ambiguous was much of the language adopted in that treaty, that its articles were afterwards pleaded in support of many acts of oppression, precisely of the kind which it was supposed they had been framed to preclude. But Cromwell, as the following documents will especially show, never ceased to watch and check the malevolence of their enemies; and, though they continued subject to many grievances, no attempt was made to renew the atrocities of 1655. It should be added, that the collections made for their relief in the churches throughout England, amounted to nearly forty thousand pounds. These monies were transmitted to them in several payments, and appear to have been distributed with humanity and discretion."—pp. cviii.—cxiv.

The most interesting of the letters now before us relate to these transactions. They are published from the originals in the Lansdowne collection of manuscripts in the British Museum, and elucidated in some cases by short notes from the pen of Dr. Vaughan. The preliminary dissertation is not very closely connected with the documents; but it is well written, and it furnishes a series of skilfully executed portraits of the leading statesmen, on both sides, in the sad struggle which preceded the Protectorate.

A Commentary on the Acts of the Apostles, in the Catechetical Form; for the use of Families, Schools, and Bible Classes. The first of a Series. By JOHN MORISON, D.D., Author of "An Exposition of the Book of Psalms," &c. "Counsels to Young Men on Modern Infidelity," &c. London: 18mo. pp. 406. Price 4s. cloth.

A MINISTER who has recently become president of a theological institution in Canada, having visited Germany before

he departed from Europe, had an interview at Halle with the celebrated Gese-nius. In the course of conversation, the Englishman had occasion to explain the peculiarities of his Baptist countrymen; when the erudite Professor, on learning that they administer baptism by immersion, and only to such as personally desire it, exclaimed—"How very like the practice of the first Christians!"

Dr. Chalmers, who has just published the second volume of his Lectures on the Epistle to the Romans, commences one, on part of the sixth chapter, in the following words: "The original meaning of the word baptism is immersion; and though we regard it as a point of indifference, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not, that the prevalent style of the administration in the apostle's days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality."

As, however, some of our pædobaptist brethren in England maintain that it is uncertain what was done by the apostles when converts were baptized, but that whatever it was, it was probably something distinct from immersion, we are always glad when they assign the reasons of their belief. Especially are we delighted when any one does so whose justly acquired reputation gives authority to his words, and recommends his decision. For, if the opinion stood alone, it would demand a degree of deference which it does not always acquire when accompanied by the reasons as-

signed for it, as we sometimes find, when the balance is carefully adjusted, that the levity of the reasons neutralizes the effect which would otherwise be produced by the weight of the name. Dr. Morison is well known to be a man able to render a reason for any opinion that he espouses, when there is one to be rendered: he knows how to select one or two of the most forcible from the mass, when reasons are abundant; and when they are scarce, he is able to say "all that can be said." The latter is the course which he has adopted in answering some questions relating to baptism in this volume. Respecting the baptism of the three thousand, on the day of Pentecost, he proposes the question, "Is it at all probable, that the multitude of new converts were baptized by immersion?" and, if he does not in answering it say any thing very forcible in favour of his non-immersion theory, he does his best, in saying "all that can be said." This is his reply:

"All that can be said is, that considering the scarcity of water in Jerusalem, and the limited number of administrators, it is highly improbable."—p. 29.

The scarcity of water in Jerusalem! What! the chosen city of that land which Moses eulogized as "a land of brooks of water, of fountains and depths that spring out of valleys and hills," was it so miserably supplied with water as to be destitute of a few natural or artificial baths? In a climate in which frequent bathing is a luxury, almost a necessary of life; among a people whose ritual prescribed, on occasions which must have been continually happening, that they should bathe themselves in water and remain unclean till evening; in a metropolis which had been beautified and rendered commodious for its inhabitants by successive powerful and wealthy kings; in the city in which Solomon had "made pools of water," and Uzziah had "dugged many wells," or as the margin has it "cut out many cisterns," could there be such an appalling scarcity of water? We should have thought that the whole number of believers might have been immersed with ease in that pool which had five porches, and in

"——— Silos's brook, that flowed
Fast by the oracle of God."

This, however, is only half of that which "can be said." Conjoined with

it is "the limited number of administrators." But, including Matthias, there were twelve apostles, to say nothing of others who might with propriety engage in this work. This would give an average of two hundred and fifty converts for each apostle. What would our brethren in the West Indies say, if told that two hundred and fifty were too many for one person to baptize in an evening? They have experience in the baptism of hundreds, and they will tell us, that the time required for the deliberate immersion of two hundred and fifty, with the recital of the customary words over each, is about one hour and twenty minutes. Less than forty minutes, it was remarked, on one occasion, were occupied by Mr. Philippo in baptizing one hundred and twenty-nine persons at Spanish Town. "All that can be said," then, respecting the improbability of the immersion of the three thousand amounts to just nothing. After listening to it, we are still left to judge of the nature of the action from the meaning of the word used to describe it.

The baptism of the Ethiopian treasurer is, however, narrated more circumstantially. Here, therefore, Dr. Morison seeks light; but, unhappily, he finds none.

"In the account of the eunuch's baptism, is there any direct proof that an immersion took place?"

"No; for the preposition rendered *into* is frequently translated *to*; and even if they went into the water, it does not follow that an immersion took place; inasmuch as it is said that Philip went *into* the water, as well as the eunuch. When it is said, that they came up out of the water, it must be borne in mind, that the passage would have been equally well translated had it been said, that they came up from the water.

"The probability is, that they both stood in the water, and that Philip poured water on the head of the eunuch."—p. 111.

The probability is, then, that they wetted their feet very unnecessarily, and performed a solemn work in a very ludicrous manner. That one of them should go into the water for such a purpose seems strange; but that they should both go in, to obtain the small quantity which was needed to pour upon the eunuch's head, is a supposition that attributes to them a fondness for going into the water greater than we ever observed in the most zealous Baptist. Another probability is, that Dr. Morison

does not feel much confidence in his Greek criticism; else why does he teach, that notwithstanding such criticism, "the probability is, that they both stood in the water." Indeed, a man of his reading must be aware that the criticism, which is not new, is one which scholars of the highest reputation have treated with very little reverence.

Having failed to obtain the required information from this detailed account of a primitive baptism, the author however perseveres in his researches, and at length meets with something on which he can look with complacency, in a case in which no details whatever are furnished. Searching for evidence against immersion, as diligently as a Jew searches for leaven in preparing for the passover, he comes at length to the history of Cornelius; and here, though he cannot find a proof, exactly, which would have been most pleasant, yet he finds two presumptions.

"What presumption is here supplied against baptism by immersion?"

"1. The mode in which Peter speaks of the element, 'Can any man forbid water?' That is, the use of it in baptizing these persons. The language seems to convey the idea of Peter's taking and using the water for the purpose of baptizing Cornelius and his friends, and not the idea of taking Cornelius and his friends, and applying their persons to the water by an act of immersion. 2. The fact, that all this was done in Cornelius's house, seems to militate against the idea of an immersion, in the ordinary sense of the term."—p. 156.

There is a difficulty in dealing with each of these presumptions, which we will candidly acknowledge. That respecting the use of the word "forbid" must be conclusive to all who understand, that to forbid a man your house is to give orders that he shall not carry it away; that forbidden ground is ground that must not be removed; and that to fish in forbidden waters is to throw your net into waters which you may approach, but which you must not transport to your own premises. In respect to the second, the difficulty arises from our want of acquaintance with the document whence Dr. Morison learns that the baptism took place in Cornelius's house; as in the Acts of the Apostles nothing of the kind is stated. There we are not even told that it took place at all, but are left to infer it from the direction given by Peter.

It is remarkable, that in this Commentary on the Acts of the Apostles, though the attention of the author has been so pointedly directed to baptism, yet he has not brought before his readers any example of the baptism of infants. Among the numerous questions which he proposes and answers, we do not observe one relating to this subject. As he intends to favour us, at no very distant day, with other specimens of a similar character, we therefore solicit his attention to a passage in the last number of the Oxford Tracts for the Times, in which it is alleged, that if it be a good argument against the truth of the apostolical succession, and similar doctrines, that so little is said about them in Scripture, this is quite as good an argument against infant baptism, the establishment of the church, and several other practices. One paragraph ends with a question which we would particularly press upon his consideration, and when he is

making his list of questions, he will perhaps have the goodness to place it among them. It is this: "There is not a single text in the Bible enjoining infant baptism; the Scripture warrant on which we baptize infants, consists of inferences carefully made from various texts. *How is it St. Paul does not in his Epistles remind parents of so great a duty, if it is a duty?*" The solution of this difficulty which the authors of the Oxford Tracts would give, is, that the Scripture is not alone a sufficient rule of faith and practice; but this is not a solution which will satisfy Dr. Morison. We ask him, then, for one more congenial with his Protestant principles. It is a question which deserves a prominent place in the first Catechetical Commentary on an epistle that he publishes: "*How is it St. Paul does not in his Epistles remind parents of so great a duty, if it is a duty?*"

BRIEF NOTICES.

Illustrations of the Bible from the Monuments of Egypt. By W. C. TAYLOR, LL.D. London: 16mo. pp. 200. Price 6s. 6d. cloth, gilt.

Ancient Egypt, having been summoned from the darkness in which it had been enveloped nearly three thousand years, has come forth and offered a new tribute of glory to the God of Aaron and Moses. The sculptures in tombs and temples which have recently been disinterred and examined by English, French, and German literati, exhibit to view the customs and arts of men who obeyed the Pharaohs, and furnish some historical notices of their achievements. Magnificent and expensive works have presented these discoveries to the eyes of the wealthy few; but in the volume before us many of them are given in a form in which elegance is combined with cheapness. "The coincidences here collected will be found," as the author observes, "to illustrate the state of society in the patriarchal ages; to elucidate many obscurities in ancient authors, both sacred and profane; and, what is of infinitely greater value, to confirm the historical accuracy of the Pentateuch, and the truth of many prophetic denunciations." The wood-cuts are in number about one hundred, and a copious list of texts illustrated is prefixed. The volume is equally fit for the study or the drawing-room.

VOL. II.—NEW SERIES.

Conscience, considered chiefly in reference to Moral and Religious Obligation. By the Rev. JOHN KING, M.A., Incumbent of Christ's Church, Sculcoates, Hull. London: 12mo. pp. 315. Price 5s.

The Offices of Conscience—the authority of Conscience—the power of Conscience—a deceived Conscience—a Conscience convinced of sin—a Conscience sprinkled by the blood of atonement—a good Conscience—the means essential to the maintenance of a good Conscience—and the joy arising from the testimony of a good Conscience, are the principal topics of this volume. The author appears to be well read in the writings of others who have treated on the subject, and on kindred themes, and he keeps in view continually the principles of evangelical truth. Some of the questions discussed are of a nature which admit of diversity of opinion among judicious and devout men; the author's design, however, is "rather practical than theoretical," and its general tendency is excellent.

Christian Truth: A Family Guide to the chief Truths of the Gospel; with Forms of Prayer for each day in the week, and private devotions on various occasions. By the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: Foolscape 8vo. pp. 548. Price 6s. cloth.

The author tells us, that "the ignorance

among many in his parish of the first principles of divine truth, and the importance of bringing that truth before them, in a simple, easy, and devotional form, led him to prepare this work for their use;" and it appears to be well adapted to his purpose. He is a churchman, and as such, he naturally adopts a different language in respect to some topics from that which we should employ; but his churchmanship is not exhibited ostentatiously or offensively in this volume. We know nothing from private information of his present views or habits; but, comparing some of his publications which have recently come before us, with some which he issued a few years ago, we indulge the hope that Mr. Bickersteth exhibits the somewhat rare spectacle of an evangelical clergyman who is less exclusive in his system than formerly. If it be so, we can assure him, that we are quite prepared both to welcome and to reciprocate any feelings of goodwill that may be perceptible in our brethren of the episcopal church. While we disapprove of the incorporation of that church, or of any other, with the political institutions of the country, believing it to be injurious both to religion and to the state, we can cordially unite with him and his parishioners in praying, "O heal the divisions of thy people, and so pour thy Spirit upon thy church that all may be of one mind and one heart."

Light: its Properties and Effects. London: 16mo. squarr. pp. 192. Price 3s. 6d. cloth gilt.

This work differs materially from those which the Religious Tract Society has been accustomed to publish. Its contents are principally philosophical and scientific, though illustrations of Scripture and pious observations are interspersed, which impart to it a pious character. But when we recollect how common it has been to give an irreligious bias to works on similar subjects, we cannot regret that the conductors of that influential society should have added another department to their diversified exertions. Educated young people will be delighted and improved by the instruction this volume affords, and the tasteful manner in which it is presented to the eye.

Memoir of William Knibb, Son of the Rev. W. Knibb, Missionary, who died at the Refuge, near Falmouth, Jamaica. By JAMES HOBY. London: pp. 59. Price 1s. 3d. cloth.

The unexpected loss of his son, who had attained the age of twelve years, and whose spirit was congenial with his own, was a severe trial; but the bereaved father had the consolation of being able to believe that his child had been prepared to join a purer and happier society than any that earth affords. It had been Mr. Knibb's desire, that either in Jamaica or Africa, his son might be a missionary to the descendants of Ham; and

when, not many days before his removal, he distinctly and solemnly told his father that he had made up his mind, if it were the will of God, to be so employed, the father "felt as if his cup of happiness was full." But Christ was to be magnified in his body, not by his life, but by his death. In compliance with Mr. Knibb's wishes, Dr. Hoby undertook to weave into a narrative the notices with which he was furnished respecting this amiable youth; and by blending with them illustrations of the slavery in the midst of which the child had lived, and of the progress of emancipation, in which he had been deeply interested, he has produced a work which will take its place among the best books of the kind. The pecuniary profits will be applied to the support of the Wilberforce schools at the Refuge.

Sorrowing, yet Rejoicing: or Narrative of Recent Successive Bereavements in a Minister's Family. Edinburgh: 18mo. pp. 126. Price 1s. 6d. cloth.

In the space of six weeks, with no previous anticipation of such a trial, the writer, who dates from the Manse of G.— Inverness-shire, was called to deposit in the grave the remains of four beloved children. He has given an interesting account of them, which we are only restrained from placing in our list of works approved, by two or three pages of eulogy on infant baptism, in the divine origin of which the good man appears to be a sincere believer.

The Life and Character of St. John the Evangelist and Apostle. By F. A. KRUMMACHER, D.D. A work chiefly intended for Young Christians. Translated from the German. With a preliminary Dissertation on German Theology. By the Rev. John W. Ferguson, A.M. Minister of St. Peter's Episcopal Chapel, Edinburgh. Edinburgh: 1839. 16mo. pp. 107. Price 2s. 6d. sewed, gilt.

As we have deemed it our duty to offer strictures on some of Dr. Krummacher's other performances, it affords us great pleasure to say, that we have found in this very little to censure, and very much to admire. It is pervaded by a spirit of simplicity, fidelity, and tenderness, which accords well with its design as a portraiture of that disciple whom Jesus loved.

The Life and Times of the late Countess of Huntingdon. The Materials furnished by a Member of the Huntingdon Family. Part I. London: 8vo. pp. 96. Price 2s.

Lady Huntingdon was an extraordinary woman, and the example which she set of devotedness to the service of Christ, is well adapted to enkindle the zeal of others, and excite them to activity. We trust, therefore, that this work will be useful; and if the first part is a fair specimen we are sure it will be interesting. It abounds in incidents relating

to the nobility of her day, and to many eminent ministers of various denominations. Eight monthly parts are to comprise the work. A beautiful portrait of the Countess is given in the first.

Sixteen Select Idyls of Theocritus; chiefly from the text of Meineke: with English Explanatory Notes and copious Indexes. By D. B. HICKIE, LL.D., Head Master of Archbishop Sandys' Grammar School, Hawkshead. For the use of Schools. London: Post 8vo. pp. 163. Price 6s. cloth.

This work corresponds in every respect with the edition of Longinus which we noticed in December. Theocritus is accounted the chief of the pastoral poets: he was born at Syracuse, and flourished about 280 years before the Christian era. It is believed that he was acquainted with the Alexandrine version of the Old Testament, and that to that source some of the graces of his most finished pieces may be traced.

A Practical View of the prevailing Religious system of Professed Christians in the Higher and Middle Classes of Society, Contrasted with Real Christianity. By WILLIAM WILBERFORCE, Esq. With an introductory Essay. By DANIEL WILSON, D.D., Lord Bishop of Calcutta. Glasgow: 8vo. pp. 136. Price 1s. 4d.

The Imitation of Christ. By THOMAS A KEMPIS. Translated from the Latin, by JOHN PAYNE. With an introductory Essay. By THOMAS CHALMERS, D.D., LL.D., Professor of Theology in the University of Edinburgh, &c. &c. Glasgow: 8vo. pp. 85. Price 1s.

Many of our readers are acquainted with a series of publications sent into the world during the last few years by Mr. Collins, of Glasgow, entitled *Select Christian Authors with Introductory Essays*. It has comprised many excellent books, and, in some cases the essays prefixed have added materially to their value. A cheap edition of them, with small type, in double columns, is now in progress; and the two well-known works at the head of this notice constitute the first numbers.

The Christian Treasury of Standard and Religious Works; being Productions of the most celebrated Divines and Moral Writers of the past and present century. Unabridged. Part I. containing four and a half Twopenny Numbers, Bunyan's Pilgrim's Progress, with fine engravings. London: pp. 67. Price 9d.

The whole of the Pilgrim's Progress for nine-pence! This is a wonderful and pleasant sight; but it is a pity that the woodcuts, being placed one at the commencement of each weekly sheet, are not in immediate connexion with those portions of the narrative which they are intended to elucidate.

RECENT PUBLICATIONS

Approved.

Martha: a Memorial of an only and beloved Sister. By ANDREW REED, D.D., author of "No Fiction!": a Narrative founded on Fact. Third edition. London: 8vo. pp. 370. Price 6s. cloth.

The Example of Christ: a course of Sermons by the Rev. JOHN BICKERSTETH, M.A. Rector of Sapcote, Leicestershire, and Chaplain to the Right Hon. Lord Langdale. London: 1838. 12mo. pp. 123. Price 3s. cloth.

Journal of Three Voyages along the Coast of China in 1831, 1832, and 1833, with notices of Siam, Corea, and the Loo-Choo Islands. By CHARLES GUTZLAV. To which is prefixed an Introductory Essay on the Policy, Religion, &c. of China. By the Rev. W. Ellis, author of "Polynesian Researches," &c. Third edition. London: 8vo. pp. 312. Price 7s. cloth.

Christian Literature. A Practical Treatise on Regeneration. By JOHN WITHERSPOON, D.D. Principal of Princeton College, New Jersey. Edinburgh: 8vo. pp. 68. Price 1s. 2d.

Ward's Library of Standard Divinity. The Redeemer's Tears wept over Lost Souls. By JOHN HOWE, A.M. Reprinted from the edition of 1684. London: 8vo. pp. 36. Price 9d.

Noah's Ark. A Lecture to Young Men and Others, at the Rev. W. Chapman's Chapel, Greenwich, on the evening of December 6, 1838. By the Rev. JOSEPH BALCHER, Minister of Bunyan Chapel, Lewisham Road; author of "Interesting Narratives from the Sacred Volume," &c. &c. London: 8vo. pp. 20. Price 6d.

Secession Justified: or a Brief Narrative of Events and Inquiries which led the Author to withdraw from the Church of England. By PHILALETHUS. London: 1839. 12mo. pp. 108. Price 2s. 6d. cloth.

The Little Book of Knowledge. London: 16mo. square. pp. 183. Price 3s. half bound and gilt, with plates.

A Catechism of the British Constitution; explaining the Origin, Progress, and Present State of the several branches of the Legislature, and of the Institutions for the Administration of Justice in England, Scotland, and Ireland. By a Member of the Faculty of Advocates. Edinburgh: 1839. 18mo. pp. 72. Price 9d. sewed.

The Servants' Magazine, under the Superintendance of the Committee of the London Female Mission. Vol. I. London: 12mo. pp. 112. Price 1s.

Socialism, as a religious Theory, Irrational and Absurd, the First of Three Lectures on Socialism (as propounded by Robert Owen and others), Delivered in the Baptist Chapel, South Parade, Leeds, Sept. 23, 1838. By JOHN EUSTACE GILES, Minister. Third Thousand, Revised and Corrected. London: 16mo. pp. 48. Price 6d.

The Sacred Diary; or Select Meditations for every part of the Day, and the Employments thereof. By WILLIAM GRABING, Rector of Christ Church, Southwark in Surrey, A.D. 1688. London: (Tract Society) 12mo. pp. 164. Price 1s.

Missionary Records. Northern Counties. London: (Tract Society) 12mo. pp. 295. Price 2s. 6d.

Parental Care for the Salvation of Children Explained and Enforced: with Advice on their Religious Education. By the AUTHOR OF "PERSUASIVES TO EARLY PIETY." London: (Tract Society) 12mo. pp. 204. Price 1s. 6d.

INTELLIGENCE.

AMERICA.

RELIGIOUS STATISTICS.

Ministers.—The total number of ministers of all the various religious denominations in the United States, as far as can be ascertained, not including the local preachers of the Methodists, nor the ministers of the Friends, may be about 13,000. A large part of these, however, are uneducated, and but poorly qualified for their work. The members of the different churches are estimated at 1,900,000. The number of communicants belonging to the Baptist denomination in the United States and the British provinces, as stated in the Baptist Triennial Register for 1836, is 517,523; the number in England and Wales, 140,000; in the world, 696,692. The Methodist Protestants of the United States have near 680,000 communicants; the Congregationalists, 140,000; the Presbyterians, under the care of the General Assembly, 250,000. The number of communicants in several of the smaller denominations, is not known.—*American Biblical Repository.*

COLLEGES.

The number of organized colleges in the United States, is between eighty and ninety. About seven or eight are under the direction of Baptists; seven of the Episcopalians; seven of the Methodists; six of the Roman Catholics; and one of the Universalists. The remainder, about sixty, of the Congregationalists and Presbyterians, thirteen, containing 2,600 students, in the Southern and South-Western States, and the district of Columbia; and thirty, with about 2,300 students, in the remaining states. Yale College has the largest number of students. Amherst and Union are about equal in point of numbers; and Harvard University is the fourth. The students mentioned in some of the Southern and Western colleges, include those in the preparatory departments. The number of Law Schools in the United States is eight, with 214 students; Medical Schools, twenty-three, with 133 professors, and 2,100 students; the Theological Seminaries, about thirty-five, with eighty professors, and 1,400 students.

The number of volumes in the college libraries of the United States is about 800,000. In students' libraries, 120,000. In the libraries of the theological seminaries, 80,000. In other public libraries, 300,000. Total number of volumes, 800,000. The

Philadelphia library has 44,000 volumes; the Harvard University, 42,000; the Boston Athenæum, nearly 30,000; the New York City Library, 25,000. The best theological library in the United States is that of the Andover Theological Seminary, containing 13,000 volumes. A well selected and very valuable library has just been purchased in Europe, by Professor Stowe, for Lane Theological Seminary. Some of our libraries contain numerous pamphlets, maps, &c. Harvard University has a collection of 10,000 maps, charts, and views. There is a great deficiency, however, which has been supplied at Cambridge, and it is about to be at Andover, and at the library of the American Antiquarian Society, at Worcester, Massachusetts.

EDUCATION SOCIETY.

Summary of the 22nd Year.

Receipts, 55,560 dollars, 71 cents, (£12,523, 13s.) Of this sum, 37,848 dollars 88 cents were earned by the students; and 4,467 dollars 93 cents were refunded by beneficiaries, making a total of 30,555 dollars 74 cents so refunded.—Payments, 68,861 dollars, 86 cents (£15,499, 2s.).

Beneficiaries, 283 in ten Theological Seminaries; 588 in forty Colleges; 270 in eighty-one Academies, or under private instructions, amounting in all to 1041; of these, 617 were assisted at various institutions in the New England States; 325 at others in the Middle States; and 199 at those in the Western. The Beneficiaries admitted during the year were 203; the total from the beginning have been 2,993.

BAPTISM OF PROFESSOR JEWETT.

An interesting account of the process by which Professor Jewett, of Marietta College, Ohio, has been led to embrace our views of baptism, is contained in the following letter, which he addressed to a friend in New Hampshire, and which has subsequently appeared in some of the American Periodicals. It is dated, July 7, 1838.

"About eighteen months ago, an elder of the Presbyterian church to which I was preaching, in the county, became a Baptist. On the occasion of his baptism, the minister of Marietta preached on the peculiar sentiments of his own denomination. This sermon disquieted some of the church, and the session requested me to preach a discourse in answer to my Baptist brother. I declined, saying, I had not thought of the

subject since I left Andover, and had no time for preparation. In a few days, the sermon repeated the request, saying the sermon must be preached, as two or three members of the church were about to ask a dismission to the Baptists. Finding this to be the case, I informed the church of my purpose to prepare a sermon as soon as practicable, and requested them to remain quiet till they should hear what I might have to say.

"Thus compelled to undertake the matter, I determined to enter into an examination of the whole subject with a spirit of candid inquiry; to take it up just as if I had never heard or read any thing on either side. Not that I expected to find any difficulties in the way of my own opinions; on the contrary, I anticipated an easy victory over my opponent, and the more decisive because of the candour with which I proposed to examine objections. In commencing the investigation, I took up Professor Stuart on *Baptism*, the ablest work on the mode of baptism. The inquiry before me was, what is the meaning of the words of Christ, in instituting Christian baptism? In following the researches of the learned Professor, I was astonished to find the accumulated evidence which he had collected against my views, and in favour of the Baptist interpretation. I went over the ground again and again. I laid aside his work and entered into an original investigation of the subject, independently of all authors, going through the whole range of classic writers, and over the Hebrew of the Old Testament. I pushed my inquiries to the utmost limit of my sources of information, and of my own capacities; and, the farther I prosecuted them, the stronger was the evidence in favour of my opponent. I would now have gladly abandoned the whole subject, but conscience would not permit me. Thus I laboured for several months, till at length, sorely against my will, I was compelled to conclude that *immersion*, and that only, is Christian baptism. As to the *subjects* of baptism, I feared difficulty, for when at Andover I did not easily satisfy myself on that point. However, I took Dr. Woods' treatise, and read it with intense eagerness, and with the utmost anxiety to find confirmation of my long cherished opinions. I soon perceived that if the Doctor's premises were admitted, his conclusions were irresistible. But I could not at once admit the premises. I could not avoid the impression, that the commission of the Saviour, which Baxter calls the 'Law of the church,' that is, by which the church is constituted, ought clearly to show who should belong to Christ's church, and how they should be admitted. I could not, therefore, think with Dr. Woods, that I was at liberty to receive

infant baptism 'on proof made out in another way' than by the evidence of Scripture. I read Dwight, and Scott, and Henry, and Doddridge, and Barnes, and Stuart, and Knapp, and Calvin, and the German Commentators, &c. &c.; but the more I read, the greater was the obscurity in which the subject was involved. I wandered for months in the labyrinths of the Abrahamic covenant, the connexion between the old and new dispensations, the substitution of modern for ancient rites, &c.; till, at last, I was compelled to take the Bible in its simplicity, and acknowledge that the word of God represents believers, and them alone, as the proper subjects of gospel baptism.

"To the above conclusions I was forced by the power of truth, and in defiance of the resistance of education, prejudice, church relations, college connexions, and temporal interests. And as I could not *escape* them, I then resolved to postpone the results as long as possible. I could not bear to think of changing my denominational ground. But soon communion came, and I dared not go forward, as I verily believed myself unbaptized.

"To avoid the excitement in college and in town, it was thought desirable to take public steps as soon as possible, and accordingly on the Sabbath, June 24th, I was solemnly 'buried with Christ by baptism' in the waters of the Ohio. It was a season of great solemnity, and of serene, tranquil enjoyment. I found it pleasant to manifest my love for the Saviour, by endeavouring to keep his commandments. Since that time, also, I have been happy in reflecting on the steps I have taken."

FRANCE.

THE BAPTIST BRITTON MISSIONARY SOCIETY.

It has been long known in this country that a considerable portion of the inhabitants of Britany, in France, use a language called the *Brethoneg*, which is a dialect of the Welsh tongue. The people who use this language are said to be the descendants of a colony which emigrated from this country about the middle of the fifth century. In number they are supposed to approach a million, and we are informed that about five hundred thousand of them understand no language but the Brethoneg. In religion they are Catholics of the most superstitious character, as their ignorance of the French language has prevented them from imbibing the loose notions which have prevailed in France, since the time of the Revolution. As far as we can learn, they never had the Scriptures of truth printed in their language,

until the year 1827, when the New Testament was translated into it from the Vulgate Latin (which we well know to be but an imperfect version), by the late Mr. Le Gorridee, and published at the expense of the British and Foreign Bible Society.

The Baptist churches in Wales contemplated a mission to that country ever since the cessation of hostilities between France and England, and with this view they sent the Rev. W. Rogers, now of Dudley, to Britany, about the year 1819. But owing to the difficulties which presented themselves at that time, Mr. Rogers returned; and another effort which was made by a benevolent gentleman at his own expence, proved equally unsuccessful; so that nothing efficient was done for Britany until the year 1834, when the same gentleman to whom we have alluded, offered to advance fifty pounds to assist any Welch minister to learn the language of the Britoons, for the purpose of preaching the gospel in that country.

This being announced, Mr. John Jenkins, jun., then residing in the town of Cardiff, offered to engage in this Christian enterprise, and his offer being approved by the Committee of the Baptist Continental Society in London, he was sent to Britany under the direction of that society. An auxiliary society was formed in Cardiff about the same time, for the purpose of inducing the Welch churches to co-operate with the parent institution in supporting this effort to introduce the gospel among the Britoons. This auxiliary succeeded so far, that the mission did not press upon the resources of the parent society; but notwithstanding this, the Continental Society was dissolved, owing to the want of support, in about two years after the commencement of the effort in Britany, and the secretary wrote to the committee of the auxiliary to inform them that they must take the affair entirely into their own hands, or suffer Mr. Jenkins to be recalled, in common with the other agents of the said society. Unwilling to relinquish an undertaking which contemplated the spiritual benefit of a multitude of souls who were perishing in ignorance, they hesitated not to continue the mission, trusting in providence for means to support it; and they record it to the praise of the Lord that their hopes have not been disappointed.

The committee are likewise happy to state, that they have not been disappointed in their missionary. He is a pious, prudent, and persevering man. He has met, as might be expected, with determined opposition from the priests; but the people frequently acknowledge the superiority of the Protestant religion over that of the Catholic, and receive the books which he

distributes without hesitation, though they have been frequently denounced from the altar. His work, as yet, is only preparatory, and much remains to be done before we can reasonably expect to see the fruits of his labours. He has translated and published more than thirty thousand copies of different religious tracts in the language, and circulated upwards of ten thousand of them already; and in his last communication, he says, that he has translated fifteen other tracts, which are now ready for the press. Nearly all the Testaments which have been printed in the Brethoneg, are sold, for the edition amounted only to one thousand copies. In his visits from house to house, he converses with the people upon religious subjects, but as yet he has not succeeded in establishing regular preaching, though he has made several attempts to gain that important object.

More than two years ago he took a room in Morlaix, where he resides, for that purpose, but the landlord being threatened with the censure of the church, refused to adhere to the agreement, and Mr. Jenkins thought it more prudent to relinquish his claim than to have recourse to any thing like litigation. A second attempt proved equally unsuccessful, but in last August he took a convenient room, with the understanding that it was to be used as a Protestant place of worship, and upon applying to the proper functionaries he was encouraged to expect legal permission to occupy it. Under these circumstances he had it fitted up at the expense of the society, but when the time came in which he expected permission to open it, different obstacles were thrown in the way, and this system of delay and annoyance has been continued up to the present time. But it is the intention of the friends of religion in Brest, to refer the case to the consistory of Nants, in order to lay it before the government, as it is one which in their opinion affects the question of religious liberty in France. Mr. Jenkins, however, meets with a few individuals regularly on Sabbath-days for the purpose of reading, conversation, and prayer.

Our missionary has experienced much kindness and sympathy from Mr. Le Foudry, the Protestant minister of Brest, who has been once and again to Morlaix, to encourage and advise him in his difficulties, and who has used all his influence in his favour to get the room registered, though hitherto without success. The friends of religion in Paris take great interest in this attack upon the stronghold of Popery, and the Religious Tract Society in that city, together with that of London, has been at the expense of printing all the tracts which he has published. He has been taken up occasionally by the gendarmes, for circu-

lating books, but upon appearing before the Prefets, he was dismissed, as the books upon examination were not found to be such as are proscribed by the law of France.

As to the moral state of the Britoons, it is sufficient to say, that religion there has but little connexion with morality, for it consists in attending mass and confession; and the man that will attend to those things, and other ceremonies of a like nature, obtains the rites of the church, and is taught to believe that he is in the way to life, but for the neglect of these things no moral virtue will be deemed a compensation.

Our missionary has not met with one Protestant among those who know no language but the Brethoneg, and very few infidels; but they are in general in the lowest state of ignorance with regard to spiritual things, many of them not knowing that such a book as the Bible is in existence. Surely something should be done for our neighbours, as well as for the remote nations of the heathen world; nay, something must be done, or we shall be greatly in fault concerning our brethren.

If these lines should gain the attention of those who have the power to assist us in supporting this mission, we beg leave to inform them that subscriptions and donations will be thankfully received by

Rev. W. Jones, Secretary	} Cardiff.
Mr. T. Hopkins, Treasurer	
Rev. J. Dyer, Fen Court	} London.
Rev. J. T. Rowland,	
Rev. Joel Jones, Bristol.	

Rev. Daniel Jones, Liverpool; and by any Baptist Minister in the Principality.

W. JONES, Secretary.

PRUSSIA.

NATIONAL EDUCATION.

In Prussia, all matters connected with religion, education, and medicine, are under a special minister or secretary of the crown, with a threefold council under him for their management, and they continue to be managed by inspectors and similar threefold committees, corresponding to the geographical or political divisions of the kingdom, till they come to the smallest division or parish.

Every parish then is obliged by law to have one school, and the town parishes more, in proportion to their population, each being under the management of the clergyman, and a committee of the inhabitants; but as these parishes are for other purposes united into different circles, so the School Committees have similar points of union under Central Committees and inspectors; these circles may perhaps be illustrated by our ridings, or hundreds, or wards.

Thus far I have been describing only the primary or elementary education, divided into that of the country, and the town, of which the latter is much better than the former.

But as parishes are united to form circles, so these are united to form districts or departments, which we may compare with our counties, and they are obliged to provide the institutions for the secondary or classical education called Gymnasia. The number of these is to be proportionate to that of the inhabitants, and they are managed by separate and united committees, &c. as parts of the government of the department.

Again, these districts are united to form provinces, which are expected to have universities, managed not by external committees, but by their own officers, immediately under the council of the government, which in this case as in that of the Gymnasia and Elementary Schools, makes all the rules and more important details, entrusting the executive alone to the committees.

Thus there are three parts of the system—the elementary, intended to develop the faculties by instruction or less extended in the things indispensable to the lower classes in towns and the country, whilst the better kinds of the town and city schools do something more than this, by carrying on the boy till he is ready for a higher classical education.

Secondly, Gymnasia, where, in addition to more advanced teaching in the subjects of elementary schools, there is also Latin, Greek, Hebrew, and moral philosophy; and the general education being thus completed, the student is ready to begin his separate scientific and professional studies in the third part of the system, the universities.

Besides all these there are the Normal or pedagogic schools for the education of teachers; these are governed by their own officers under government, whilst they are connected with other schools as materials for practice.

In addition also to this national system, there are private schools of all kinds, but every one must have a license, and be under the inspection of government, down even to a dame's school for sewing.

The subjects taught in the elementary schools, are divided into six heads, called Native Language, Mathematics, Knowledge of external world, Drawing, Singing, and Religion.

1. NATIVE LANGUAGE.—There is great difference of opinion as to the extent this subject ought to be carried in these schools; some say not beyond reading, writing, and easy composition; others say that a sound knowledge of our own language is intimately connected with a knowledge of our own conceptions, feelings, and external objects;

the government have not decided the point, and hence it varies with different teachers. There are, however, two courses in it, one to teach the internal structure of the language, its laws and rules; the other to teach the use of it as a means of expressing thoughts in speech and writing; in all this a practical method is generally preferred to a theoretical, and at all events precedes it.

2. **MATHEMATICS.**—This extends to arithmetic and geometry, and is taught on the plan of Pestalozzi, that is, the figures are not written down without any experimental knowledge of their relation to one another, but the rules are dissolved into their elements, and the evidence of them made to rest on the senses, therefore a heap of peas or beans has displaced the slate with the younger children. The school is generally divided into three classes, according to difference in age, and the instruction is graduated accordingly, both in arithmetic and geometry.

3. **KNOWLEDGE OF THE EXTERNAL WORLD.**—This, like every thing else, begins with impressions on the senses, and every object around, particularly natural objects, is made use of; thus the school-room, the garden, the fields, in all their details, all the animals, &c., are admirable books, and the young powers of observation, comparison, and analysis, are brought out; this may be pursued to any extent in the natural history, geography, statistics, &c. of the parish, country, kingdom, &c.

4. **DRAWING.**—This is often introduced by making baby-houses, clay models, &c., but the subject is not carried far in these schools.

5. **SINGING.**—This is taught in all the German schools, because it forms such a large part of the divine service; the younger children listen at first to the older, and then learn to sing a few hymns, when they have exercises in keeping time, in distinguishing the notes, and in written music.

6. **RELIGION.**—This tree of peace, in Germany, as with us, is apt to produce the apple of discord. The government profess very great anxiety to make the education as religious as they can, when passing a general act for different persuasions, saying that 'the object of every school is to train the youth with such a knowledge of the relation of man to God, that it may foster in them the habit of ruling their lives by the spirit of Christianity. Prayer and edifying reflections shall begin and end the day, and the master must see that these do not become routine.' The government, however, thought they could not make the system so far compulsory as it is on the poor, if they insisted on one exclusive form of Christianity; therefore they profess to teach only the principles which are common to all, providing, at the

same time, as much as they can, separate additional instruction in the different persuasions; for this purpose the head master is to be of the religion of the majority, and the second of that of the minority; and while the Testament first, then the Bible, is given to all the children, the different masters are expected to instruct them in the different Catechisms as soon as possible, and to see that they attend some place of worship, &c.; besides this, the clergy are expected to observe that all is really put in practice, and to labour themselves in promoting it. Indeed in Prussia, elementary education, is in a considerable degree under the Protestant and Catholic clergy, which is not the case in Holland, and the reasons they give for this may be seen in Cousin's Report. Both governments, however, equally believe that religion must in some way or other be greatly insisted upon, the only question is, which is the best way, because children judge of the importance of any thing by the time and attention given to it.

Such then are the subjects in themselves, but viewed with reference to the children, I may remark that the time of attendance at school is divided into four periods, of two years each, and for these there are laid down corresponding stages of attainment. This however can admit only of a somewhat vague application, when we consider the difference of schools, teachers, children, &c. still the plan is very good, and well worthy of the attention of those studying the subject, though unnecessary for me to detail here.

A similar remark as to the impossibility of a uniform application may be made on the whole system. Prussia has, like England, its poor outlying country parishes, with little beyond an unsupported curate to direct them, and the school here must be in a very different state from that of a rich town, with intellectual and moral activity; hence the distinction made between town and country schools, even when both are elementary. In the towns they can have divisions, classes, &c. and particularly masters in proportion to the numbers of the children, which is a very essential point, whereas in Prussia and Holland they have given up the monitorial system, and see that there ought to be one master for every fifty scholars, or as in Switzerland, for every forty, or perhaps as in Bremen, for every twenty-five.

I need not say much more on these elementary schools, remarking, however, that they are only compulsory where the parents cannot show that they are able to give their children a good education in private schools or otherwise; that nevertheless thirteen-fifteenths of the children go to them, and do not leave them without certificates,

which must be shown before receiving the communion, becoming a servant, apprentice, &c.; that the schools are generally shut on Sundays, except when changed into a Sunday-school; that publicity is courted in examinations, &c., except in the case of girls, for whom separate schools and female teachers are provided, whenever circumstances will admit of it.

The great point however is, the character of the master, as is the teacher, so is the school, being one of the most general rules connected with the subject, and hence Overberg's anxiety for normal schools, and the care the government are now taking of them.

As to their history, some were attempted by private persons towards the end of the last century, and at the beginning of this some great local improvements were effected by the principles of Pestalozzi, and by such men as Overberg, Zeller, &c., whilst government took up the plan at first to form teachers for the higher schools, and then for the elementary, embodying it in the law of 1819. In fact it is quite essential to the success of the system. There are now nearly fifty of these normal or pedagogic seminaries, situated generally in moderate sized towns, the large and the small being equally objectionable; they are not under the provincial governments, but like the universities, under the minister and his council; the students vary from thirty to a hundred, and the teachers from three to six, whilst they have a proportionately sized school of children in the neighbourhood to practise upon; originally all the students lived in the seminary, but in many cases they cannot, and some authorities say, it is better they should not, provided a strict watch is kept over them.

Any youth may be examined for admission, and the best are selected, generally when sixteen, or one year after leaving the elementary school, and the knowledge required may be described as the best which such a school could have given him. The admittance being a favour, and the education gratuitous, the student pledges himself, to accept employment or refund the expenses, whilst his conduct and the whole tone of these institutions is expected to be more religious than that of others; where Protestants and Catholics are united, a similar plan with regard to religion is pursued as in elementary schools.

In the first year they are expected to get a clearer and more fundamental knowledge of what they already know; in the second they are carried further, so as to ensure them a clear advantage over future pupils; and they are taught something of the theory of pedagogy, both by lectures and conversation, of the best writers on it, of disci-

pline, of the duties of teachers, their relation to their pupils and to others, &c., whilst in the third year their education is supposed to be completed, by receiving instruction in practice, for which purpose a school is always connected with the seminary.—*Memoir of Overberg.*

MISCELLANEA.

ENLARGEMENT OF STEPNEY COLLEGE.

The Committee of Stepney College has issued a circular, from which the following paragraphs are extracted.

"The supply of pious educated ministers in the Baptist Denomination, it is notorious, has long been inadequate to the demand for them. Not more than *twenty* are sent out each year by the whole of the colleges, to fill the places of *seventy* or *eighty* pastors who are annually removed by the Great Shepherd from the scene of their labours to the home of their reward. In consequence, our missionary societies are without agents; scores of pulpits without pastors; and new fields of labour left desolate, because there is no one who can be sent to occupy and till them. This lack of labourers the Committee feel to be without excuse. God has given to the churches far more of talent, and of devotedness than they have ever thought to improve. The straitening is not in Him, but in ourselves:—in proof of which it is enough to state, that the Committee have been compelled for a long time past to negative most promising applications, and thus practically to exclude from the Christian ministry many whom they feel persuaded God would have blessed, just because they have not had accommodation and funds sufficient to receive and support them.

"In the hope of correcting, if possible, some of these evils, it was determined last year to enlarge the premises at Stepney, so that the Institution might admit six additional students. This enlargement has been effected at a cost of £575, of which only £331 have been collected. So that on this single account the Institution is in arrears £244. To enable them to pay off this debt, and to meet the increased annual expenditure, the Committee rely on your sympathy and help. 'Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.'"

THANKSGIVING MEETING AT WALTHAM ABBEY.

It was found necessary in 1836 to take down the old chapel, in which the church had met for above a century, and to erect a new one. The expenditure, amounting to more than £1300, has all been liquidated;

on the completion of which the church appointed Monday, Jan. 28, as a day of thanksgiving to Almighty God.

A prayer-meeting was held in the morning at half-past seven o'clock; about sixty persons were present, and many felt it good to be there. Public service commenced at half-past two in the afternoon; the Rev. S. Brawn, of Loughton, read the Scriptures, and prayed; the Rev. J. J. Davis, of Tottenham, delivered a searching, spirit-stirring sermon, from Eph. v. 18, "Be filled with the Spirit," to a large and an attentive audience. Afterwards, about 130 persons took tea in the school-room and vestries.

In the evening the place was filled, and at 6 o'clock the chair was taken by the minister of the place. Animating addresses were delivered by the Rev. Messrs. Bannister, Weare, Drury, Brawn, and Knowles (Wesleyan), and J. M'All, Esq., brother of the late much lamented Dr. M'All, of Manchester. The resolutions were expressive of the thanks due to God, the giver of all good, and also to all the friends both at home and at a distance, whom the Lord had inclined to afford their kind and liberal assistance; and, as the burden of debt is now removed, the friends were urged to employ their resources in the education of neglected children, and in visiting and instructing irreligious families. The meeting commenced and concluded with praise and prayer, and the congregation dispersed at 9 o'clock, highly satisfied.

ASYLUM FOR JEWISH CONVERTS.

The Rev. C. F. Frey, who has been engaged during the last two years in a course of laborious exertions on behalf of his Hebrew brethren, has addressed a Circular to Ministers in London, giving an account of his progress and intentions; from which the following passages are extracted.

"Several hundred copies of 'Joseph and Benjamin' have been circulated in the English language among some of the most respectable Jews, and the work has also been translated into the German language, and 5,000 copies already printed at Berlin, for circulation among the Jews in Europe. Since my arrival from America, I have travelled by land, exclusive of my tour in Germany, about 6,000 miles, and preached 457 times, and collected the whole amount necessary, with the exception of £200 or £300, including all my travelling expenses.

"I am now exceedingly anxious, before I return to America to my dear family, of accomplishing the other part of my agency, namely, 'to ascertain the sentiments of the friends in this country and in Europe,' respecting the Settlement in America for

Jewish Proselytes, 'and to secure their co-operation.' To give you a correct idea of this important object, it will be necessary to state that in 1820, compelled by pressing letters from Europe, I formed 'The American Society for Meliorating the condition of the Jews,' whose object is mentioned in 'Judah and Israel,' page 81, &c., and collected many thousand dollars. But as the charter of the Society does not allow of paying the expenses of the proselytes across the Atlantic, and as no steps had been taken either in this country or in Europe to provide the means or select the subjects, the proposed settlement could not be brought into operation. On my being appointed agent for the first object stated above, a plan was matured, but its adoption was postponed until I shall have ascertained the sentiments of the friends respecting the necessity of such a settlement in America, and secured their co-operation; for few of the friends of Israel in America are acquainted with the situation of the thousands of poor Jews in Europe.

"Accordingly, soon after my arrival in this country, I wrote to the Jewish Society in Frankfurt, and to those missionaries who originally pressed upon me the formation of the American Society, and have received several letters from them expressive of their eager desire to see the settlement in operation, and strongly recommending the formation of a Society in London, to aid Jewish proselytes in their emigration. Besides corresponding with the Jewish Society in Berlin on the same subject, and with Mr. Moritz at Hamburg, who has been for many years a missionary among the Jews, I visited Germany in May and June last, to ascertain the real situation of my dear Jewish brethren. At Berlin I attended several meetings of the Jewish Society, who, after full and mature consideration, have furnished me with a copy of their resolution, expressive of their opinion of the necessity of an asylum; that they have tried in vain to establish one, and have no prospect of succeeding in future; that they rejoice in the prospect of the settlement in America being brought speedily into operation; and that they will cheerfully aid the proselytes in their emigration. One of the friends, himself a proselyte, and in high office, proposed to raise a fund to aid the proselytes to the seaports, by a subscription among the many rich proselytes in Berlin, and he has commenced the subscription with a donation of five hundred dollars. At Hamburg, after preaching, a meeting of friends took place; when it was recommended to the friends in London to form a Society. This resolution is signed by the Rev. J. Rheeder, Mr. Moritz, &c. &c. At a meeting of ministers at Devonport, a si-

milar recommendation was adopted, and which has been signed since by nearly two hundred ministers in this country and in Scotland."

The friends of Mr. Frey intend to call a public meeting in the metropolis, and propose to it the formation of a Society for the promotion of this object.

PROTESTANT SOCIETY FOR THE PROTECTION OF CIVIL AND RELIGIOUS LIBERTY.

At a special meeting of the Committee, held at the King's Head Tavern, Poultry, on Monday, February 4th, 1839, preliminary to the approaching Session of Parliament.

J. BALDWIN BROWN, Esq., LL.D.,
Treasurer, in the chair.

It was unanimously resolved,

1. That this Committee, on a review of the great principles of Religious Freedom, which their Society was founded to inculcate and uphold, and of the successful results that have attended their labours during the memorable and eventful period of the last twenty-eight years—feel unabated attachment to the cause they have cordially cherished, and conscientious delight at the many and important benefits, to Dissenters and the Community, which they have obtained and bestowed: and that especially in *Parliamentary affairs*, they have not only averted many threatening and injurious procedures; and co-operated with the respectable and zealous DEPUTIES of the LONDON CONGREGATIONS, in effecting the repeal of the Test and Corporation Acts, (towards which they contributed *One Thousand Pounds*;) but have originated the measures for procuring a civil, national Registry of Births, Marriages, and Deaths—of relieving Dissenters from Sunday Tolls—of exempting Places of Worship from Church and Poor Rates—of entitling the Poor in Workhouses to the attendance of their own Religious Instructors—and of securing freedom of Worship on Sundays for Apprenticed Negroes, when their slavery was swept happily away.

2. That whilst this Committee recur, with grateful and exhilarating satisfaction, to the increased diffusion of knowledge, as to the vast importance of Religious Equality, and of the Rights of Conscience—to a soul-cheering spread of liberal sentiments—and to many signal triumphs over prejudice and local oppressions—they cannot but perceive that there remain many enormous evils unredressed; that there is abroad a bigotted, high-church, and intolerant spirit, breathing threatenings, and kindling strife; and that from the new establishments of

"*The Christian Influence Society*," and of "*The Lay Union in defence of the Church*," motives are presented which require their unslumbering vigilance, and which should induce all friends to liberty, of every denomination, to increasing union—watchfulness—and zeal.

3. That these convictions have been confirmed and augmented, by the experience of this Committee within the past seven months, during which they have been induced to offer PRIZES of *One Hundred Guineas*, and *Twenty-Five Guineas*, for the best and second best Essays replying to the Lectures of Dr. Chalmers, and demonstrating the unscriptural nature and evil effects of an alliance between the Church and the State—and have received the unprecedented number of SIXTY-TWO applications for advice and assistance, from the counties of Berks, Buckingham, Cambridge, Dorset, Essex, Gloucester, Hants, Hereford, Kent, Lancashire, Lincoln, Middlesex, Monmouth, Norfolk, Northampton, Suffolk, Sussex, Somerset, and Wilts, in England; and from those of Brecknock, Carmarthen, Carnarvon, Glamorgan, Montgomery, and Pembroke, in North and South Wales—as to Church Rates—as to tolls improperly demanded—as to Poor Rates illegally imposed—as to refusals to bury the children of Dissenters, and to marry a Baptist—as to proceedings in Ecclesiastical courts—as to inscriptions on tomb-stones—as to encroachments on the Trust property of Dissenters—as to the exclusion of Dissenting Ministers from Workhouses—as to prosecutions instituted against Dissenters from vindictive and intolerant motives—as to out-of-door preaching—as to abuses under the Registration and Marriage Acts, recently passed—and as to most cruel and outrageous persecutions and riots, instigated by Tories and Churchmen, by Clergymen, Magistrates, and persons of yet higher rank; and which all have demonstrated the necessity and usefulness of their Institution, to protect the conscientious and the devout, who, peculiarly in rural districts, would else become victims to ignorance, bigotry, and power:—and have proved that, even in these days, toleration is but imperfectly enjoyed, and that established superstitions and selfishness pant to re-assume a harsh and extortionate domination throughout the land.

4. That the approaching Session of Parliament will demand from this Committee, and from all who are not heedless of the best interests of their country and mankind, prompt, combined, and energetic exertions for—

The Abolition of Church Rates,
The Religious Education of the People on just and liberal principles,

The Protection of pious and Dissenting poor in Workhouses,

The exemption of Dissenters from the oppressions of the Ecclesiastical Courts, and for the prevention—

Of a new establishment of Chaplains in Union Poor-houses,

Of a Church extension in Scotland, from the public Revenue,

Of Grants for New Churches in England, Of the misappropriation to Episcopalians in Canada, of the National Lands,

And of New Episcopalian Sees in our Colonial Possessions :—

As well as for the complete and final removal, of the wrongs and grievances so often enumerated, and by which Dissenters are prejudiced and debased, and of which they have—long—unavailingly—but most justly complained.

And, 5. That to express the opinions of this Committee to their Fellow-countrymen and the Legislature, these Resolutions be printed and advertised, and Petitions be presented to both Houses of Parliament; and that to accelerate the accomplishment of wishes founded on truth and experience, they exhort all Dissenting Congregations throughout the empire, to forward Petitions for these objects, so noble and urgent, without any delay—and to exert their legitimate influence over the MEMBERS for their Counties and Towns, to induce them to give these matters their serious attention—and to afford to all efforts made for their attainment, their strenuous and much-needed support.

J. B. BROWN, *Chairman.*
JOHN WILKS, *Hon. Sec.*

PERMISSION TO CHANGE RELIGION.

We read in the "Journal des Debats" of the 29th of September last: "A whole village of Moravia has requested permission to change their religion. The inhabitants are desirous of abjuring the Roman Catholic faith and becoming protestants." These words sound strangely in the ears of the christian. To ask permission to change the religion; as we demand permission to change the name, or as schoolmasters, printers, &c. are obliged to request permission to make a change of residence. When will the governments of the earth understand that the consciences of individuals belong not to their domain, but are responsible to God alone?—*Archives du Christianisme, Nov. 24.*

NEW CHURCH.

SOUTH AUSTRALIA.

We are happy to learn that a Baptist Church has been formed at Adelaide, South

Australia, consisting of fourteen members. It is under the care of Rev. John Peacock, jun. (son of our esteemed brother, pastor of the church in Goswell Street Road), whose services are very acceptable.

It is highly desirable, that members of Baptist Churches, intending to emigrate to this interesting colony, should provide themselves with letters of dismission to the infant community.

ORDINATION.

On Thursday, Jan. 24, 1839, Mr. T. Wall, late Master of the Royal British School, Brighton, was set apart to the pastoral office over the Baptist church, Hailsham, Sussex, late under the pastorate of Mr. Wm. Davies, removed to Canterbury. Mr. J. Foster, of Uckfield, read and prayed; Mr. Roberts, of Dean-hill, stated the nature of a gospel church, and asked the usual questions, which were answered satisfactorily, accompanied with a concise and good confession; Mr. Peter Tyler, of Haddenham, Mr. Wall's first pastor, offered the ordination prayer; Mr. Savory, of Brighton, late pastor of brother Wall, gave the charge from 1 Tim. iii. 1. Mr. Holt, of Lewes, commenced the evening service; and Mr. Tyler preached to the church from Heb. xiii. 22, and concluded the services of a day in which the leadings of Divine Providence, connected with the removal of the late esteemed pastor, afforded consolation to a mourning and affectionate church.

RECENT DEATHS.

MRS. RODWAY.

The Relict of the Rev. J. Rodway, of Bradford, Wilts, departed this life, Dec. 12, 1838. She received her first religious impressions from the preaching of the late venerable Mr. Opie Smith, and was by him baptised. She adorned the gospel in her life, and enjoyed its consolations in death.

MR. JAMES ROSS.

This active member of the Baptist Church at Hammersmith, and zealous friend of our religious institutions, died at Serampore place, Hammersmith, on the 8th of February, in the 59th year of his age.

REV. JAMES SMITH.

The protracted illness of this esteemed servant of Christ, the pastor of the Baptist Church, meeting in Providence Chapel, Shoreditch, and previously for many years of that at Ilford, Essex, terminated in his decease on the 11th of February.

CORRESPONDENCE.

CHURCH PRAYER MEETINGS.

To the Editor of the Baptist Magazine.

Being at Hull for the Baptist Irish Society on the first Lord's day of the month, I communed with the Baptist church in George Street, when I beheld what to me was a perfectly novel practice, but which I think is deserving the regard of our churches universally. After the administration of the Lord's Supper, which occupied from three to four o'clock, the church was requested to remain together for a few minutes subsequently to the departure of the spectators. Brother Daniels then gave out a single verse, and when it had been sung he requested one of the brethren to pray, for one or two minutes. This was followed by another verse, and another short prayer; a third verse, and a third prayer; and, after a fourth verse, I prayed, and Mr. D. pronounced the benediction. The whole was over by twenty minutes past four. This practice has been adopted for the comfort and edification of those members who live at a distance, or are in situations which preclude their attendance at the ordinary church or prayer meetings; and it appears to me to be an excellent sequel to the ordinance, particularly when (as in the present instance) proper regard is had to time, not to lengthen out the sermon unduly. Of course, there was no service, and the address at the table previous to handing round the elements did not exceed a quarter of an hour. The whole was managed with great judiciousness, and it was altogether a very interesting, and not a tedious service.

I have often been exceedingly gratified in attending the prayer meetings of our brethren in different parts of the country. On the preceding Lord's day, at Scarborough, I was delighted to see from 250 to 300 at the prayer meeting at three o'clock. It is not usual to have an address; but, after reading a portion of Scripture, brother Evans gave out two verses, and then called upon two brethren to follow each other in prayer. This was succeeded by two more verses, and two more prayers; and, by four o'clock, when the service terminated, eight verses had been sung, and eight prayers offered. It reminded me very forcibly of a weekly meeting for prayer which I attended at Washington, the capital of the United States, which is confined to members of the Congress, except, as in my case, when a minister who is a stranger is introduced; and it is conducted in a precisely similar manner. At Rochester, a flourishing town upon the Erie Canal, in the State of New York, when

I was there, the Baptist Church maintained 12 sectional prayer-meetings, which were held at the houses of the members in different parts of the town, every Thursday evening. The chapel was open for a religious service every evening; and, upon Saturdays, at two o'clock, there was regularly an experience meeting, which I had the pleasure to see well attended.

It has often been remarked, that prayer-meetings are like a barometer, to show the state of a church; and, after very extensive observation, I am convinced that in general this is correct, particularly where (as in the cases I have referred to) the people are not brought together rather to hear an address, which, alas! is now in most places the too common practice. In Ireland, I have repeatedly met with three or four, and sometimes double the number, of pious clergymen of the Established Church, who come together for extempore prayer, and free conversation upon a chapter or psalm. The Committee of the Baptist Irish Society also now hold quarterly prayer-meetings among themselves; nor may we doubt that when prayer becomes universal, universal praise will soon follow. "We have not, because we ask not, or because we ask amiss." Oh, for the enlarged fulfilment of Zech. xii. 10.

Dec. 7, 1838.

STEPHEN DAVIS.

ON THE NORTHERN COUNTIES OF ENGLAND.

To the Editor of the Baptist Magazine.

SIR,—I trust you will permit one who has been called by Providence to dispense the word of life in the North of England to call your attention, and that of your readers, to the state of our denomination in that part of the country, so far as it has come under the observation of the writer.

I think there are reasons why our brethren in other parts of the country should have their minds directed to this subject; and *wish* to show—whether I succeed or not—that the North has *claims* upon the denomination at large—claims upon its sympathies, and claims upon its efforts.

That I may avoid vagueness, and speak as much as possible of that which I know, I will take, as examples of illustration, the four counties most northerly, namely, Northumberland, Cumberland, Westmorland, and Durham.

Confining my remarks to our own denomination, it may be easily demonstrated, that these counties present a condition which finds no parallel in any part of our

country. I repeat it, for the sake of effect; there is no spot through the whole length and breadth of the land so destitute and barren; and, by consequence, all other things being equal, there is no spot has an equal claim.

The county of Northumberland, including what may now be termed the metropolis of the North, contains eight churches. Cumberland, embracing the city of Carlisle, Penrith, thronged Whitehaven, and other important towns, has *one* church. Westmorland gives the same solitary and appalling number; one church for the whole beautiful and much frequented county. Durham shows a trifling increase upon these, though nine is the greatest number it can be said to contain. I believe eight would be the right number. Three churches that are apportioned to Durham in the Report of the Baptist Union, have been reckoned to Northumberland in the calculation above. Here, then, are four counties, constituting a considerable portion of our country, containing only nineteen churches.

But I wish to establish the position already laid down, that this locality finds no parallel in England; and shall endeavour, by a comparative view, to show its *special* claim.

In pursuance of this design, I will take the lowest standard I can find, and *select* the four counties which next to these have the smallest number of churches in them: which are, Cheshire, Dorsetshire, Herefordshire, and little Rutlandshire. These embrace thirty-five churches, that is, in round numbers, double the number which the above-mentioned counties contain. And, let it be borne in mind, that these are not *joining* counties, presenting through their united length and breadth this scarcity; but are surrounded and indented by more highly favoured portions of our country.

That a more equal standard of comparison may be furnished, I have parcelled out the whole of England into divisions containing each four *meeting* counties; and can find no division that does not contain more than 100 churches: that is, there are no four counties which stand together as these four counties do, but contains more than five times their number of churches.

Nor is the *fewness* of churches the only ground of regret; their *smallness* must be taken into the account. The nineteen churches reckoned together will not give more than from 950 to 1000 members; the highest of which numbers affords an average of only fifty-two members to a church. Now, taking the first seven counties of England as they stand in the Report of the Baptist Union, they give the following averages; Bedfordshire, 90 to a church; Berkshire, 194; Buckinghamshire, 97; Cambridge-

shire, 68; Cheshire, 71; Cornwall, 65; and Derbyshire, 110. These thrown together give an average of 99 to a church. Thus, seven counties taken from an *alphabetical*, not a *selected* list, yield a general average amounting to nearly double the average of the counties under consideration.

Did your space allow, some reasons might be given for this low state of our denomination; but I will pass them, merely remarking, that thirty years ago there were but five churches in the four counties.

The question arises, If this field were more extensively cultivated, is there any probability that it would repay the effort? No doubt there are the same enemies, and the same evil propensities, to contend with here as elsewhere; but, generally speaking, I am not aware that any impediment to the spread of our sentiments exists, which does not exist in other parts of the country. On the other hand, perhaps a point or two of encouragement may be found. I am not, however, anxious to make it appear that peculiar facilities offer themselves in the North; I rest my appeal chiefly on its destitution, and the fact that no special impediments present themselves. Without attempting, then, the least colouring—for I am persuaded those who labour in the north will want a good amount of faith and patience—I would observe, that the ministers of the North, generally speaking, are very laborious practical men; and, if amidst so much desolation and discouragement, they are found persevering; much more might be expected of them if they had the fellowship and assistance of more labourers, in carrying out their plans of usefulness. Besides, their industrious habits might be expected to give a character to any extra exertions that might be made.

Further, the people of the North are a thinking, investigating people; and, as one great hinderance to the reception of our views is removed when the people study them, this point may afford encouragement. This trait in their character will, however, be *especially* available when our views shall have become somewhat more general, so as not to appear an innovation; for, with this love of investigation, the people of the North mix a rather tenacious adherence to old views and systems.

Moreover, if this field were more extensively cultivated, it might yield some valuable results to our denomination. The deputations of our societies, instead of confining their visits to a town or two in the four counties, might find it worth their time to extend their excursions a little. Nor should it be forgotten, that some valuable heads and hearts might be found, which might be employed with advantage in promoting the Redeemer's cause. Were it not

that the illustration would be too personal, some living witnesses might already be found to the truth of this observation.

Before I close these remarks, I wish to submit two or three suggestions of a practical nature; not that I pretend to possess any unusual degree of discernment; but, owing to my position, the matter is brought forcibly before me. I am in the middle of the desolation, and *feel* the subject.

We want more *co-operation*. The ministers and people are, in many cases, disheartened, because they have to work and struggle alone. Perhaps it may be answered, that this rests with themselves. It may to some extent. Co-operation is so desirable, that considerable sacrifices should no doubt be made to obtain it; but, when churches are situated fifteen, twenty, and thirty miles apart, and when the whole, or greater part, of those distances must be traversed on foot, or by hired conveyances, co-operation is very difficult, and in some cases impossible. *We want more strength, that there may be more co-operation. The distances between the churches want dividing by the planting of more interests.*

To be more explicit, I would observe—*That the Baptist Home Missionary Society offers a medium through which the North might be benefited.*

There can be no doubt that the efforts of that Society have already been a blessing to this part of the country; and, if I have not mistaken certain intimations which have indirectly reached me from several quarters, the Committee of that Society contemplate making more vigorous efforts on behalf of the North; and, if I should be mistaken or misinformed, there can be no doubt that they would willingly extend their operations if the means were put in their power. Perhaps the testimony of an individual who is on the spot may help to convince some of the subscribers to that institution of the importance of such efforts, and may lead them to give extra assistance *especially* for the North. Here is a machine at work by which *immediate* assistance might be given, and which affords any generously disposed persons the opportunity of doing something while the thought of mercy is warm upon their hearts.

Further, *This subject induces the inquiry, Whether the denomination at large might not act more systematically in its aggressive efforts?* A number of churches grouped together, and enjoying each other's countenance and help, have not the question fairly before them. If it be answered, that those districts which contain more and larger churches have become thus prosperous without more systematic efforts, and therefore the barren places may become so too, I would simply inquire, How long did it take

to bring them to this condition? Or, to put the inquiry in another form, Why does the Methodist body so far exceed ours in number, while they have been in existence only a century? I believe the chief reason is its aggressive character. The Methodist system is a missionary society, without the pastoral character. Ours is too exclusively pastoral. Some persons may here be disposed to inquire, Are we then to improve upon Christ's plan? Are we to act from expediency merely? Certainly not; such a course would indicate great presumption. But such questions assume that we are fully following the course which Christ has prescribed. Now, while I believe that there is no part of our system which is *not* scriptural; and while I believe that a single church, having the constitution and vitality which our orderly and vigorous churches have, is just such a church as Jesus Christ approves, I do believe, that it is very questionable if, *as a body*, we have adopted all that Christ has enjoined. Let one of our ministers be located in some town or village in which he has not, to any considerable extent, the fellowship and assistance of his brethren; let him be feeding the church of God over which he has been made overseer; let him be employing all his energies, and the energies of all his church as far as he can influence them, to labour; he can do no more: yet he sees a system at work around him, which by offering a variety of preachers—by employing its *best* talent and *best* energies in *aggressive* efforts; and which, by the stimulating influence of confederated effort, is carrying away the crowd, and taking from him the very persons who have been aroused by his means; and then, when he turns his attention to the subject, let the fact meet him, that the primitive Christians not only had their pastors and fixed churches, but made a united, systematic, missionary attack upon the world; and, if he is satisfied, I am persuaded there are many devoted men in our denomination who will not sympathize with him. Lest I be misunderstood, let it be observed, that this view does not condemn our present movements as *wrong*, but supposes them *deficient*.

Again, this view does not commend the system to which it alludes, as a whole; but only its aggressive movements; and even these only so far as they act upon the mass of sinners; without involving an opinion regarding the manner in which they are regulated. Nor does this view affect the independence of the churches; unless it be an impossible thing for the denomination at large to make a systematic advance on the world, while every church is left to manage its own affairs; a position which an attentive reader of the Acts of the Apostles would perhaps find it embarrassing to maintain;

and which would challenge the consistency of many of what are termed our public men and public measures. B. C. Y.
Middleton in Teesdale, Feb. 9, 1839.

ON THE BAPTIST CHURCH AT RAMSGATE.
To the Editor of the Baptist Magazine.

My dear Sir,

As you have recently intimated a wish that the various churches in our denomination would convey any information that might be interesting and profitable, I beg leave to transmit you the following statement of our proceedings at Ramsgate, more especially because it may tend to stimulate others to persevere in the good work of the Lord.

Upon my settlement here, eighteen months ago, things were in a very perplexed and languishing state. In a spiritual sense, there was rather an occasion for the tear than for the hallelujah; and in a temporal sense, the current expenses had never been met since the establishment of the interest in the year 1832. Indeed, had I known the statistics, as fully as I knew them subsequently, I almost fear my faith would have failed, and I should never have engaged myself in this interesting sphere of labour.

The result of my first four months ministrations, by the divine blessing, was most satisfactory to me; and we found our congregation much larger in the dull month of November, than it had been in the gay month of August, when our town is enlivened by so many visitors. This led me to contemplate the enlargement of the chapel, and although already embarrassed with a debt of £700., I became responsible for an outlay, which, including the construction of a commodious school-room, amounted to £1000.

It was deemed by some very presumptuous to enlarge a chapel, which was already immersed in debt, and which was represented as only having an average congregation of a hundred persons; but observant of the wide field before me, and regardless of rumours, and depending upon the blessing of God, I persevered in the enterprize. The completion of the school-room, and the enlargement of the chapel, included a period of four months; and last Good Friday was the day set apart for the re-opening. And happy and thankful I am to be enabled to say, that although twelve months have not yet revolved, I have received the whole of the thousand pounds, with the exception of £20.

It is true, among my family connexions and friends I have collected £400; but the handsome sum of £600 has been subscribed by my own immediate church and congregation, during a period of twelve months, in addition to all current expenses, £35 interest of the old debt, and several

sermons which have been preached for charitable institutions.

I have now established an Auxiliary to the Foreign Baptist Missionary Society—the first in Ramsgate—which I should have done earlier, but the pressing emergency at home dictated the propriety of postponement. I am also happy to state, that thirty members have been added to the church since the day we returned to our enlarged chapel, in April last; and even at this time of the year, though our congregation is not quite so large in the morning of the Sabbath, in the evening we are full. We can accommodate 750 persons. Throughout last summer we had no room for many strangers, and how we shall manage the approaching one, I cannot tell, as nearly all our sittings below are let to residents in the town.

May these facts encourage others under similar burdens; let no minister refuse a locality where there are many immortal souls dead in trespasses and sins, because of formidable difficulties. And may your readers unite with us, in our joy and prosperity, while we sincerely exclaim, "Not unto us, not unto us, O Lord, but unto thy name give we glory for thy mercy and truth's sake."

My dear Sir, Yours very sincerely,
 J. MORTLOCK DANIELL.

Ramsgate, February, 1839.

LITERARY NOTICES.

In the press, and shortly will be published, in one volume, 8vo. price 10s. ed. cloth, A Text Book of Popery: comprising a History of the Council of Trent, held A.D. 1545–1563, and a complete View of the Theological System of Popery. By J. M. Cramp. Second Edition, revised and enlarged, with a copious Index.

In two thick vols. 8vo. By John Morison, D.D. a work to be entitled, *The Fishers and Founders of the London Missionary Society*; consisting of three parts. Part I. The Influence of Methodism on the Spirit of Modern Missions. Part II. Historical Notices of the Several Protestant Missions. Part III. An authentic account of the origin of the London Missionary Society: with memoirs of the several devoted men who gave birth to that noble enterprise of Christian benevolence. The work will be embellished by highly-finished portraits of those who stood forward with greatest prominence in rearing this monument of Christian zeal, and will be published by Messrs. Fisher and Co. in about eight to ten monthly parts, three shillings each; the first part will appear on the 31st of the present month.

A Narrative of the Enterprise of the Ship Duff to the South Sea Islands, with an account of their discovery, and of the labours of the first Missionaries there; as also of her second voyage, and capture, by Le Grande Buonaparte, with interesting Extracts from the Journals of the captured Missionaries, illustrative of their extreme privations and sufferings until their release as prisoners of War. With biographical sketches of Captain Wilton, Dr. Haweis, and other individuals connected with this important undertaking; together with a History of the Rise and Progress of the Missionary Spirit in England, which led to the formation of the various Missionary Societies. By the Rev. John Campbell.

MISSIONARY HERALD.

CCXLIII.

MARCH, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

P.S. As the Treasurer's account for the year will close on the 31st Instant, it is necessary that all payments, intended to appear in the Appendix to the next Report, should be made in the course of the present month.

FOREIGN INTELLIGENCE.

CALCUTTA.

October 1, 1838.

On Lord's day, Sept. 30, we had the pleasure of baptizing twelve Hindoos. Eight were young persons from the Girls' Christian Boarding-school, under the superintendance of Mrs. G. Pearce; two were women, formerly residents of the villages in the South; and two young men.

This was a very gratifying season to all our minds, and a pleasing indication that our labour has not been in vain in the Lord. There was a large attendance to witness the solemn ordinance. Soojatullee preached on the occasion with his usual animation and judgment. The application of his discourse was impressive, and great affection was admirably combined with great faithfulness. May the Holy Spirit apply the truths he declared with power to the heart. Mr. Yates, after addressing and interrogating the candidates, baptized them. The girls connected with the institution gave satisfactory evidence of their piety long before Mr. Pearce left for England. The two men and the two women have been candidates for church fellowship for many months. As this was the greatest number ever baptized at one time in Calcutta, we thanked God and took courage.

HURREE SANDAL AND HIS WIFE.

Hurree Hurr Sandal, who was lately baptized, having heard that his wife was desirous of following him, continued to communicate with her through the medium of an old servant. Hurree's wife had laid a plan of escaping at midnight by a private door, and proposed that Hurree should meet her, and conduct her to the Christians. Mr. Ellis lent Hurree a conveyance

which he accepted. As soon as he reached the spot, Hurree's wife came and embraced him with joy, and exclaimed, "Now I have got you, and will never let you go." Every thing proved favourable for Hurree. It was a day after the Doorgah festival, when most of the people were weary with their orgies, and were fast locked in sleep. A conveyance was provided on the Calcutta side, which brought her safe to her dwelling. We have seen Hurree since he has obtained his wife, and he seems greatly delighted. He says, that his wife asked him, "What is the conduct of Christians to their wives? Do they make slaves of them?" She appears to be an interesting woman. May we not indulge the hope, that the instructions and the example of her husband, under the blessing of the Lord, may prove effectual in convincing her of the follies of idolatry, and tend to lead her to the Saviour? Most of the natives admire her noble attachment to her husband. She has renounced for him, her home, her friends, her relatives, and her jewels.

LUKHYANTIPORE.

GUNGA NARAYAN SIL'S JOURNAL.

Sept. 14, 1838. I left Calcutta at three o'clock, P.M., and arrived at Lukhyantipore at 7, A.M., Sept. 15. In the morning I assisted Mr. Arratoon in writing, and in distributing Bibles and tracts to Christian people, and in the afternoon went to Dhangato, with brothers C. C. Arratoon and De Monte, to visit the Christian people in the chapel and in the houses.—Sept. 16. In the morning, conversed with the Christian people, and exhorted them to continue to the end. In the afternoon, attended the church-meeting. Demonte and myself examined the candidates for baptism; and, having received satisfactory reasons of their faith, we admitted them to the church.—

Sept. 17th. In the morning I preached a baptismal sermon, from Mark xvi. 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The congregation was unusually great. Thirteen persons were added to the church.—Sept. 18. I went to Marapai. The women here were expert in answering the different questions I put to them. The number present was eighteen.—Sept. 19. Went to Banspalla, and catechised the people. The number present was eleven. I directed the women here to converse with each other on religious subjects when they met in their leisure hours, and pray in turn, which they promised to do.—Sept. 20. Attended the meeting of the native preachers at Lukhyantipore.—Sept. 21. I went to Haurer haut, with two brethren. We took our stand under the shade of a tree, and began to sing a hymn to draw people to us; and, within a quarter of an hour, nearly one hundred flocked around us. The brethren spoke first. I preached from Ezekiel xxxiii. 11, "Turn ye, turn ye from your evil ways, for why will ye die?" The whole haut began to break up; people leaving buying and selling to come to hear us. Within an hour's time, I had the pleasure to see nearly 500 poor people before us, prepared to hear the glad tidings of salvation. I preached to them for three hours, and they heard me patiently. Any person that created the least noise was immediately checked by those standing near. After preaching, some Brahmins asked me several questions, saying, "Sir, why should we go to Christ for salvation; are not our gods able to save us?" I replied, that "the gods you speak of did nothing for the salvation of sinners. Some of them spent their lives in destroying assurs, or giants; some in the fulfilment of their carnal desires, &c. These gods were sinners like yourselves; besides, not one of them has done any thing to save you from the wrath to come." "Please to prove this," said they. "Now, if you survey the history of these gods, you will find that they were guilty of enormous crimes. For instance, Brummu, the chief of the gods, was inflamed with lust towards his own daughter. Indra lived with his Guru's wife, &c.: and, as one blind man cannot lead another, so these gods, being themselves sinners, cannot save you." Then they asked me, "Who is able to save us?" I told them, that there was one, Jesus Christ, who is both able and willing to save to the uttermost those that go to him. He was the only true Saviour of mankind. I then related to them the deeds and sufferings of this Saviour of sinful men, and they seemed to feel the weight of my arguments. I dis-

tributed some tracts among the hearers, and dismissed them. After a few minutes' rest, I took a round in the haut, and spoke to almost every shopman, and wherever I stopped, numbers flocked round me to hear the gospel. Thus the whole day was almost spent in preaching, and in distributing tracts. At half-past five I left the haut. May God bless his word preached here! May the persons that heard it be soon freed from the chains of Satan and sin; and may they embrace Jesus Christ, who gave his life for sinners.

ASSAM.

Extract of a letter from Mr. W. Robinson to his father:—

We have lately sustained a great loss in the death of Joses Ram. He was a native of Assam, and the Sudder Ameen here. He spake and wrote English pretty well. Many a time have I talked to him about Christ and salvation; but, though he used frequently to coincide with what I said, there seemed but little salutary effect produced. He got a copy of the Scriptures from me, and promised to read it. I also got for him an English Bible from Calcutta. He was taken ill very suddenly, and seemed to have a presentiment of his death. He sent for me, and spoke with much feeling about the state of his soul. He begged that I would read some portions of the Scriptures to him; when I asked him whether there was any particular portion which he wished me to read. He mentioned a few of the Psalms, and when he could not call to mind the exact number, he repeated the first verse, and asked me to find it out for him; from which it appeared, he had not taken a Bible to lay it by. He appeared calm and composed; and, when I recommended Christ to him as the only Saviour, his reply was, "My belief is only in him; Jesus is the only Saviour; he can and he will save me. He said, the sins of his youth were the greatest source of pain to him on a death-bed, but he seemed to feel very thankful that he had heard of a Saviour. I was not with him in his last moments, but I hope that he died a believer, and that he is now happy in the presence of his Saviour. Oh, how pleasant to be made the honoured instrument in the hand of the Lord of winning souls to himself! What a crown of glory shall those wear who turn many to righteousness! May the Lord, my dear Father, prolong your life, and grant that many, many souls, may yet be won to him through your instrumentality!

DACCA.

REV. O. LEONARD.

Worship continues to be conducted, as usual, twice in English, and once in the native language. I am happy to add, that our attendance at the former is upon the increase; nor have I any cause of discouragement as it regards the latter, as the native teachers still endeavour to uphold the schools, cherishing a hope that something favourable may turn up before the close of the current year, so as to enable them to continue their labours in promoting the best interests of the rising generation in Dacca.

A number of the pupils brought up in the Christian school, and now nearly arrived at the years of manhood, continue their attendance regularly at English worship; and a few of them generally appear among the native congregation, of whom I entertain some pleasing hopes. The seed having been long sown in their hearts and tender minds, it is my hope that the Lord of the harvest will cause it soon "to bring forth and bud, that it may give seed to the sower, and bread to the eater." I have visited the following villages during the past month, and distributed books in each of them; namely—

Nabolgunge.—After pressing upon a pretty large concourse of people, being Hindoos and Mussulmans, the truth as it is in Jesus, and pointing out the folly and other evils of idolatry, I distributed tracts and gospels, which were thankfully received by persons capable of reading them.

Diagunge.—After addressing and reading to a pretty numerous congregation of all castes, I was enabled to distribute to some good advantage, fifty copies of an excellent tract, which were received with evident gratification.

Kraneegunge, situated on the opposite side of the river, where a pretty large party of natives soon assembled. After having brought to their view the love of God, in delivering up his beloved Son to die for our sins, and contrasting the gospel with the abominations of idol worship, I distributed tracts.

My last visit was to a place called *Zinjeera*, chiefly inhabited by the followers of Mahomed, a very indigent, illiterate people, few of whom are capable of reading any language. They, however, collected in pretty large numbers, gave a patient hearing, and, to all appearances, heartily approved of what they heard, and received about twenty tracts. They are mostly boatmen.

DIGHA.

REV. J. LAWRENCE.

Several months have elapsed since I wrote to you, during which the aspect of the mission at this station has continued much the same. We have not been cheered by any additional converts; neither have we had any sincere inquirers. Several natives have visited us, who have professed a wish to embrace Christianity, and have continued with us for a time; but not finding what they expected, they have at last forsaken us: or we have found them not what we wished, and have sent them away. Our regular services, both native and English, have been kept up as usual, and I think the attendance has somewhat improved at both. Bazaar preaching and the distribution of tracts and portions of the Scriptures, have also been attended to; but not so regularly attended as formerly by myself in consequence of domestic afflictions. Still, my native Preacher, or myself, have been engaged somewhere in the work, I think I may say, almost every day. We have, however, to lament that all our efforts have been like ploughing upon a rock, or like casting seed by the way side. At present we see not the fruit of our labours. I am sometimes tempted to sit down in despondency; to load myself with self-reproaches; to regard myself as an unprofitable servant; and to think it my duty to give way to others who may be better suited for the work, and may be more honoured of God. At other times I am disposed to conclude that the Lord's time for converting the Hindus and Musselmins is not come; but that it is my duty to labour in faith, and patiently wait for it. Thus with many discouragements without, I have strong contentions within. But though often tempted to halt, I have been enabled to persevere hitherto; and I pray God that while there is any thing for me to do in the field, I may never desert it.

I have just returned from a visit to Monghyr, having been invited there in consequence of Mr. Leslie's severe illness. He has had a return of fever, so severe, that I believe scarcely any one expected his recovery. Through mercy, he is now much better, but when I left Monghyr on the 1st instant, he was unable to resume any of his labours. There is a great probability that he will be compelled to seek an entire change before his health is established. He is much opposed to leaving his station; and I believe will not do it if he can possibly avoid it. In order to afford Mr. Leslie all the aid I can, I have consented to remove to Monghyr; not doubting but that the

Committee, when they take into consideration the circumstances of the interesting station of Monghyr, and the unpromising aspect of things here, will approve of the step; at least as a temporary measure, if not for a permanency. I have no desire to remain at Monghyr, if the Committee shall think proper to send out another missionary to reside there. My object in going now is to assist Mr. Leslie; and in case he should be compelled to leave, to take charge of the station until the wishes of the Committee can be known. In my late visit I staid at Monghyr three Sabbaths, and on my leaving, Mr. Beddy went down to remain there until we could make arrangements for returning early. I expect we shall be able to quit Digha about the latter end of this month. Hurridas will go with Mr. Beddy to Patna. My other native Preacher will accompany me to Monghyr. I feel much at parting from my poor people at Dinapore, for I believe there are some good men among them, who are really hungering and thirsting for the bread and water of life. But my mind is somewhat relieved by Mr. Beddy having promised to come over and preach to them regularly every week.

During the last two months it has pleased our heavenly Father severely to try us by afflictions in our family. In the month of August, two of our dear children were removed from us by that dreadful complaint, hydrocephalus; our youngest, on the 15th, and our next, on the 22nd of August. Immediately after their removal, my dear wife had another trying attack of the liver complaint, which confined her nearly a fortnight almost entirely to her couch. While I was absent at Monghyr, our eldest and only remaining child was taken alarmingly ill; but through mercy, both he and his mother are now better, though Mrs. L. still suffers much, and her strength is much reduced. We have, however, much to be thankful for, and infinitely more than we deserve. Oh! that we may rightly improve these painful, yet, I have no doubt, wise and gracious dispensations! Mrs. L. desires to be very kindly remembered to you, and all our inquiring friends.

BAHAMAS,

TURKS ISLANDS.

We have given the following narrative, notwithstanding its length, because it affords a lively representation of "the perils in the sea," to which missionaries, especially in some parts of the world, are exposed. It is dated October 20, 1838.

Through the infinite goodness of our mer-

ciful God, I am permitted once more to address you from this place—and I feel it to be in consequence of his boundless mercy; and had you been placed in similar circumstances of danger, as those from which I have recently escaped, and had been the subject of such almost miraculous deliverances, you would feel it was all of his mercy too. When I last wrote you, I was about embarking for the Caicos, to lay the foundation of a small chapel there. I have been, and commenced the work, and in returning had a most perilous and distressing passage; which I fully expected would have ended in a watery grave: but God, who is rich in mercy and goodness, had designed otherwise. I should not think it necessary to trouble you with a recital of my privations and sufferings, which no prudence of mine could avert, and no kindness of your's overrule; but it may awake the sympathies of some to know that danger by sea, as well as privations on land, are our portion, in seeking out and visiting the scattered inhabitants of this scattered colony. And I am also anxious that whenever I leave this station, and another brother succeeds me, he may not enter upon his work blindfold, but may be fully aware of the cost before he decides for a missionary's life. I should be sorry to have it said, that no fair and honest statement of the difficulties of the station had been made; but I should be equally sorry to give you an exaggerated account.

I left this Cay for the Caicos, Sept. 7, taking with me two masons to commence our little chapel. The same evening we reached one of the settlements, where I held service, and stopped the night. The next morning I despatched our boat with the masons for Bottle Creek, while I remained behind to spend the Sabbath at the Hanlover. There I married one couple, published three others; preached twice; administered the ordinance of the Lord's supper to the church; and on the Tuesday following proceeded in a small boat to the Creek. On Wednesday and Thursday we cleared away for the foundation of our chapel; and on Thursday about 12 o'clock, after reading some passages of Scripture appropriate to the occasion, singing a hymn, and delivering a short address to the people assembled, we proceeded to lay the corner stone; then we commended our work to the blessing of Him without whose assistance we should build the house in vain. Nearly every evening in the week we held service, and on the Sabbath I married one couple, preached twice, and administered the Lord's Supper, as on the former Sabbath. Our work was now in progress; the masons were labouring hard, and the people

were assisting them. I had been away from home two Sabbaths, and was desirous of returning, as all my business would be at a stand during my absence, and I feared that a good deal of confusion might take place. On this account I was very much rejoiced to hear on Monday, that a small sloop was beating up inside the reef, and concluded that I should be able to get a passage home in her. On Monday I went on board, and confidently hoped, as all the week was before me, that I should be able to make a passage of about sixty miles before Saturday night. Monday night we lay at anchor, in consequence of our crew coming off so late, and were sorely punished by the mosquitoes. I managed to stand it out till about 2 o'clock, when I begged one of our men to row me out in the small boat to the edge of the reef, where we hoped to get rid of these troublesome visitors, and where we waited for the morning. About sunrise we got under weigh, and beat out of the cut. It very soon fell calm, but afterwards a fair breeze sprang up, and we were soon in sight of Hanlover; we hoped to have anchored here that night, but there was too much sea on the reef for us to enter the cut, and we were obliged to lay out all night before we could double another point of reef to get in a larger cut. The week was now far advanced, and I could plainly see that our men had quite a disposition to loiter. I alternately begged and scolded them, but it was all of no avail; they had resolved not to stir from their anchorage till the next week. At Hanlover, therefore, I spent another Sabbath, and beside attending to the usual preaching and school duties, married two more couples. On the Monday morning we set sail again, expecting to be home the next night, two days and one night being the usual passage to Turks Island. On the Monday we had a very good beat, with the wind direct ahead; on Tuesday morning we cleared the last point of the Caicos land, called Breezy Point, but laid down in the charts, Cape Comete. Nearly all the morning we stood to the north, expecting to get the wind a little northerly after 12 o'clock. About 12 o'clock we tacked again, and the wind beginning to favour us, we were buoyant with hope of soon reaching home; but as the wind drew to the north a *white squall* (a nautical term) came down upon us, and though we were in the wide ocean, in five minutes time the sea was completely covered with a white surf, and looked like one entire sheet of reef. I have often heard of the little time in which a sea rises in this channel; but could not have thought it possible that such an amazing change could take place in so

short a time. The appearance of the sea and sky was very ominous; night was coming on; we could not tell what sort of weather this might be the commencement of. It was the season for hurricanes, and but two days after the equinox, generally considered the most dangerous period; none of us even with the prospect of home before us, wished to brave such weather as the night predicted; so we were glad when our skipper (or master of the sloop) gave orders to *bear up*, and run for Breezy Point. The only regret I felt was that we were all short of provisions, and had not more than one day's store on board. We very soon entered our new harbour, where we lay quite snug all night, while the wind whistled fearfully around. The breeze was too strong to allow the mosquitoes to leave the land for us, and I got a good night's rest in spite of my hard bed. You rest on your soft bed of feathers or down at home, and little know how hard we have to lay on board these boats. To seek comfort is quite out of the question; you may find it in a schooner, or good sized sloop, but in these boats you cannot. The trouble is such, that I have even declined taking a mattress with me or anything in the shape of bedding, besides a rug to lie upon, with a pillow for my head, and a blanket to cover me. We never think of undressing, but lie down in our clothes night after night; and when I return it is usually with bones so sore, that it takes me a fortnight or more to recover myself. Thanks be to the Lord, I have a strong constitution, and can endure hardship, and what is better, always enjoy better health at such times, than when giving way to any indulgence. In the morning, the weather moderated, and about 12 o'clock we again got under weigh; we had just beat our craft through the boilers or sunken rocks, that cover the mouth of the harbour, when it fell almost a perfect calm. In the afternoon a nice gentle breeze sprang up, though as directly a head as possible; towards evening it increased a little, and became a little more favourable, and all were in hopes to get home the next morning. The evening was fair and beautiful; a bright moonlight, the moon being near the quarter, gave us light till about 10 o'clock. I was in excellent spirits, and spent the evening singing with a fellow passenger, an occasional white attendant with us, and one of the crew, a young man whom I lately baptized. About nine we had evening worship, which I always make a rule to observe on board these boats when allowed. Soon after we had finished our worship, the breeze began to freshen, and our sails were immediately reefed, and just as the moon

dipped the horizon, squalls began to build up to windward with a threatening aspect. I have frequently been at sea in bad, heavy weather without feeling any alarm; but as I saw these squall clouds rising, I felt an indescribable dread of the coming night, and mentioned my uneasy feelings to one of the crew, and told him at the same time, that whatever weather we had, I should not go below, but should remain on the deck all night. In a few minutes after a heavy squall came down, and obliged us to lower all sail, and scud under bare poles; this lasted us about half an hour, and when over, one of the sailors inquired of me the time, and we found we had a long eight hours night to pass before the sun would rise. To look forward eight hours under such circumstances, was like looking forward to an age. After a quarter of an hour's interval, during which we tried to make all possible sail, to get as much sea room as we could, we saw with dismay another threatening squall building up to windward; one man watched it very intently, to discover if it "*lifted*;" but seeing that it did not, they presaged something bad. In a few minutes it came down upon us like a whirlwind, and obliged us to lower every stick of sail; and even with bare poles, we were fearful of being capsized, and laid on our beam ends. For about an hour it blew a fearful hurricane, and "all hopes that we should be saved were taken away." When I looked over the side of the vessel, and viewed the boiling sea, which I expected would shortly prove my only shroud, I confess I shuddered at the thought. The ocean appeared to be boiling up from beneath, and forcibly reminded me of the Scripture account of the deluge; that on that occasion the fountains of the great deep were broken up. These seas frequently broke over us, and I was obliged to fasten myself with a strong hawse to the boat, which was lashed to the deck, to prevent the possibility of being washed overboard. Oh, it was an awful night for all on board, for a full hour I expected every moment to be my last, that the next wave would swallow us up, and wash us into the presence of our Judge. The danger of our situation was greatly increased by our being in the vicinity of a very dangerous reef, called Phillip's Reef, detached from and about five miles distant from the mainland. Had we only hit this reef, one breaker would have capsized the whole concern, and every individual on board must have perished; nothing short of a miracle could have saved any one of us. How near we went to that reef we had no opportunity of ascertaining, as the night was dark as possible, except when the flashes of lightning came to disclose our almost hopeless state; but

from the course we had been making, and the manner in which we had drifted when all our sails were down, we must have passed very close to it. This reef we dreaded more than aught else. I found that we were in a good sea boat, one that would stand a heavy sea; and I hoped we should survive the storm, could we but clear this reef. We kept a man in the bows to look out, and about midnight he cried out to the man at the helm, "*keep her away, the reefs ahead.*" This was a moment of breathless anxiety; I had for some time been expecting that every moment *might* prove our last; that moment I expected was now come, the next I expected would find us in eternity. We had, I believe, given up all hope, and expected every moment to hear our poor vessel strike on the rocks; but to our joy we found the man had mistaken the whiteness of the sea in the channel, for the breaking of the reef. About 2 o'clock another squall struck us, which lasted four hours, and just ended with the break of day. In the account Paul gives of his shipwreck, he says, that he and companions "*wished for day.*" To appreciate the intensity of such a wish we must be placed in similar circumstances. Never did I so much wish for day as then, and never did I hail with so much joy the first grey streaks of twilight in the east. When the morning had cleared away, it showed us a sea running awfully high; our poor vessel with the sails slit to pieces, and otherwise disabled, appeared destined to be engulfed every moment. So hopeless did our task of proceeding appear, that some on board, though anxious to get home, recommended the captain to run back to the Caicos. I sat in perfect silence, not daring to trust myself to give an opinion, lest I should afterwards regret it; but was gratified when I found him determined to *hang on*, as he called it. About 12 o'clock, we made land from the mast head, and about two from the deck; and fully expected to get in the same evening. We were all thoroughly worn out with wet, hunger, and want of rest, and hoped our toils were nearly at an end. About 5 o'clock, we had the land on our weather bow quite plain, and hoped soon to be in; but how uncertain are all things here below. Just as we expected to seize the cup of rest it was dashed from our hands; another heavy squall arose, and in a short time it had covered the whole heavens. Our men fearing we were to have another such awful night as the last; determined to run back for the Caicos, to the only harbour they could enter at night. When I heard the command given to "*bear up*" for East Harbour, I was dumb with disappointment, but still tried to hope that it was all ordered for the

best. What I was most concerned about was, our finding something to support nature with, for at the time we turned back we had ten souls on board and no bread, no flour, no vegetables, no provisions of any kind; not a meal, or half a meal's victuals at all, and our cargo consisted of sugar canes and ripe bananas, which had now become rotten; and the prospect before us was, that at least we should be out two or three more days. I was reproved by a fellow passenger, who seeing my anxiety on this score, said "never fear, Mr. Quant, we shall not starve." I felt reproved, and said, "True, I know we shall not starve," but where the supplies were to come from we were as ignorant as Elijah, when he sat down by the brook. We continued to steer down for East Harbour for about three hours, when we made the land, though the clouds were hanging all around us, and the atmosphere was very thick; unfortunately, however, our people mistook the part of the land. A strong northerly current had carried us many miles to the north, and instead of making the harbour we expected, we had been running down upon a most dangerous part of the shore. There were two men "looking out," but the night was so thick, and they being ignorant of our mistake, before we were aware of the fact, we were in the midst of a shoal of boilers or sunken rocks. Our situation was again perilous in the extreme; while we, imagining we were steering down for a safe harbour, were in utter ignorance of our danger. By the good providence of God, just at this juncture, the moon cleared away, and showed us our peril; breakers were all around us, and our men were panic struck. We were going before the wind "rap full," as sailors call it, and had we struck fairly one of these rocks, we must have been split to pieces almost instantly: but God was our preserver. I had taken my station with the men in the bows, and pointed out to one of them what I could clearly discern to be a point of reef. Our people did not know what to do; in a few minutes we felt our keel slightly graze a rock, but without injury; in a moment we were horrified to find another rock on each side of us, and one just ahead. Seeing our danger, I shouted to the man at the helm to bring the vessel to the wind, which he, relying on my judgment, did, though I had no right to give such command. In bringing the vessel alap to the wind, she struck broadside against one rock, but escaped the one ahead. In a moment our anchor was out, and we found to our joy that though surrounded by rocks, we had room to float if the wind remained in the same quarter till morning. Here was another merciful escape; we were again almost miraculously

saved. I had eaten very little all day, and now lay down in my berth weary and hungry, to seek refreshment in sleep, which I was truly thankful for, having had none the night before. After a good night's rest I awoke, though very sore and stiff from being wet through about ten hours the night before, and sorely bruised from the motion of the vessel; and what was worse, I felt very hungry, and had nothing to satisfy that feeling. But all these considerations were for a moment forgotten, when I looked overboard, and saw the danger we had escaped. We could not get out again where we had entered, though we had daylight to make the attempt; the passage was too narrow, and nothing but the good providence of God had guided and preserved us in entering. The next morning, instead of getting breakfast, we had to try and satisfy ourselves with sucking sugar-cane; and those who could eat rotten bananas tried to make a breakfast of such food. About 11 o'clock, in running down the land for a better anchorage, we discovered some men fishing, and I being the most likely to succeed on such an errand, was deputed to go and borrow, beg, or buy something in the shape of provisions. I succeeded beyond our people's expectations, and obtained six quarts of ground corn, one quart of flour, and six salt fish; this supply we thought would last us up. To lose no time, we immediately got under weigh again, but our vessel worked so badly, and the boilers were so thick, that after several hours trying, we found we could not succeed, and were obliged to come to anchor again for the night. I now determined, if possible, to abandon my ship, and induce the other people who had supplied our wants in the morning, to take us home. For this purpose I went on board their boat at night. I told them my tale of woe; the recital of my sufferings awakened their sympathy, they deeply commiserated my case, and volunteered to take me home, and promised to get me there, if possible, by Sunday morning. What joyful news was this! Thus God appeared for us in our distress. We left the creek where the boat was lying, about 3 o'clock on Saturday afternoon, I having more of fear than hope to spend the Sabbath on shore; but about 3 o'clock on Sabbath morning, we came to anchor inside Grand Cay reef, and a few minutes after I set my feet again on land. Bless the Lord for all his goodness and his mercy! For above a fortnight after my return I felt very unwell, which I attribute to cold caught, and from fatigue, and was obliged to call upon my doctor; but now, thank the Lord, I am enjoying as good health as ever in my life.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from Jan. 15, to Feb. 15, 1839, not including individual subscriptions :

Dover, by Rev. E. Carey.....	36	8	6	Saffron Walden, by Rev. J. Wilkinson:—			
Cardington, Cotton End, by Rev. J. Frost	15	0	0	Collections	15	19	6
Winchcombe, by Rev. J. Mills	4	2	0	Juvenile Society	2	0	0
Bradford and Meltham, by Rev. H. Dow-				W. G. Gibson, Esq. (don) ..	5	0	0
ton.....	5	13	3	Ditto, Subscription, T. and S.	2	2	0
Manchester and Vicinity, by Messrs.				F. Gibson, Esq. Ditto.....	3	0	0
Jackson and Evans	205	0	4	Miss Gibson.....	2	1	0
Collection, York St. Sept. 9 ..	19	19	6	Richard Day, Esq. do.	1	1	0
Ditto, Staley Bridge.....	8	14	5				
	233	14	5	Leighton Buzzard, by Mr. Matthews....	30	4	0
Edinburgh, Sundries, by Rev. C. An-				Stony Stratford, Colls. by Rev. E. Carey	20	0	0
dersson	75	16	8	Worcestershire, balance, by Mr. Harwood	7	0	0
Melbourne, by Rev. J. Flood	8	7	2	Indep. Ch. Kettering, by Rev.			
Newbury, by Rev. O. Winslow	32	13	0	T. Toller.....	2	0	0
Folkestone, by Rev. E. Carey	11	4	2	Do. Market Harboro, by Rev.			
Aston Abbots and Wingrave, by Rev. T.				H. Toller	5	0	0
Aston	4	0	0				
Bristol Auxiliary, on Account, by R.				Elgin Missy. Society, by Rev. N. M'Neil	5	15	6
Leonard, Esq.	80	0	0	Pembrokeshire, by Mr. J. M. Thomas....	8	14	0
Oxfordshire Auxiliary, by Mr. Bartlett..	40	0	0	Ashford and Brabourn, by Rev. E. Carey	18	2	10
Ford Forge, Baptist Chapel, for Jamaica	5	0	0	Potter Street, by Mr. Gippa.....	2	12	0

DONATIONS.

Anonymous, Chudleigh.....	2	0	0
Anonymous, for Ceylon	5	0	0
Mrs. Eason, and Pupils, Camberwell, for <i>Chisner</i>	5	0	0
Mr. Dornford, (two dons.)	2	2	0
A. Z.	5	0	0
Friend	5	5	0
M. N. L. Newick.....	4	0	0
Rev. H. Smith, Birmingham, for <i>Mr. Pearce's object</i>	5	0	0
Rev. John Shoveller, Portsea, for Jamaica	1	1	0
J. M. R. per Rev. N. M'Neil, Elgin	10	0	0

For Miscellaneous Objects.

Southwark Negro's Friend Society, by Mrs. Klean:—			
For Rev. T. Burchell's Schools	5	0	0
For Rev. W. Knibb's Schools	5	0	0
Shrewsbury, for Rev. J. M. Phillippo's Schools.....	12	12	0
Richard Peck, Esq., for Rev. J. Kingdom	5	5	0

LEGACY.

Isaac Leonard, Esq. late of Bristol, by R. Leonard, Esq.	45	0	0
---	----	---	---

TO CORRESPONDENTS.

Mr. and Mrs. W. H. Pearce present their best thanks to Mrs. Penfold, of Brighton, for her handsome present of useful articles for sale on account of the Native Boarding-school, Calcutta.

Mr. Phillippo gratefully acknowledges the receipt of useful and fancy articles from Newcastle-on-Tyne, Guernsey, and Exeter.

The box from Mrs. Adey and friends, at Leighton Buzzard, was forwarded to Mr. Knibb in October last.

Boxes have been received from friends at Accrington, George Street, Manchester, and Mrs. Trego, Plymouth, for Mr. Burchell; and from friends at Blandford Street, and a case from Birmingham, for Mr. Knibb; another of fancy and useful articles from young friends at Salem Chapel, Ipswich, for Mr. Hutchins; and another for Mr. Oughton.

Thanks are presented to a friend for eleven volumes of the Baptist Magazine, and for a quantity of children's clothes, for Mrs. Clark.

We are happy to state that the Moira, with our friends Mr. and Mrs. Aveline for Graham's Town, and Mr. and Mrs. Parsons, for Calcutta, arrived all well in Table Bay, on the 9th of December. She was to sail again for Bengal on the 16th.

It is expected that the Herald, in its enlarged form, will be issued in June next. We thank our friends who kindly specify the number of copies wanted; and shall be glad to have this information from all, as soon as it can be furnished, addressed either to Fen Court, or to the Publisher, Mr. Wightman, 24, Paternoster Row.

IRISH CHRONICLE.

MARCH, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich and by any Baptist Minister, in any of our principal towns.

Under date of December 28, last, Mr. Bates writes to the Secretary:—

My dear Brother,

There are certain seasons in the history of societies, as well as in the history of our lives, when it is wise to look back, and see in what path the Lord has led us, to look at our present position, and if possible ascertain the movements we should make at the present time; and, finally, to look forward to contemplate what good we are likely to accomplish for the future, should the Lord permit us to continue in vigorous operation. If I were to retrace my own history, I should find much to humble me, and much to make me rejoice. I always look upon myself as a monument of mercy, a monument of sovereign and omnipotent grace; but having obtained mercy, I continue unto this day, desiring to thank God and take courage.

I hope that you will excuse this remark respecting myself, and, as there have been several things said lately about the operations of the Society, I further hope that you will excuse the following remarks respecting our operations in this district.

Schools.—Respecting this sphere of our operation I feel that at this time I need not enlarge, as I gave you a pretty full account of the schools a short time ago. Most of the schools in this district are in vigorous operation. I find, however, that some of them this last quarter have not been so well attended as they were during the last; this has arisen from the children being employed in the potatoe-fields, and not from indifference or any new mode of opposition.

Readers.—I hope that the readers in this district are humble, pious, and persevering men. As we have often said, they are a class of men exactly adapted to the spiritual wants of the great mass of society in Ireland. During the past year they have made about 4626 visits to different persons and families; visited about 2321 families, distributed about forty-two Bibles and Testaments, and circulated about 1940 tracts. Surely if the seed thus sown is watered by prayer, we may ex-

pect that ere long we shall have an abundant harvest.

Preaching.—In this district brother Mulhern and myself are labouring together in the vineyard of God, and I hope our labour is not in vain in the Lord. I generally preach in Ballina four times a week, and hold two prayer-meetings; one in the chapel every Friday night, and the other is of a moveable nature, being held in succession at the dwelling-house of each member in the town on a Monday evening. In addition to Ballina, I visit Grenane, Mullifary, and Carrowmore, generally once a fortnight. Easky, Killeluff, Tullylin, Mountain River, Lefkany, &c., I visit occasionally. Brother Mulhern regularly visits Easky, Barnadery, Foreland, &c. We both visit about thirteen or fourteen stations, where we occasionally or periodically preach, and the congregations vary from ten to fifty or sixty. In seven of these places we have members, and I trust that they are "holding forth the word of life" amidst the moral darkness that surrounds them. During the past year the Lord has enabled me to preach about 274 sermons, and brother Mulhern about 130. The people are very anxious that he should visit them oftener; but, as he is only making a beginning, I am anxious that he should have a little more time for reading and study.

Our friends should know something of the obstacles impeding our progress. With so many schools studded about the country, so many readers travelling from cabin to cabin, so many preachers proclaiming the gospel, and so many volumes of the Holy Scriptures in circulation, it might be supposed that darkness, ignorance, and popery would fall; and that light, knowledge, and pure Christianity would universally prevail. I also feel persuaded that good, much good, has been done, though not to that amount which we ardently desire. The dormant mind has been roused to inquiry and action, and I think that its quiet slumberings are over. Political liberty, since 1829, has been given to Ireland, by which the chain of slavery has

been loosened, and this, I hope, will pave the way for a deliverance from priestly intolerance. Education is gone abroad, and a thirst for knowledge is created amongst many thousands of the Irish peasantry, that no power on earth can repress, or priestcraft extinguish. The Bible is widely circulated, diffusing the light of heaven in the darkest places of the land around us, so that in order to prevent many Catholics from reading the Protestant version, the priests are under the necessity of giving them their own. Still, however, we have many obstacles to meet, and many of them greatly impede our progress. I shall enumerate—

(1) *Indifference to religion as one of them.* It is astonishing to see what coldness and indifference what superstition and vice generally prevail. Indeed, what else can we expect from the Roman Catholic population? immorality and Popery are as firmly connected together as cause and effect. There does not appear to be any thing like Christianity in the system, or piety in the people. It is a system that never can be changed or ameliorated; hence the scriptures have announced its total destruction. It is an enemy to personal welfare, domestic felicity, and civil society; and were it to enjoy unrestrained liberty, it would grasp at omnipotent power, and sweep away all that is heavenly from the face of the earth. The priests have not "renounced the hidden things of dishonesty;" they are found "false witnesses for God," and treat the Bible as a "cunningly devised fable." The whole body of the people might be divided into the deceivers and the deceived. Their immoral character has a tendency to beget unconcern about religion, until at last they sink down in a state of total indifference, and if they are not awakened by a voice from heaven, they must all go to hell together. Popery is far worse than the system of the Pharisees of old, they were anxious to "make clean the outside of the cup and the platter," though their inward part was full of ravening and wickedness. The poor people are taught that it is a meritorious act to kill a Protestant; and to read the Bible is a crime for which no penance can atone. "I hearkened and heard," saith the Lord, "but they spake not aright; no man repented of his wickedness, saying, what have I done? every one turneth to his course as the horse rusheth into the battle." The indifference of nominal Protestants is nearly the same as that of Roman Catholics. They may have a better form of religion, but they are equally destitute of its power. They may have knowledge in the head, and manifest dexterity at argument; but I fear that there is very little sanctification of heart and holiness of life. . . . I notice,

(2) *Priestly intolerance.* The domineering

authority of Roman Catholic priesthood is really astonishing, and their tyrannical influence over these people is beyond measure. The poor people are ignorant; Popery is interwoven with their very nature, and they are wedded to it in the closest ties of wedlock; hence the priesthood can wield them about at their pleasure. Some of the poor people are uneasy beneath the burdens that Popery puts upon them, yet they will suffer almost any thing rather than offend their clergy. Others are anxious to come out from amongst them, but they dread the anathemas of the priesthood, and continue to leave the salvation of the soul at an awful peradventure, rather than incur their displeasure.

(3) *Intolerance of another order.* I never knew a time when the clergymen of the National Church were so anxious to preserve, propagate, and defend the rites and ceremonies of their church. I am persuaded that many of them would sacrifice Christianity to save diocesan episcopacy. Most of the respectable persons in society, amongst Protestants, are episcopalians, and their influence over all inferiors is very great. The poor man at Easky, who proposed joining our church, taught a school, and also, his wife; but as soon as it was known to the rector that he was becoming a Dissenter, he had them both instantly dismissed, and thus cast them upon the world. They look with the most jealous eye on every person who even lays his finger on episcopacy, and calls their apostolical authority in question. The national teachers of the church in the days of the apostles, were the greatest enemies with whom they were called to contend, these persons have been enemies in all ages to any Dissenter who was propagating the truth; and I think that I may safely say they are our greatest enemies in the present day.

I must notice, moreover, that most of the agents who manage the large estates in Ireland, are Churchmen, and some of them insist upon the tenantry going to Church, and abstaining from attending every sectarian conventicle around them. On one estate, containing about 15,000 acres, the agent has forbidden me to preach on the property any more, and actually prevented one of the Independent missionaries from preaching a week or two ago. I have not refrained from preaching there yet, and fully intend, in the strength of divine grace, to go on as usual. But why are Dissenters prevented from preaching here? Not because we have done any thing wrong, but because the rector wrote a letter to the agent a few weeks ago, hoping that he would prevent me from preaching any more, as he heard "that the school-room was better attended than the church, and he thought that one religion was quite enough in any town." In a case of this kind

the path of duty is very plain, because we know how the apostles acted in similar circumstances. I was prohibited about two years ago, but as I went on as usual, and preached there a short time ago, hostility is renewed again more formidable than ever. The rector very seldom preaches himself, and he would prevent every other person if he could; but as it is a free country, I hope that the Lord will enable me to go on as usual. I know that I cannot get a house, but I can stand in the open air, very few perhaps dare come, but I think that there are a few independent minds. Indeed, one gentleman told me when I was there last time, "My parlour is open for you any time, Mr. Bates, when you think well to come, notwithstanding what Mr. S. has said." I do not wish however, to draw down the vengeance of this poor man on any one. When Jesus sent forth his disciples, he said, "Ye shall be hated of all men for my name's sake," and if we go on in faithfulness and simplicity, we must expect to be treated by worldly men, and worldly establishments, with scorn and contempt. But I hear Jesus saying, "Be thou faithful unto death, and I will give thee a crown of life," and that is enough. The National Church, in Ireland especially, was established by force, it has been continued by force, and what force has gained, force will always be necessary to maintain. I have no doubt that those measures which have been pursued to uphold the Episcopal establishment, have prejudiced the minds of many thousands of Roman Catholics against the Protestant religion, and that episcopacy has made more Catholics than Christians.

Finally, I may mention that there is a want of *zeal and prayer amongst ourselves*. I do not mean to lay all the blame on careless indifference, priestly intolerance, Church authority, or landlords' influence; these are obstacles that hinder our progress, but verily there is some blame attaching to ourselves. We call timidity prudence; zeal, rashness; and when difficulties arise we say, that there is a lion in the way. A missionary, and, indeed, every minister, requires strong faith in the promises of God, ardent zeal in his Master's work, great compassion for perishing sinners, and unsullied holiness of character to prove the excellency of the Gospel to all around him. When this is the case, the heathen may rage, and the people imagine a vain thing, nevertheless they will find no fault in the missionary, "except it is concerning the law of his God." My brethren, I often fear that we look upon Mahomedanism, Heathenism, and Popery, as cities "walled up to heaven," and imagine that the "sons of Anak are there," hence instead of girding ourselves to the work, we are for "making leagues" with the people, that we may dwell

quietly amongst them. Canaan was promised to the Israelites as a possession, still they had to fight for this promised inheritance, and could only gain it by the dint of the sword. It was so at the establishment of Christ's kingdom; only look at the zeal of Jesus and his apostles. It was so when Christianity triumphed over Popery, at the period of the reformation; and it must be so now if we wish to overturn Popery, and establish the kingdom of Christ amongst the people around us.

We have long been favoured with religious toleration and civil protection, hence we feel startled at difficulties which ancient Christians would have met with fortitude, and triumphed over with ease. I know that wisdom and prudence are necessary, but our labours must be pursued with constant perseverance, untiring zeal, and humble prayer. The same spirit that actuated the prophets, the apostles, and martyrs, must actuate us. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." I know that our difficulties are great, but "all things are possible to him that believeth." That arm which subdued the Canaanites, overturned Heathenism, and conquered Popery in days that are past, is not shortened or grown weary with its conquests. We may be weak, but the work is the Lord's, and "the seal of the Lord of Hosts shall perform this."

Mr. Sharman, under date January 6, 1839, writes to the Secretary:—

Through the good hand of God being upon me, I have been permitted to reach the close of my first year's engagement in this corner of the Lord's vineyard, as well as in the employment of the respected Committee of the Baptist Irish Society. I cannot take up the song of triumph, but I trust I can say, "that hitherto the Lord hath helped us." On taking a retrospect of what has been doing in this district, as well as the prospects that lie before us of usefulness, their is much cause of gratitude to God.

When I came to Coolaney there were seven preaching stations, exclusive of the village itself; we have now ten interesting stations, where congregations can be had, varying from twenty to seventy. I have recently received another invitation to preach and stop at the house of a very respectable farmer, about five miles distant from home. This gentleman is brother to our sister D., baptised July last, from whom, together with his family, she received much opposition, for having to do with the dippers. He heard me preach for the first time at a friend's place, when we dined together with a large party. Instead of music and dancing, as is customary on such occasions, we had preaching, and I trust both

pleasing and profitable conversation. After he had given the invitation, he good humouredly said, "Mark, I am not going to join your church." I told him I thought he made a pretty good offer towards it; I hoped the Lord would lead by his Spirit not only himself, but all my friends to knowledge of the truth as it is in Jesus.

In the little church now under my care, there were fourteen members, three removed to another place, two are united to the church in Ballina. We have now nineteen members, four were baptized by myself, two by Mr. Wilson, and one by Mr. Berry. Mrs. S. is the eighth person. I baptized one at Boyle, who is in church-fellowship with the brethren meeting in that town; who, I believe, is going on well, doing all the good he can in the village he lives in.

Opposition we have in the way, and no doubt shall so long as the enemy and God's servants are determined to go forward in the narrow path, faithful in the prosecution of their work and labour of love. Dromahair, when I last preached in it, there was a congregation of about seventy or eighty persons, who heard attentively indeed; but those gentlemen who I fear love their own ease more than the conversion of sinners to God, have recently manifested a spirit of zeal not according to godliness, I would think, have succeeded in preventing our preaching in this village. Our reader there, A. Johnston, I trust is endeavouring to do his own work in the fear of the Lord, and I hope good will come out of it all. Notwithstanding you perceive, dear brother, that an interesting field of labour spreads itself before us, the congregations still continue to do well, generally speaking, and I believe I can say, I have the affections of the people. Did I do no more than visit all the families I can have access to, whether Roman Catholics or Protestants, my time would be altogether taken up visiting and reading the Scriptures, from house to house; but until you are able to send me more help, I cannot do so much in the way of visiting as would be desirable, and am persuaded is now called for. There are many families would be happy could I frequently visit the aged and infirm, who cannot go to any place of worship.

Anxious, dear brother, to promote the good cause by every possible means, I thought of having as many of my friends together, with as many of the members of our little church as could conveniently come together, on New Year's Day; and being favoured with a visit

from my respected brothers, M'Carthy, Bates, and Mullarky, we endeavoured to do all the good we could. At 10 o'clock, about sixty persons sat down to breakfast, after which brother Bates delivered an appropriate exhortation. At 12 the congregation collected in, when brothers M'C. and Bates, preached, and again at six o'clock in the evening, after which we concluded the services of the day with a prayer-meeting. It has been a profitable day, and I trust one that will be long remembered by many that were present.

I do think we should step a little out of the beaten path of duty, preaching a sermon and leaving it. All our neighbours are trying every means to promote their own cause. If the Baptists think their cause is of God, is it because our numbers are few we should make no effort, but go on quietly? I am not inclined to think so while I hold that God acts as a Sovereign in the conversion of sinners. Yet duty belongs to us to preach the Gospel to every creature, and leave to Him to bless in what proportion he pleases. "Revive thy work, O Lord, in the midst of the years, revive thy work." Yes; we should be united, and go forward "to the help of the Lord against the mighty," that the world may see our object is to promote the glory of God in the conversion of sinners. We want nothing else. I feel, indeed, much indebted to my dear brother Bates, for his kind cooperation; his occasional visits to Coolaney are very useful to myself, as well as to all who hear him.

Our daily schools for the last quarter have been rather thinly attended; this, however, can be easily accounted for. The hurry at the potatoe crop, inclemency of the weather, the very destitute state of the children for want of clothes, prevent the schools doing much good this season of the year. I shall, please God, try to do all I can, according to your wishes, to make as efficient as possible all the schools I have. Could you assist me by sending a few reams of paper, more little premium books, some thimbles, needles, and few other little articles, or allow me to purchase them, to give out in the schools? I think I might say, no priest will be able to succeed in preventing the Society's operations in this department. Send me all the help you can, for if we have been doing nothing in the last year but preparing for work, by plunging up the ground, it has been in a good degree done. I want an active young man, that will read, and pray, and preach amongst the people. The readers are still going on, I trust, faithfully in the discharge of their duties.

Moneys in our next, except that we ought earlier to have acknowledged a kind donation as follows:—

Anonymous, sent through the Rev. Christopher Anderson, Edinburgh £30 0 0

THE
BAPTIST MAGAZINE.

APRIL, 1839.

MEMOIR OF THE LATE MR. WILLIAM DAVIES,

DEACON OF THE BAPTIST CHURCH, ANDOVER, HAMPSHIRE.

BY THE REV. ISAAC WATTS.

MR. DAVIES, though not occupying any station of eminence by which public attention would be attracted to his name, was known to a considerable number of friends in the Christian world; and, wherever known, both respected and loved. The benevolence of his mind, the amiableness of his temper, and the Christian courtesy of his manners, procured for him the friendship of many and the esteem of all. His life, though destitute of striking incident, was uniformly holy, and his death delightfully tranquil; and it is presumed that this memoir of him will be read with pleasure and advantage.

His native town was Whitchurch, in Hampshire; he was born February, 1800. His parents were persons of established religious character, and both died within six weeks of his birth, leaving him and two other children without provision for the supply of their necessities. The Father of the fatherless however "took him up," and presented him to his uncle, the Rev. P. Davies, now pastor of the Baptist church at Whitchurch, saying, "Take this child, and bring him up for me." The charge was cheerfully undertaken, and faithfully executed.

Of the childhood and youth of our lamented friend, little needs to be said. The first ten years of his life were spent amidst the scenes of his birth-place. Soon after he had reached that age, he was removed to Reading, in Berkshire, and received into the family of his uncle; where he was taught "the fear of the Lord," both by precept and by pattern, and with whom he was accustomed to

attend the public worship of God, and the ministry of the word.

Within a few days of his death, he informed the writer of this memoir, that during his earliest youth his mind had often been very powerfully exercised with convictions of the unspeakable importance of religion. He felt himself guilty and lost; and, at times, many vows and resolutions were made by him of a religious nature. But his heart was not renewed till the eighteenth year of his age. He was then awakened to a strong and abiding impression of the misery and danger of his condition as a transgressor of the divine law, and as depraved in all the dispositions and affections of his mind. He was deeply convinced of his guilty and perishing state, and had a realizing persuasion that the declarations of Scripture concerning a future state, the resurrection of the dead, the final judgment, the happiness of heaven, and the misery of hell, are great and solemn realities, compared with which all else is a vanishing dream, and an empty shadow. At the same time, he felt himself without help and without hope, except what may be derived from the free grace of God, and the redemption of the cross. It may be encouraging to those who are labouring to "turn sinners from darkness to light, and from the power of Satan to God," to be informed that this change in the views and feelings of our lamented friend, was effected by the conversations and letters of a pious young person.

Under these convictions, he heard a sermon founded on Zechariah xiii. 7,

"Awake, O sword, against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones." This sermon ministered light and joy to his troubled mind. He saw the divine perfections gloriously harmonizing in the salvation of sinners, through the sufferings and death of God's well-beloved Son; and experienced the work of the Holy Spirit glorifying Christ in his heart, and showing him those things which relate to his person, love, redemption, and salvation. Now, therefore, he began to see somewhat of his unsearchable riches, and inexhaustible fulness, and to count all things but loss in comparison with Him. Thus perceiving the glorious sufficiency of the divinely appointed Saviour, he was induced to rely on Him for that pardon and grace so freely offered in the gospel; and, casting himself upon Him, with all his guilt, and weakness, and misery, he began to enjoy the "blessedness of the man whose transgression is forgiven, whose sin is covered, and to whom the Lord will not impute iniquity."

Soon after this he was baptized, and united to the church then under the pastoral care of the Rev. J. H. Hinton.

In the twenty-fifth year of his age, having entered into the marriage state, he came to reside in Andover, and soon obtained his dismission to the infant church in this town; and, at length, in compliance with their solicitation, consented to take the office of deacon among them; and, it may be confidently affirmed, that from the time of his settlement here, to the hour when he exchanged time for eternity, his conversation was eminently "as becometh the gospel of Christ." He was "harmless and gentle, pitiful and courteous." His adorning was "the hidden man of the heart, in that which is incorruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." His piety did not resemble the noisy and impetuous torrent, which is often as destructive as it is beneficial, but the silent and gentle stream, which, while it delights the eye of the beholder, fertilizes and blesses the country through which it passes; and, being associated with genuine humility and modesty, he shunned observation, and would have shrunk from applause. And yet, retiring as were the habits of our

lamented friend, his fellow-townsmen could not but observe how holily and unblamably he lived among them; while those who were most conversant with him, were constrained to admire that religion which could form such a character.

When commencing business, he earnestly sought the divine blessing to rest upon his undertakings, and, at the same time, solemnly engaged to set apart a certain proportion of the fruits of his economy and industry, for the support of the cause of Christ, and for the relief of the poor and afflicted. What that proportion was, the writer is not allowed to state, but it would doubtless have been considered by many professors highly imprudent, and yet it is believed it was often *greatly exceeded*. He was emphatically a good man; good in the exalted sense in which the term is used by the apostle Paul. There are many professors of religion who seem to be unmindful of the exhortation to "do good and to communicate," though it is expressly said, that "with such sacrifices God is well pleased." But our lamented friend gave to him that asked, and from him that would borrow of him he turned not away. He fell not under the reproach which the apostle James indirectly gives to those who say to the poor and destitute, "Be ye warned, and be ye clothed, notwithstanding they give them not those things which are needful to the body." He displayed that wisdom which "is from above, and which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." He knew "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich;" and he was constrained by that amazing display of benevolence and mercy, to relieve the wants of the poor and distressed. Indeed, the writer is persuaded, that his readers would be greatly startled were they made acquainted with the whole extent of his liberality. And here it seems important to remark, that in the success which attended his industry, the following passages of divine truth were strikingly verified—"Honour the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is

that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." And it may be safely affirmed, that one reason why the followers of Christ possess comparatively so small a measure of earthly riches, is because, as a great writer has said, "*Selfishness, the sin of the world, has long since become the sin of the church.*"

But it was for the souls of mankind, both at home and abroad, that our lamented friend felt most concerned. He "beheld the transgressor, and was grieved;" he saw his fellow-mortals standing upon the brink of the grave, and he knew that every unregenerate man treads every moment on the verge of that world where the centuries of despair which pass along are unnumbered, because there no seasons roll, and the miserable victims of inexorable justice know that their punishment will never end, never be mitigated. This danger, as imminent as it is dreadful, awakened his deepest sympathy, and drew forth his daily and fervent prayers for their conversion. Nor did he stop here, but cheerfully united with others in their efforts to produce that essentially important transformation of character. The sabbath-day invariably found him in the house of God, surrounded with the children of the poor, and engaged in teaching them to read and understand those sacred records "which are able to make them wise unto salvation, through faith in Christ Jesus;" distributing among them books suited to their capacities, and uniting with others in prayer for their present and eternal interests. From his dwelling there constantly issued great numbers of religious tracts, those silent ministers of truth which in so many instances have been blessed to the souls of mankind. The missionary funds were annually and *liberally* supplied with the fruits of his economy and industry. The church to which he belonged received such support as might well make many richer professors ashamed. In addition to his regular contributions, his expressions of solicitude for the comfort of his pastor, and for the education of his children, were numerous and unwearied. On one occasion, the complete works of John Howe were placed in his library; and every thing he did was done in

such a way as endeared both the giver and the gift. And never, perhaps, did it happen, that an accredited minister or messenger from a distant church sought his contributions in vain, to whatever denomination he belonged.

It must not, however, be supposed, that his "work of faith, and labour of love," formed the smallest part of the foundation of his hope towards God. In this respect he was "determined not to know any thing among men save Jesus Christ, and him crucified." When he had done all, he felt and confessed, that he "was but an unprofitable servant." He declared to his pastor, a few days before his decease, the deep and abiding conviction of his soul, that the least expectation of eternal blessedness, on any other ground than the sovereign grace of God, and the mediation of Christ, is not only indicative of that arrogance which is natural to man, notwithstanding the moral pollutions by which he has rendered himself inexpressibly odious in the sight of infinite purity, but altogether a wild chimera. He knew and felt himself to be utterly unworthy of the least favour from God and "looked for the mercy of our Lord Jesus Christ unto eternal life."

In the beginning of March last, while engaged in a work of mercy in a neighbouring village on the Sabbath day, he is supposed to have taken cold. This produced congestion of the lungs, and other organs, attended with difficulty of breathing; and, though competent medical skill was employed, it terminated his earthly pilgrimage in about two months; and there can be no doubt that he was immediately removed to the presence of God, "where there is fulness of joy, and to his right hand, where there are pleasures for evermore."

Being a man of truly liberal principles, he was greatly concerned for the redress of those grievances of which the injured part of the community have so long and so justly complained. He was fully persuaded, that all compulsory assessments for the support of any religious establishment, are abhorrent to the principles of the New Testament, and are equally unjust, unreasonable, and vexatious; and, rather than yield obedience to the laws respecting church-rates, he suffered his goods to be seized and sold, even while labouring under that affliction from which he never recovered—"knowing that he had a treasure in

heaven, where neither moth nor rust doth corrupt, and where thieves cannot break through and steal."

He found, however, how extremely difficult it is, in this imperfect state, to blend a due regard to measures of political reform with spirituality of mind and devotion of spirit. He was a man of prayer; he walked with God, and was accustomed to retire, morning and evening, for devout meditation, and converse with God and eternal realities. But the anxiety he felt for the repeal of all unjust and oppressive enactments, and for the equal rights and privileges of his fellow-subjects, had in some measure diverted his attention from the weightier concerns of the soul and of eternity. The stated seasons of meditation and prayer were observed, but there was less delight, less freedom, and less fervour in his devotions; he felt a degree of deadness and barrenness which caused him many a pang, though not perceived by his most intimate friends. Those public journals which advocate measures of political reform, excited too deep an interest, and became a snare to his soul. When laid aside by affliction, and brought to "search and try his ways," he discovered his error, and humbled his soul before God; his sin was confessed with shame and sorrow upon the head of the great gospel sacrifice, and he experienced returning joy and peace. He by no means thought his affliction would terminate in death, but would often express his persuasion, that it was sent as a chastisement from his heavenly Father, for his indifference to the exercises of religion, and designed to bring him into closer and more intimate communion with God. Indeed, he would often express a wish to live, that he might lay himself out more fully and unreservedly for God and his cause, and that his profiting might appear to all his friends.

Having all his life enjoyed the most excellent health, it was a great trial of patience to be unable to go out of his room by day, or to sleep much by night, and when the hopes which he had been encouraged to entertain of being able to be removed for change of air were frequently disappointed, he often requested the writer to pray that "patience may have her perfect work," but would as often say, he would rather his affliction may be sanctified than removed.

On one occasion he said to Mrs. Davies, "I go to the window at times, and

see my neighbours passing in health and strength, but I would not exchange my circumstances for theirs." On another occasion, his pastor informed him, that he was going to request a few friends to unite with him that evening to pray, that, if it were the will of God, his affliction might be removed. "Oh," said he, "if you do meet, pray that if I am restored, I may be more spiritual and more devoted to God than I have ever yet been." At another time he said, "How much more useful and happy I should have been, had I visited the sick and needy more frequently." At another, he observed, "I am desirous of living a little longer, for I feel that as yet I have done nothing." One night, when he had been speaking of the drowsy state of his mind for some time previous to his affliction, he felt his heart enlarged in gratitude and love to his great Shepherd, for his restoring mercy and quickening grace, and attempted to sing the following stanza:—

"In his own appointed hour
To my heart the Saviour spoke,
Touched me by his Spirit's power,
And my dangerous slumber broke.
Then I saw and owned my guilt,
Soon my gracious Lord replied—
'Fear not, I my blood have spilt,
'Twas for such as thee I died.'"

Voice and breath, however, failed him; he only sang the first two lines. The remainder were reserved to be sung amidst the ardours of eternity.

Just a week before his decease, his pastor went to sit at his bedside during the night. Disease rendered him exceedingly restless, and reason was sometimes beclouded, but the mind was prayerful and serene. When his medical attendant had left, and all were retired to rest, prayer was offered that the divine presence might be enjoyed through the night, and that underneath him may be "the everlasting arms." When his pastor rose from his knees, he seized his hand, and said, "Oh, how much I love you for all your kindness to me, especially for favouring me with your company to night, and how much I desire to live to help you in your arduous work; but, if I should be removed, the Lord will help and bless you, and Susan (his wife) will, I trust, be continued to support the cause of Christ."

At one time, reason seemed entirely dethroned, and he spake incoherently,

in a low tone of voice. His pastor being unable to minister support or comfort to him, kneeled down to pour his silent prayer into the gracious and ever-attentive ear of the great Shepherd. The attitude of prayer caught his eye, the reasoning faculty exerted itself, and he said in a tone of great distress, "O, Sir; do let me hear you pray; I will try to pray with you. Perhaps next Sunday night I shall be where I cannot hear you." Once during the night, the sufficiency of Christ's sacrifice as a ground of hope was suggested to him, and the vanity of trusting to any thing else; and he immediately declared, that he could find no other foundation, or unfailing source of comfort, besides the righteousness of him "whom God hath set forth to be a propitiation through faith in his blood." On this righteousness he was enabled confidently to depend; by this blood his conscience was purged from guilt; the sting and dread of death were taken away; and he was prepared for the sublime avocations, and ineffable felicities of the heavenly state.

Two days previous to his death, it was remarked in his hearing, that if the excellencies of a departed Christian were spoken of in a funeral discourse, it should be "to the praise of the glory of his grace" by whose influence they were produced. His countenance instantly assumed an expression of anxiety and distress. On his pastor asking what he was thinking of, he said, "I was thinking where you would find *my* excellencies." On another occasion, when the ground of his hope had been mentioned, he said—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall,
Be Thou my strength and righteousness,
My Jesus and my all."

On Saturday evening, June 2nd, he appeared to be sinking under the influence of typhus, and seemed more apprehensive of his danger than he had been before. His pastor informed him, that it was highly probable that his end was approaching, but no alarm was discovered, and he said he was not afraid of death. It deserves to be recorded, to the praise of his medical attendants, R. T. Latham, Esq. and T. C. Westlake, Esq., that they remained with him the whole of that night to try the last remedy that could be resorted to; but it failed. The time of his departure fixed in the divine mind, was come, and neither professional skill nor earnest prayers could avail. On

the Sabbath evening, soon after the services of the sanctuary to which he had been accustomed to resort, were closed, his happy spirit winged its flight to join in the worship of the heavenly temple, and in the services of the everlasting Sabbath.

In his death the town of Andover has sustained an unspeakable loss. One who was ready to feed the hungry, and to clothe the naked, and, what is of far greater importance, who cared for the souls of all around him, and who wrestled in prayer to God for their salvation with unceasing importunity: and perhaps it has never happened, that the decease of a private individual, and especially of a Dissenter, moving in comparatively humble circumstances, occasioned a greater sensation. The dignity of his deportment, the strict integrity, and the uniform benevolence of his life, procured him universal respect and esteem, and men of every rank and denomination deeply lamented his removal from time to eternity. To the church to which he belonged it was a most painful dispensation. By all its members he was most affectionately loved, and highly valued. By innumerable acts of kindness and beneficence, he had endeared himself to their hearts. Many felt that they had lost a benefactor, and all a sincere and amiable friend; and the pastor felt that his hands were weakened, and his heart discouraged. There was, however, wisdom and mercy displayed in the continuance of our beloved brother in life till the church was, in some measure, able to bear so great a loss, which it behoves us to admire and praise. Had he been removed a few years ago, when a diversity of opinion, on the proper exhibition and the practical bearing of the doctrines of grace had induced many of the members to separate themselves; and when the support of the cause depended almost entirely on himself and another beloved brother, who happily survives him; there is reason to fear, the "candlestick would have been removed out of its place." But, through the blessing of God, our departed friend lived to see several of his dear brethren whose separation had occasioned him unspeakable sorrow, return; and left the church apparently in a more healthy and thriving state than it had ever been during any previous period of its history. "O the depth of the riches both of the wisdom and knowledge of God."

Andover, December 26, 1838.

THE AWAKENED AND DISTRESSED SINNER INSTRUCTED AND ENCOURAGED.

BY THE REV. SAMUEL BRAWN.

"THE following remarks are addressed to every one who is so far awakened from the lethargy of sin as to see that his moral condition is deplorable, and his prospect for eternity fearful. The object of the writer is, to direct the attention of the person who is asking, "What shall I do to be saved?" to such statements of divine truth as answer this question, and are adapted to mature convictions into the "repentance which is to salvation."

It is quite natural, that the close and frequent consideration of what you have been in mind and heart, in word and conduct, before God; how extensively you have banished him from your thoughts and affections; and how fearfully you have disregarded his precepts and authority, should awaken in your mind the keenest convictions, the most painful forebodings, and the most distressing sorrow. The full and clear perception of the heinous nature of sin, with a firm persuasion that pardon can never be experienced, but that the painful consequences of rebellion against God must be for ever endured, will produce that bitter remorse which is styled the never-dying worm, the unquenchable fire. It is true, the convictions of every convert are not alike deep and painful. Some no sooner see their danger than they understand and embrace the way of salvation. Others, like yourself, in anguish of soul cry out, "Behold, I am vile; what shall I answer thee?" "My sin is ever before me." Were it not for the remedy which God has provided, they who now rejoice in hope of everlasting life, would not only mingle their tears of contrition with yours, but would sit down in silent hopeless darkness, awaiting with unutterable anxiety the events of an unknown and opening futurity. But He, who is unsearchable in wisdom, and unlimited in sovereign goodness, has devised a way in which he can exercise mercy without sacrificing justice; can vindicate his authority and government, whilst he extends compassion to the guilty, and in which he proves himself to be a just God and a Saviour. It is to this economy of infinite wisdom, to this provision of infinite love, that your attention is now solicited.

Perhaps it may not be useless briefly to observe, that some, on being first awakened to search the Scriptures for eternal life, feel surprise and disappointment in not finding the plan of redemption systematically exhibited, and its doctrines, privileges, duties, &c., consecutively unfolded and applied. Let it be remembered, that God must necessarily be infinite in all his attributes, and must act in accordance with these perfections of his nature. We need not, therefore, be surprised, that "his judgments are a great deep," and "his ways past finding out." We are utterly incompetent to fathom the depth of his counsels, to scan the arrangements of his government, or to say what is befitting the Almighty, and what he can or cannot do with consistency. "Such knowledge is too wonderful for us; it is high, we cannot attain unto it." What, therefore, God has thought proper to reveal, it becomes us in humility and gratitude to receive; and although at present we only see and know in part, we have the assurance that hereafter we shall be more definitely and extensively acquainted with the plan and glory of man's redemption. Enough, however, is revealed of the gracious purposes of God towards men, when it is duly considered and rightly applied, to make the sincere and devout inquirer after truth "wise unto salvation."

In the following passages, which perhaps you will be so kind as to read, we have an epitome of the ground-work of our redemption, and the foundation on which our faith and hope for pardon and acceptance with God may rest with perfect security. 1 Tim. ii. 5, 6; Heb. ii. 9, 10. 14—18; Gal. iv. 4, 5; 2 Cor. v. 21; Gal. iii. 13, 14; Rom. iii. 19—31; x. 4; Acts ii. 22—24; Mark xvi. 15—20; Heb. vi. 20; vii. 24—28. In his mediatorial character and work, Christ is "the way," in which God can righteously have mercy on the most guilty. "And by him all that believe are justified from all things, from which they could not be justified by the law of Moses." "For Christ is the end of the law for righteousness to every one that believeth." In him you may behold just such a mediator, high-priest, and

advocate with the Father as your sinfulness requires, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Whilst the unlimited invitations and gracious promises of the gospel, authorize every one, and therefore *you*, to come to Christ in faith, and to trust in him for grace and salvation. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life, freely." He who has furnished you with these grounds of faith and hope is unchangeable, and will in faithfulness perform all he has promised. He who loved us, and died to redeem us, well knows our ignorance, temptations, difficulties, labours, sufferings, and dangers; and he has promised to give both the Holy Spirit, and "all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"The God of all grace," has, in his wise and merciful providence, led you to see and feel your danger as a sinner, and Christ is now proposed to you as a refuge from "the wrath to come." Do not imagine that your sins are so aggravated, and your character so base, that God is unwilling to save you. In the gospel there are no exceptions of this kind. None are excluded. The invitations are addressed to all, irrespective of difference in the degrees of depravity and guilt. Whatever may be the number and magnitude of your offences, and however long you may have been in rebellion against God, you are encouraged to return to him, and expect his cordial welcome, and the full absolution of all your crimes. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme." "The blood of Jesus Christ his Son cleanseth us from all sin."

Are not these solemn assurances sufficient to silence every doubt concerning the willingness of our heavenly Father to bestow, *even on you*, that pearl of great price, salvation? Moreover, if the persecuting Saul of Tarsus obtained forgiveness; if the murderers of the Lord Jesus were invited to come, and were encouraged to expect pardon and life

through the blood which they had impiously shed; why, my fellow-sinner, should you despair? Well consider the facts, that God "delights in mercy," the infliction of punishment is his strange work, in which he has no pleasure; that through Jesus Christ he can righteously save the chief of sinners, and is therefore waiting to be gracious; and that he invites all men to embrace the gospel, and promises eternal life to every believer. "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." My dear reader, give the Lord credit for meaning what he says. Take him at his word, and rely on him for the performance of all he has promised. He declares, "Heaven and earth shall pass away, but my word shall not pass away."

You have been inquiring, "Wherewith shall I come before the Lord, and bow myself before the high God?" Let me warn you against two or three very common, but exceedingly pernicious errors, respecting the ground of our acceptance before God. It very frequently happens, that sinners convinced of their past inattention to the holy Scriptures, and neglect of all spiritual duties, resolve to read the word of God very diligently, and attend with the greatest regularity and seriousness to all other available means of grace, hoping thereby to obtain the blessing of God, and be ranked amongst the followers of the Lord Jesus. Being ignorant of God's righteousness, the righteousness which God has provided in Christ for the justification of all who believe, they go about to establish their own righteousness as a qualification for the privileges of the church, and as a ground of admission into the kingdom of heaven. Multitudes extend their religious views and efforts no higher and no further, than the attainment of what will prove an imaginary righteousness, and a fearful delusion. Beware, my fellow-sinner, of this moral quicksand on which thousands have struck, from which they could never be got off, and who, filled with self-deceivings and vain confidence, have gone down to perdition. "By the deeds of the law there shall no flesh be justified in his sight." "By grace ye are saved."

There are others who seem to think, that if they are not to depend on their own righteousness for salvation, they must nevertheless qualify themselves for the reception of the grace of God, and a vital saving union to the Lord Jesus Christ. They do not say, that they can merit the blessings and privileges of the gospel, but they speak as though they thought some moral qualification necessary before they are warranted to trust in Christ for justification, and before they are authorized to expect the teaching and comfort of the Holy Spirit in answer to prayer. Such views, however qualified, are in reality self-righteous; and so long as they are entertained, they keep the sinner from Christ, and produce doubts and fears, indecision and bondage. As the disease of the afflicted is the very reason why he should apply to a physician, so the guilty condition of a sinner is the very reason why he should go to Jesus Christ in faith for salvation; and, as the power and extent of the disease become greater, the more necessary it is to seek without delay the best medical assistance, so, the deeper the depravity and greater the guilt, the more necessary it is that the sinner should abandon all other means, and throw himself entirely on the grace of God in Jesus Christ.

We sometimes hear an awakened sinner say, "I wish I had faith and repentance. I know that I am a sinner, and that I can be saved only by the substitutionary work of the Lord, who died the just for the unjust. I read the Bible, and attempt to pray; but I am persuaded that I have not the faith which is necessary to salvation, nor do I find that the word will produce it in me. I am unhappy, but fear my sorrow is not true repentance." Now, allowing the person to be sincere in this statement, it is evident that error and truth are mixed both in the views which he takes of himself and of the gospel. What the principal error is, it is sometimes difficult for the person who converses with the inquirer to ascertain. There may be a portion of the leaven of self-righteousness; and, not being able to realize that which will give the conscience satisfaction, the sinner is thrown back to toil over the same ground, to meet again with the same reward.

The fundamental principles of the gospel and elemental piety may be very imperfectly understood. If he really

wishes to believe in Christ, what prevents him from doing so? The statements of divine truth are before him; they are worthy of his faith, and they demand it. To believe what the Scriptures teach concerning Christ is to have faith in him. The desire of repentance implies a perception of the evil of sin, and a feeling of aversion towards it, with a disposition to seek reconciliation with God. It is easy to conceive, that in such a state of mind there may be sincere and strong desire for deeper contrition and greater conformity to God. But it is hard to conceive of an impenitent heart desiring to be penitent. It is possible that, whilst enough of the divine testimony respecting sin is believed to awaken the conscience, and make the guilty soul tremble, other parts of the divine testimony concerning the inherent vileness of sin, &c., are not believed, at least not to such an extent as to produce hatred of sin on account of its heinous character. Where this is the case, it is evident that, whilst there may be ardent desire for pardon, and the privileges of the people of God, there is not a sincere, hearty desire to become a new creature in Christ Jesus. My dear reader, if this should be your case, meditate on God's testimony respecting sin, till you understand the real character of sin, its deceiving and destructive influence, and the inevitable and awful misery which it will bring to your soul and body if suffered to have dominion over you. Meditate on the subject till your heart is filled with righteous and implacable disgust against an enemy so deserving the hatred and curse of a just and holy God. You can no more find scriptural peace and joy in believing, whilst sin is unsubdued in the heart, than a patient can realize health, whilst a lingering fever remains unsubdued in his constitution. Reject as false and ruinous every idea in which sin is made to appear pleasing or profitable. If the character of Satan is hateful, sin made it so; it extinguished the light of truth and holiness in his nature, and under its influence he became the inveterate enemy of his Creator, the father of lies, the deceiver and tormentor of man. And is sin worthy of being cherished in your heart? Oh! my fellow-sinner, for your own sake, for Christ's sake, turn out this insidious monster, and hearken to him who cries, "Behold, I stand at the door, and knock: if any man hear my voice, and open the

door, I will come to him, and will sup with him, and he with me."

It is possible, that painful experience in an awakened sinner may arise from supposing that, if he were born again of the Spirit, he should feel no tendency to that which is sinful, and inasmuch as he finds, both in mind and heart, that which is contrary to truth and holiness, he fears that he is still a stranger to the quickening and purifying influence of the Holy Spirit. It is, however, evident, both from the word of God and experience, that although the Christian becomes a new creature in Christ, still his nature, whilst in this world, is not absolutely purified from every tendency to that which is evil. He finds "a law in his members warring against the law of his mind." In consequence of this, a devoted servant of the Lord exclaimed, "O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." Here we perceive the evil under consideration, and the source of deliverance. Every child of God, conscious of his depravity and numerous imperfections, frequently prays, "Create in me a clean heart, O God; and renew a right spirit within me." The young convert, therefore, must not suppose that he shall have nothing to contend with in himself. But let him learn to distinguish between the tendencies of nature, and the indulgence of that which is evil in thought and feeling. Habitually "keep the body under;" and especially "keep thy heart with all diligence, for out of it are the issues of life."

Whilst correct views of the plan of our redemption are of the first importance, beware lest you stop here, and, like some early heretics, conclude that

knowledge is the whole of religion. Many are proud of what they term superior light and soundness in the faith, although they are as destitute of the power of godliness and the fruits of the Spirit, as the thorn is of grapes, or the thistle of figs. Such characters often talk fluently and loudly, using "great swelling words," but they are no better than "sounding brass, or a tinkling cymbal." Be assured, that the sentiment which does not induce spirituality of mind, and a holy conformity to the precepts and example of Jesus Christ, was never taught by that Spirit of whom the Saviour said, "he shall glorify me." It may act as an opiate to the conscience, in those who have pleasure in unrighteousness, but the peace which it induces is the stupor of spiritual death. There are no greater enemies to the cross than those who profess to know the Lord, but in works deny him; who pretend to understand "the deep things of God," but practically show themselves to be better acquainted with "the depths of Satan."

Take up, my dear reader, with neither knowledge, nor creeds, nor any other thing short of "the truth as it is in Jesus." This is "the doctrine which is according to godliness," in experience and practice. Receive it cordially, and "let the word of Christ dwell in you richly in all wisdom," that you may abound in "the work of faith, the labour of love, and the patience of hope." Cultivate, also, tenderness of conscience, and let it be manifested in your conduct toward God and man. Having faith in the Lord Jesus Christ, "draw nigh to God, and he will draw nigh to you," and show you his salvation.

Loughton.

BAPTIST WORTHIES.—No. III.

BENJAMIN KEACH.

BENJAMIN KEACH was born February 28, 1640, at Stokehamah, Bucks; and descended from godly parents, who "brought him up in the nurture and admonition of the Lord." "From a child he knew the Holy Scriptures, which made him wise unto salvation, through faith which is in Christ Jesus," and "thoroughly furnished him unto all good works." Having received the love of

the truth that he might be saved, in his fifteenth year he publicly devoted himself to the service of Christ by submitting to the rite of Christian baptism. Three years after his baptism, the church called him to the work of the ministry, which he prosecuted with considerable acceptance and success among the Remonstrants, or General Baptists, from whom he subsequently withdrew, and joined

the Particular Baptist denomination. Wishing to use every legitimate means for the diffusion of religious knowledge, especially among the rising generation, in the year 1664 he published a book called "the Child's Instructor;" on account of which he was bound in a recognizance of £100, and two sureties of £50 each, to appear at the assizes, to answer for his offence. The result of his mock trial sentenced him to imprisonment for a fortnight, to stand in the pillory at Aylesbury and at Winslow, to have the book burnt before his face by the common hangman, to pay the king £20, to remain in jail till he found sureties for his good behaviour and appearance at the next assizes; then to renounce his doctrines, and make such submissions as should be enjoined. All this a pious and respectable minister of the Baptist denomination suffered from the creatures of a despotic and licentious monarch, not for sedition or riotous conduct, not for drunkenness, or immorality; but for endeavouring to teach young children the first principles of the oracles of God. Disgusted with such unrighteous and intolerant proceedings, Mr. Keach removed with his family to London, A.D. 1668, and soon afterwards became pastor of a Baptist church in the Borough. In order to escape molestation, this little flock often met in private and obscure houses; but, notwithstanding the precautions used, they were disturbed on various occasions, and taken before magistrates to answer for their nonconformity. In the year 1672, they availed themselves of the indulgence of Charles II. "granting to the protestant dissenters the public exercise of their religion," and built a meetinghouse at Horsley-down, in which Mr. Keach preached with so much acceptance and success, that repeated enlargements were necessary to provide accommodation for his numerous hearers. Increasing popularity and influence augmented his la-

bours and responsibilities, which he cheerfully discharged, in promoting the Protestant interest in this kingdom; in writing books to explain and defend the doctrines and duties of Christianity; and in seeking the prosperity of his own denomination. In common with the great body of nonconformists, he hailed "the Glorious Revolution" as a fatal blow to despotism, and the dawn of an auspicious day to our country; nor is there any ground for surprise that one who suffered so much under the Stuart dynasty should rejoice over its downfall, and indulge visions of future glory. "I do not doubt," said he, "but the slain witnesses are getting out of their graves; time will open things clearer to us; but I am sure we cannot sufficiently adore the divine goodness, for that salvation wrought by his right hand."

Mr. Keach became a leading and influential minister in his own denomination; visited the churches in various parts of the kingdom at the request of his brethren, and zealously promoted the erection of some meeting-houses in London and the vicinity. In the baptismal controversy he wrote against Richard Baxter and Mr. Burkitt; publicly disputed with Quakers and Socinians; and was involved in the discussions then dividing our churches about laying hands on baptized believers, singing the praises of God in public, the maintenance of Christian ministers, and the abrogation of the Jewish Sabbath. The closing scenes of his life manifested the power and value of true religion. Patience, resignation to the will of God, faith in Jesus Christ, joy in the Holy Ghost, and a good hope through grace possessed his soul; and, after "enduring hardness as a good soldier of Jesus Christ," he finished his course July 18, 1704, in the 64th year of his life. "The memory of the just is blessed."

T. P.

THE GOSPEL.

It is the breath of Deity
Bedewing the waste wilderness;
It glows with immortality,
And whispers only happiness.

A rich celestial melody,
Saluting the poor sinner's ear,
To soothe his penitential sigh,
And burst the prison of despair.

A matchless light that shines abroad
To check the universal night ;
Its beams illumine the way to God,
And darkness hurries to the flight.

The sacred manna sinners glean,
Peculiar to a heavenly taste ;
The generous stream that flows serene,
To moisten all the barren waste.

Ringsgate.

The mighty banner Jesus sways,
Inscribed with holiness and love ;
Beneath its shade the pilgrim prays,
Nor wishes evermore to rove.

The blessed chart that points to heaven,
A faithful guide to paradise ;
It brings the news of sin forgiven,
And bids me fly beyond the skies.

J. MORTLOCK DANIELL.

"GIVE EAR, O SHEPHERD OF ISRAEL."

Great Shepherd of thy chosen flock,
Attend my humble cry ;
Oh, lead me to refreshing streams,
Or I grow faint and die.

Thy voice I've heard, Thy fold I love,
Where kindred spirits meet ;
With them my sighs I've intermix'd
While bending at thy feet.

Led there by Thee, on Thee I feast—
A field of rich supplies ;
And, solaced with Thy presence there,
How bless'd each minute flies !

Calne.

But oft a stranger's voice I've heard,
And I too oft gave ear ;
But pastures barren then I found,
Nor cooling waters there.

Then, like a wandering sheep, I mourned ;
It moved my Shepherd kind ;
And He, as faithful to his charge,
Relieved my anxious mind.

Dear Shepherd, worried as I am,
I cannot live from Thee ;
The fertile mead, the living stream,
Art Thou, O Christ, to me.

W. LUSH.

LINES ON 1 COR. XIII. 12.

"Now we see through a glass darkly."

How darkly through the gospel glass,
We trace the mysteries of love ;
And scarce can view a Saviour's face
While in this gloomy vale we rove :
Yet these faint glimpses, oh, how bright,
Compared with nature's glimmering light !

Our years in ceaseless toil we spend,
Yet only gain a sickly ray ;
While faith and love in vain ascend
To catch the blaze of perfect day :
Full soon their glowing pinions tire,
And languish out in weak desire.

Yet, fraught with hope, each vision here
Gives a sweet pledge of heavenly light,
Points us to glory's radiant sphere,
One cloudless day without a night,
Where through all mysteries we may rove,
And learn the heights and depths of love.

Then tempters of my soul, forbear ;
My springing hopes your rage defy ;
Ye cannot quench the morning star,
Nor can ye shut the eastern sky,
For morning's earliest, faintest ray,
Ensures the brighter beams of day.

Oh, happy hour ! that clears my skies,
And lifts me to a heavenly throne !
Rise, thou celestial Sun, arise,
And make thy dazzling glories known ;
And let me, in perfection, see
My God in unveiled majesty.

Hammersmith.

D. KATTERNS.

REVIEWS.

SCHISM, as opposed to the Unity of the Church; especially in the Present Times. Prize Essay. London: 8vo. pp. xxvii. 592. Price 10s. 6d., cloth.

THE subject of this essay will be of increasing interest to the church of God, until the prayer of the Redeemer shall be fully answered—"that they all may be one, as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The Saviour prays for the prevalence of unity amongst his disciples; and he states its character to be similar to that which exists between the Father and the Son. "As thou Father, art in me, and I in thee." This, at least, must imply a unity of counsel, of feeling, of purpose, and of action. It cannot mean sameness, or equality, with the union of the Father and the Son; for this cannot be, unless the followers of Christ were to be deified, and bear the office of Mediators. But it supposes a unity which shall resemble, as nearly as possible, that inseparable union which subsists between the Father and the Son. Without pretending to explain what indeed is inexplicable, we may venture to assert, that this union is founded upon the paternal and filial relation, and evinced in the love of the Father commanding, and the love of the Son obeying. God so loved the world as to give his Son to die for it; and the Son as promptly and cheerfully *willed* to be given, as the Father to give. If we conceive of the Father as intimating his *will*, we find it recorded that the Son instantly responded to it in *action*, through difficulties, trials, and "even unto death." Hence we hear Christ saying, "As the Father gave me commandment so I do;" "therefore doth the Father love me, because I lay down my life." If the Son approves, and does precisely what the Father wills and commands, there must be an entire unity, as complete as is compatible with personal distinction. The unity in this case is the Father *existing* in the affection and conduct of the Son, who felt what the Father felt, and who did what the Father willed to be done. Thus the Saviour says, "the Father that dwelleth in me, he doeth the works; believe me that I

am in the Father, and the Father in me." Where such union as this exists, there can be no envy, alienation, or ill-will; but there will be perfect fellowship, satisfaction, and happiness. When, therefore, the Saviour prays for his disciples, "that they may be all one, as thou Father art in me, and I in thee," he supplicates on their behalf a mutual affection, in which shall be exhibited no feeling of variance, no clashing of wills, no conflict of aims or ends, but a love which is without dissimulation, and a confidence without suspicion.

Dr. Hoppus has well observed, that—

"The key to real unity must be sought in the reply which the New Testament gives to the questions, Who is a Christian? and What is the Church? From this source we learn, that a Christian is a spiritual man, and that the church of Christ is a spiritual institution. Hence the unity of the church is a spiritual unity. A Christian is such from the *state of his mind and heart*. A Christian church is a society composed of persons whose minds and hearts are spiritual. The true unity of the church, therefore, is not formal, geographical, political, or dependent on any human laws; it is a unity which has its seat in the minds and hearts of men. Its centre is CHRIST, the head of the church. Its producing agent is the SPIRIT OF GOD. It reigns through the medium of the TRUTH, received by faith. Its conservative principle is devotion. Its bond is the common sympathy of regenerate natures, the attraction of minds, kindred in moral tastes, purposes, and interests. Its spontaneous and proper manifestation is LOVE. In the Christian record, the unity of the church is a frequent theme; and nothing can exceed the *force* of the terms in which is portrayed the *intimacy* of the relation which subsists between Christ and his church, and mutually between all the members."—pp. 184—186.

This work consists of two parts: the first, on unity; and the second, on schism. In the first part the author discusses the following subjects:—Unity of the unfallen creation—the Apostacy from universal love—the re-uniting tendency of the dispensation of Mercy—the founding of Christianity as a System of Benevolence—Christianity in the Apostolic age—Who is a Christian?—What is the Church?—Unity of the Church. These subjects are treated with

great perspicuity, and competent learning, and occupy in their discussion about one-third of the volume. The second part treats of Schism. The Nature of Schism—the Causes and Illustrations of Schism, of that which is private and that which is more public—the evil Consequences of Schism—the Sinfulness of Schism—and the Cure of Schism—are the subjects of this part.

Where all is marked by a sober and chaste exhibition of important truth (and by this excellence the volume before us is eminently characterized), there is the less reason for placing before our readers one passage in preference to another. We give, therefore, almost at random, the following extract illustrative of an important truth.

“The existence of different denominations of Christians is not necessarily schismatical. That it is a mark of infirmity, of imperfect apprehension of truth—that it is undesirable—is admitted. The millennial glory of the church may cause these lines of demarcation to melt away. That it will render them fainter and less numerous cannot be doubted. Yet we maintain, that schism, in the sense of the New Testament is, by no means, of necessity, involved in these distinctions. For why, notwithstanding such differences of opinion, may there not still be ‘unity in essentials; in non-essentials, liberty; in all things charity?’ The divine Redeemer loved ‘his own.’ There was a divine love which embraced all his disciples, equally; a love, which neither Gethsemane, nor the cross, nor death, could quench. But, having condescended to assume our nature, as a man he obeyed its laws. There was a human love, the preference of friendship; ‘Jesus loved Martha, and her sister, and Lazarus.’ Thus, he sanctioned private friendship as consistent with universal love. May not *denominational Christianity*, maintained with charity, be regarded as a certain species of Christian friendship? Friendship is founded on something more than even grand common principles; it involves a somewhat minute peculiarity of tastes—similar characteristic predilections and objects of pursuit. Let Christian denominations, therefore, be conceived of under the idea of societies of private friendship, selected from the universal church, and founded on coincidence in minor opinions and practices, chiefly regarding external points. Christians *must* worship locally *apart*: why may they not so worship as that the consciences of all may be satisfied, that all may be fully persuaded in their own minds—that all may be edified? Let all enjoy this privilege of predilection and selection—yet let all be *one*. Let their union, in all other respects, be as great as possible—unity of Heart being entire. On what just

principles can any one here discern schism? If, among those who are equally faithful and sincere, some are able to trace the obscurer forms of truth more minutely than others; either from possessing a mind more acute or laborious, or from having greater opportunity of examination, or being more free from the cleaving infirmity of prejudice: yet are there not certain great truths plain to all?—truths so vast and impressive, that, like the nearer mountains in the Alpine landscape, they obtrude themselves on every eye, and cannot but fill the greater part of the sphere of vision? Surely, the grand objects of our common faith are so broadly defined, and so momentous, that they may well be allowed to absorb the greater share of attention in every Christian mind! Yet how often do they appear to be lost sight of, and forgotten, in the mere external distinctions, and the uncharitable jealousies of party.”—pp. 302—307.

That in all the *evangelical sects*, there are individuals who conscientiously cultivate the temper here recommended, cannot be doubted; and that in each of these sects there are ministers and societies, whose persevering aim is to promote it, seems equally true. Strange, however, it is, that it should not be made more generally a direct aim, and that Christian churches should not have more clearly seen, and more powerfully felt, that their bond of union does not consist chiefly in articles and confessions of faith, but in unanimity of heart and affection. Undoubtedly, we are “to contend earnestly for the faith which was once delivered to the saints;” but are we not also repeatedly exhorted “to keep the unity of the spirit in the bond of peace;” to “walk in love, as Christ also hath loved us;” and to “put on charity, which is the bond of perfectness?”

We cordially recommend this volume to the devout study of all sorts of professors of religion, believing that few can read it, conscientiously and prayerfully, without becoming better and wiser. Dr. Hoppus has not concealed his views as a Protestant Dissenter and a Congregationalist. We concur with the respected Adjudicators of the prize, who pronounce this work to be well-informed, candid, and practical. With them, we trust that it will tend to unite the disciples of Christ, not on the ground of ecclesiastical uniformity, but on the more scriptural ground of their having, notwithstanding various discrepancies in the externals of religion, one spirit, one Head, one faith, one baptism, and one God.”

Colonisation and Christianity. A Popular History of the Treatment of the Natives, by the Europeans in all their Colonies. By WILLIAM HOWITT. London: post 8vo., pp. 508, price 10s. 6d. cloth.

The African Slave Trade. By THOMAS FOWELL BUXTON, ESQ. London: 8vo. pp. 240. Price 5s. cloth.

The History of the Rise and Progress of the New British Province of South Australia; including particulars descriptive of its Soil, Climate, Natural Productions, &c., and Proofs of its superiority to all other British Colonies. Embracing also a full account of the South Australian Company, with Hints to various classes of Emigrants, and numerous letters from settlers concerning Wages, Provisions, their satisfaction with the Colony, &c. By JOHN STEPHENS, Second Edition. London: 8vo. pp. 224. Price 8s. cloth.

An Exposure of the absurd, unfounded, and contradictory Statements in James's "Six Months in South Australia." By JOHN STEPHENS. London: 8vo. pp. 49. Price 1s. 6d.

Annual Meetings of the various Missionary Societies will soon be held in the Metropolis, and reports will be made respecting the amount of success which has accrued from missionary labours. Unless the accounts presented should differ materially from any that have been hitherto received, they will show that the progress made, though enough to encourage perseverance, and more than enough to compensate the expenditure, has been lamentably small. That the heralds of Christ do not find generally in the lands which they visit a people prepared for the Lord; that the message respecting salvation from sin and guilt is not believed generally by them that hear it; and that the impression produced on the territory assailed, does not correspond with the expectation of those who equipped and sent forth the army, are facts which will be forced upon our attention. In the presence of sceptics and of scoffers we must admit that, though eighteen centuries have passed away since Messiah ascended his throne, it is but a small part of the world in which his authority is acknowledged; and though the gospel of mercy has been echoed from shore to shore in the present age with renewed energy, yet the hundreds of thousands who have heard it are not generally reconciled to their Maker.

These facts however, are not inexplicable, and it is important that the

strength and the sources of those counteractive influences which impede the Christian Missionary should be universally known. The degeneracy of the church, the unauthorized assumption of the Christian name by nations who never submitted to the laws of Christ or evinced any portion of his spirit, and the crimes which have been perpetrated by his professed adherents in every quarter of the globe, will fully account for the alienation of the heathen from every thing pertaining to Christianity, and for the deep prejudices which prevent their reception of the truth. For whither shall the Christian teacher go, where Christian warriors, Christian extortioners, Christian fiends have not preceded him? The barbarities and desperate outrages of the so called Christian race, throughout every region of the world, and upon every people that they have been able to subdue, as Mr. Howitt justly observes, are not to be paralleled by those of any other race, however fierce, however untaught, and however reckless of mercy and of shame, in any age of the earth.

"We talk of the heathen, the savage, and the cruel, and the wily tribes, that fill the rest of the earth; but how is it that these tribes know us? Chiefly by the very features that we attribute exclusively to them. They know us chiefly by our crimes and our cruelty. It is we who are, and must appear to them, the savages. What indeed are civilization and christianity? The refinement and ennoblement of our nature! The habitual feeling and the habitual practice of an enlightened justice, of delicacy and decorum, of generosity and affection to our fellow-men. There is not one of these qualities that we have not violated for ever, and on almost all occasion, towards every single tribe with which we have come in contact. We have professed, indeed, to teach christianity to them; but we had it not to teach, and we have carried them instead, all the curses and the horrors of a demon race. If the reign of Satan in fact were come, if he were let loose with all his legions, to plague the earth for a thousand years, what would be the characteristics of his prevalence? Terrors and crimes; one wide pestilence of vice and obscenity; one fearful torrent of cruelty and wrath, deceit and oppression, vengeance and malignity; the passions of the strong would be inflamed, the weak would cry and implore in vain!

"And is not that the very reign of spurious Christianity which has lasted now for these thousand years, and that during the last three hundred, has spread with discovery

round the whole earth, and made the name of Christian synonymous with fiend? It is shocking that the divine and beneficent religion of Christ should thus have been libelled by base pretenders, and made to stink in the nostrils of all people to whom it ought and would have come as the opening of heaven; but it is a fact no less awful than true, that the European nations while professing Christianity, have made it odious to the heathen. They have branded it by their actions as something breathed up, full of curses and cruelties, from the infernal regions. On them lies the guilt, the stupendous guilt of having checked the gospel in its career, and brought it to a full stop in its triumphant progress through the nations. They have done this, and then wondered at their deed! They have visited every coast in the shape of rapacious and unprincipled monsters, and then cursed the inhabitants as besotted with superstition, because they did not look at them as angels! People have wondered at the slow progress, and in many countries, the almost hopeless labours of the missionaries;—why should they wonder? The missionaries had Christianity to teach, and their countrymen had been there before them, and called themselves Christians! That was enough: what recommendations could a religion have, to men who had seen its professors for generations in the sole character of thieves, murderers, and oppressors? The missionaries told them that in Christianity lay their salvation;—they shook their heads, they had already found it their destruction! They told them they were come to comfort and enlighten them;—they had already been comforted by the seizure of their lands, the violation of their ancient rights, the kidnapping of their persons; and they had been enlightened by the midnight flames of their own dwellings! Is there any mystery in the difficulties of the missionaries? Is there any in the apathy of simple nations towards Christianity?—*Howitt*, pp. 7—9.

This is not declamation: it is an indictment, every count of which is sustained by evidence. Mr. Howitt proves it all, and more than all, by describing the discovery of the New World; the Papal Gift of all the heathen world to the Portuguese and Spaniards; the conduct of the Spaniards in Hispaniola, Cuba, Jamaica, Mexico, Peru, and Paraguay; the conduct of the Portuguese in Brazil and India; the conduct of the Dutch and French in their respective colonies; and, alas! the conduct of the English in India, in America, in South Africa, in New Holland, and in the islands of the Pacific. He has drawn his information from the best authorities, and with much industry and great eloquence has told a tale which is equally adapted to instruct

and to excite; which astonishes as an exhibition of human wickedness, while it shows more clearly than perhaps was ever shown before, the baneful effects of nominal Christianity. A more interesting volume it has seldom been our lot to peruse, or one which we have more earnestly desired should be read by all classes of the community.

Mr. Buxton's work relates to one section of this important and comprehensive subject. It is intended to illustrate the present extent and horrors of the African Slave Trade, the failure of efforts for its suppression, and the course which the interests of humanity now require.

"Grievous, and this almost beyond expression, as are the physical evils endured by Africa, there is yet a more lamentable feature in her present condition. Bound in the chains of the grossest ignorance, she is a prey to the most savage superstition. Christianity has made but feeble inroads on this kingdom of darkness, nor can she hope to gain an entrance where the traffic in man pre-occupies the ground. But were this obstacle removed, Africa would present the finest field for the labours of Christian missionaries which the world has yet seen opened to them. I have no hesitation in stating my belief, that there is in the negro race a capacity for receiving the truths of the gospel beyond most other heathen nations; while, on the other hand, there is this remarkable, if not unique circumstance in the case, that a race of teachers of their own blood is already in course of rapid preparation for them; that the providence of God has overruled even Slavery and the Slave trade for this end; and that from among the settlers of Sierra Leone, the peasantry of the West Indies, and the thousands of their children, now receiving Christian education, may be expected to arise a body of men who will return to the land of their fathers, carrying divine truth and all its concomitant blessings into the heart of Africa."—*Buxton*, pp. xi., xii.

The "sorrowful conviction" has been forced on Mr. Buxton, by recent documents, that "the year from September, 1837, to September, 1838, is distinguished beyond all preceding years, for the extent of the trade, for the intensity of its miseries, and for the unusual havoc it makes on human life." He calculates that the victims of the Christian Slave Trade, including those who are sacrificed in the seizure and in the transportation, with those who reach the shores of the western hemisphere, average more than a thousand every day: 375,000 he reckons to be the annual number! It is his opinion also,

that this trade cannot be suppressed either by British cruisers, or by any co-operation which Britain can obtain with foreign powers. The enormous profits which accrue to the slave trader will nullify all such restrictions. It is an axiom at the Custom House, that no illicit trade can be suppressed where the profits exceed 30 per cent.; but here a profit of 180 per cent. exists, offering an inducement too powerful to be effectually counteracted. And the African, he argues, has acquired a taste for the productions of the civilized world. The sale of children, subjects, and neighbours, is the only means he has of obtaining them. To say, under present circumstances, that the African shall not deal in man, is to say, that he shall long in vain for his accustomed gratifications. But it would be for the interest both of Africa and of Great Britain, to establish an amicable intercourse, founded on the just and honourable principles of peaceful commerce. Africa wants manufactured goods, and a market for her raw material; Great Britain wants raw material, and a market for her manufactured goods. Mr. Buxton maintains therefore, that while no reasonable expectations can be entertained of overturning this gigantic evil through the agency and with the concurrence of the civilized world, there is a well founded hope amounting almost to a certainty, that this object may be attained through the medium and with the concurrence of Africa herself. We cannot enter upon the arguments and facts on which this theory is founded, but we cordially recommend the volume as one fraught with information which cannot fail to interest the intelligent friends of the much injured negro race.

It is pleasing to turn from these scenes to the contemplation of the peaceful district to which the third volume before us refers. The quiet valleys of South Australia have not yet been the arena in any extensive degree of European chicanery or violence. The aborigines have not yet suffered much from the cupidity of settlers; and the instructions given to the resident commissioner respecting the conduct to be pursued towards them are equitable and considerate. In a few instances, natives have been ill-treated by Europeans, but they are at present on friendly terms with the community, and the spirit which animates the new residents generally appears to be such

as will make their intercourse mutually beneficial.

The founders of this colony have not fallen into the common error of endeavouring to supply the urgent demand for labour by tampering with slavery. It is expressly stipulated that no convicts shall be sent thither. Commissioners are appointed by the British government to sell the land, and the funds thus obtained are expended in conveying English husbandmen and mechanics with their families to a field in which they find ample scope for their energies. A trading company is also formed in this country, which is well managed and exercises a salutary influence both on the moral and the commercial interests of the colony. There are indeed many circumstances which render it peculiarly deserving of the attention of any one who contemplates voluntary exile from the unrivalled, but not unmingled advantages of our own land. If the colonists can avoid two evils;—the evil of collision with the aborigines, which apparently they may avoid if they conduct themselves aright,—and the evil arising from the meddlesome propensity to establish the forms of religion, which will be exhibited by certain parties in this country as soon as they perceive that religion is prospering without them; they will have no other perils to escape but those which must attend any company of the children of Adam, in our times, when located in a fertile but uncultivated country. The religious advantages of the settlers at Adelaide are greater also than are generally to be found in such circumstances. The Colonial Missionary Society has sent thither a minister of some standing, Mr. Stowe, who has formed a small congregational church. There is a congregation of Wesleyan Methodists, whose worship is at present conducted by one who officiated as a local preacher at home. A church has been erected also by the episcopalians, and Mr. Stowe speaks of the clergyman as “evangelical and active.” Mr. Stephens adds,

“From Mr. Stowe’s communications it will be seen, that, though the Baptist Missionary Society had not sent out any missionary to South Australia, the gentleman who represents the interests of the South Australian Company in the colony, is a member of that denomination, and labours on the sabbath in the ministry of the gospel. ‘It is to be lamented,’ observes Mr. Gonger, ‘that the very

excellent discourses of this gentleman, are not more appreciated. A remarkable earnestness attaches to his style, and his eloquence is sometimes very forcible. Mr. M'Laren unites, in an extraordinary degree, aptitude for business, manly decision, urbanity of manners, and glowing piety; and it is only to be regretted that the shortness of his intended stay in the province (three years) will soon deprive it of one of its best and most enlightened defenders." *Stephens*, p. 134.

In our last number we announced the formation of a small Baptist church at Adelaide, under the pastoral care of Mr. Peacock. But is it not desirable that one or two self-denying and zealous men of God should be sent immediately

to dwell among the aborigines and devote themselves to their welfare? Even one intelligent and kind hearted man, though not a man of learning or of pulpit talent, but having in his heart the love of Christ and the love of all for whom Christ died, residing in the interior and only visiting occasionally the towns, might be the instrument of incalculable good. To the natives he might be a guide, and to the colonists a protector, a mediator between both whose services would often be of great value, and a witness to all of the true character of that religion which has been so often and so awfully misrepresented by its professed advocates.

BRIEF NOTICES.

The Political Economy of the New Testament.
By WILLIAM INNES, Minister of Elder Street Chapel, Edinburgh. 24mo. pp. 234. Price 2s. 6d. cloth.

We live in days when a degrading and licentious unbelief—roused, perhaps, into increased activity by the efforts of Christian missions at home and abroad—assumes the false guise of "socialism;" and, in its attempts to "break asunder" the religious and civil "bands" that unite and humanize us, and to debase man into a mere gregarious animal, mimics the plans and operations of Christian and philanthropic societies. Although the promises of God, the religious instincts of man, and the essentially selfish tendencies of infidelity, combine to assure us that the success of these attempts will be circumscribed, yet may they have, locally, and for a time, deplorable success. We therefore peculiarly welcome at this period, any judicious endeavours, whether from the pulpit or the press, to vindicate and exhibit the genuine "socialism" of pure Christianity. This very important object is aimed at in the small volume before us. It states, justly, and with some novelty of aspect, the direct tendency of real Christianity to secure the social good of mankind; and recommends various modes and exercises of that evangelical beneficence which we have reason to know the esteemed author has himself long practised and exemplified. The work is enriched by several appropriate and interesting extracts from other writings, particularly from the lives of Howard and Wilberforce. While Mr. Innes faithfully contends for the prominence ever due to the doctrines of grace, as the true basis of Christian motives and exertions, he displays

and enforces the obligations and practical workings of Christian benevolence, with a detail which we should be glad to see adopted by all public instructors. We consider this little work as a seasonable antidote to the infidel theories of our age; and trust that the writer's pious design will be rewarded by its being instrumental to guard or reclaim some unsettled minds from those delusions, and to stimulate some professed Christians into that more diligent accordance with the spirit of their holy faith, by which their usefulness and happiness would be alike increased.

Demonstration of the Truth of the Christian Religion. By ALEXANDER KEITH, D.D., Author of "The Evidence of Prophecy," and "The Signs of the Times." Edinburgh: 24mo. pp. 459. Price 7s. 6d.

Lectures on the Evidences of Revealed Religion. By Ministers of the Established Church in Glasgow. Eighth Thousand. Glasgow: 24mo. pp. 572. Price 3s. 6d.

Dr. Keith is extensively known as the author of some popular works, in which he has illustrated, from the writings of historians and travellers, the fulfilment of prophecy. The present volume is similar in its character to its predecessors; for, though he does not go over precisely the same ground as before, he prosecutes his researches in the same district. In some cases he gives us a bird's eye view of scenes which before he had exhibited more fully; in others, he enlarges and confirms representations which he had previously made. He has produced an agreeable and instructive work, which will afford pleasure both to readers who are acquainted with his previous publications, and to others who have

not seen them. It is illustrated, also, by several beautiful engravings, some historical, some astronomical, and some geological.

Dr. Keith refers in his preface to the Lectures by Ministers of Glasgow, as rendering it unnecessary for him to compile a general view of the evidences, as he had once proposed. We are happy to see in these Lectures a series of masterly discourses, in which the divine origin of the sacred writings is established, and the most specious and prevalent arguments of objectors are ably met. There are some few passages in which we cannot concur, but it is not necessary to specify them: they do not prevent our giving the work our warmest recommendation, as an epitome of the evidences of Christianity, very comprehensive, very clear, and very cheap.

Titles and Offices of our Lord Jesus Christ: illustrated in a series of Essays. By ISABELLA GRAY MYLNE. In two volumes. Edinburgh: Post 8vo. pp. 748. Price 12s. cloth.

In these volumes, there is so much excellent matter, and so much evidence of sincere desire to honour Him who deserves the warmest affections of every human heart, that we feel it difficult to discharge our official duty respecting them. Faithfulness requires us to say, that our estimate of their real value is not very high. Great diligence has been evinced in collecting the materials; much spiritual pleasure has, no doubt, been enjoyed in penning them; and many pious people will peruse them with satisfaction: but the amount of solid instruction which they will communicate is, we think, small in comparison with their bulk. Many things are taken for granted which ought to have been proved, and the attempts made to prove others are often such as will satisfy those alone who are of the same judgment with the writer. Those Christians who cherish a taste for a very extensive application of the doctrine of types, and who are most cordially attached to the standards of the church of Scotland, are the most likely to regard them with unqualified approbation.

Memoir of Mrs. Louisa A. Lowrie, of the Northern Indian Mission. With Introductory Notices by the Rev. E. P. SWIFT, the Rev. W. H. PEARCE, and the Rev. A. REED, D. D. Reprinted from the Second American Edition. London: pp. 242. Price 3s. 6d.

The subject of this little volume was sent out to India by a Society established among the Presbyterians in the United States, and called the Western Foreign Missionary Society. Her race was soon run. She was scarcely permitted to reach the shores of India before her course was finished, almost, as it may be said, before it was begun. The following sentences from the pen of our beloved missionary, Mr. W. H. Pearce, will be a better

recommendation than any we could give:—
"She survived only seven weeks, but during this time it was impossible for those most frequently with her not to notice with delight her pleasing manners, cultivated intellect, and ardent piety; surprised, at the same time, to notice, that an instrument so well adapted for usefulness in the missionary field should appear to be on the point of removal by the great Lord of the harvest before she entered on its cultivation. The reader of the following memoir, however, while conscious of this feeling, will have reason to rejoice that though its subject was thus soon removed, the memorials of her piety and benevolence are not lost, but are presented with so much truth and feeling in the volume before him."

Letters and Papers by the late THEODOSIA A. VISCOUNTES POWERSCOURT. Edited by the Rev. ROBERT DALY, A.M., Rector of Powerscourt. 2nd Edit. enlarged. Dublin: Price 6s.

Such fragments as these are not often published; we question if they are often to be met with among the remains of departed Christians. They are the productions of a strong mind, enlightened by spiritual wisdom, and chastened by severe, but sanctified affliction. Some passages are eminently beautiful in the striking and felicitous expression of sweet and holy thoughts; others are original and nervous; and through the whole there runs a spirit of humble yet ecstatic, subdued yet ardent piety. Lady Powerscourt's idea of a Christian was "Not one who looks from earth to heaven, but one who looks down from heaven to earth." It is saying much, but not too much, judging from these precious remains, to add, that she seems in her own character to have almost realized this sublime conception.

Spiritual Life delineated; with the detection and exposure of some of the Popular Errors of the day. In Five Parts. By the Rev. THOMAS WATSON, B.A., Minister of St. Philip's, Pentonville. London: 12mo. pp. 408. Price 6s. cloth.

Mr. Watson's design is to trace the progress of a young convert's experience, form his opinions, correct his errors, and guide his choice; in a word, to furnish him with a manual of experimental and practical theology. The infancy, childhood, manhood, paternal state, and old age, of Philemon, the supposed convert, are respectively described. The work is written dialogue-wise, and contains some useful common-place hints, with here and there a specimen of very questionable divinity. For instance, the author gravely assures us, that the church of God "is formed of sinners and saints; of those who know and love God truly, and of those who love him not, and have no fear of God before their eyes;" that these latter "stand in no sacred

relation whatever to the true and spiritual fold of Christ, nor have they any interest in, or union with it, any more than a wooden leg has with the rest of the body:" that they are "formalists, and nominal professors, and constitute no part of the living head; they are the wooden legs, if I may so express myself, of our ecclesiastical system."—p. 165. And yet this wooden-legged dame, the national church, "though she admits within her external pale 'a mixed multitude,' is not a political, but spiritual society; her spiritual members are a community of brethren; she is of divine appointment; her credentials are stamped with the broad seal of heaven; her claims to your submission are imperative and unqualified; she rests upon the rock of ages; she is solid in her foundation, rich in all her provision of mercy, comprehensive in her love, pure in her worship, apostolical in her formularies," &c., &c.—p. 169. Verily, the old lady, notwithstanding her timber supports, is a wonderful creature!

A Messenger of Mercy; or, the Believer's Companion on the Bed of Sickness, and in Seasons of Affliction and Trouble. By the Rev. JAMES SMITH, Minister of the Gospel, Cheltenham. Author of "The Pastor's Morning Visit," "Jehovah Revealed," "All things preaching Christ," "Parental Solitude," &c., &c. Cheltenham: 12mo. pp. 144.

It is observed in the preface, that "when sickness throws the believer on his bed, weakens his powers of memory and meditation, and unfits him for the pleasures of conversation, he needs a friend to refresh his mind with suitable portions of God's most holy word, and to offer suitable reflections upon the same. Such a friend" the author adds, "this little volume is designed to be." It consists of short meditations on detached portions of Scripture, which may be heard or read without much mental exertion, and will tend to soothe an afflicted Christian, and give an advantageous direction to his thoughts.

The Miniature Commentary; being Short Comments on every Chapter of the Holy Bible. 3 vols. Price 9s., cloth.

This is the same work as was published by the Tract Society some time ago under the title of "Short Comments on every chapter of the Holy Bible;" the only difference between the two editions being that this is in a very small type and in pocket volumes, and that in a larger type, in octavo. For all who have eyes young enough to read it, it will be a good travelling companion; and the remarks being brief, plain, and devotional, it may be very advantageously used in family worship. The interposition of these or four sentences of comment at the end of every few verses of the text serves to keep up the attention of the auditors, and to give a profitable direction to their thoughts.

Scripture Biography for Youth; or, Select Lives of the Patriarchs and Prophets, compiled from the Sacred Writings, and Illustrated by Oriental Traditions. By a Friend to Youth. With twelve engravings from the designs of Martin and Westall. London: Churton. 16mo. square. pp. 208.

This work is well got up, and evinces some skill on the part of the compiler; but the admixture of oriental legends with Scriptural facts is in our judgment decidedly objectionable. Distinguished as they are from each other in the narrative, they will yet be blended in the imagination of the youthful reader, and can be advantageous only to those who are of an age more advanced than the other portions of the book will suit.

RECENT PUBLICATIONS

Approved.

Scriptural Hymns by the Rev. Philip Doddridge, D.D. New and corrected edition, containing many hymns never before printed. Edited from the original documents by the Author's Great-Grandson, JOHN DODDRIDGE HUMPHREYS, Esq. London: 16mo. pp. 318.

Ward's Library of Standard Divinity. The Unsearchable Riches of Christ. By THOMAS BARTON, Preacher of the Word in London. Reprinted from the third edition of 1661. London: Imperial Soc. pp. 128. Price two shillings and tenpence.

Collins' Cheap Edition of Select Christian Authors, with introductory Essays. The Redeemer's Tears wept over Lost Souls; and two discourses on Self-dedication, and on Yielding Ourselves to God. By the Rev. JOHN HOWE, A.M. With an introductory essay by Robert Gordon, D.D., Edinburgh. Glasgow: Soc. pp. 60. Price tenpence.

Christian Library Edition Wilsha: unabridged. Translated from the German of the Rev. F. W. KAUMMACHEN, D.D., Author of "Elijah the Fish-bite," &c. With illustrative Notes. London: Soc. pp. 102. Price 1s. 6d.

Christian Library edition. Memoirs of Rev. John Newton, late Rector of the united parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard Street. With general remarks on his Life, Connexions, and Character. By the Rev. RICHARD CECIL, A.M., Minister of St. John's, Bedford Row. With illustrative Notes. London: Soc. pp. 46. Price 9d.

Published by the Society for the Promotion of Popular Instruction. An Essay on the Evils of Popular Ignorance. By JOHN FOSTER. Revised expressly for the Society. First issue of five thousand. Bristol: Soc. pp. 92. Price 1s. 6d.

Rollo at Work; or the Way for a Boy to Learn to be Industrious. By the Rev. JACOB ASSORT, of Boston, Massachusetts; Author of "The Little Scholar Learning to Talk," "Rollo Learning to Read," "Rollo at Play," &c. London: 18mo. pp. 172. Price 2s. 6d.

Consolations for Mourners bereaved of Relatives by Death. By the Rev. R. H. SHERRARD, Minister of Ranelagh Chapel, Chelsea. Ninth edition. 12mo. pp. 32.

Hear the Church! A word for all. By a Doctor of Divinity, but not of Oxford. London: pp. 15. Price 6d.

The Stewardship of Christians. (A tract for the Rich.) Extracted from a letter to a friend on the Distribution of Property. 12mo. pp. 23. Price 2d., or 14s. per hundred.

INTELLIGENCE.

FRANCE.

CHURCH AND STATE.

The sentiments of different classes of Frenchmen respecting ecclesiastical power, and the inconveniences arising from the existing connexion of the Roman Catholic Church with the State, are illustrated in the following article which we extract from *Le Semeur*, a French protestant journal, which is published weekly in Paris,

The Count de Montlosier, the author of "*Mémoire à consulter*," (1826), and of "*Le Prêtre et son ministère dans l'état actuel de la France*," (1833), died on the ninth of December, at Clermont Farrand. Each of the curés in the town had received an order from the bishop not to confess him, until he had signed a recantation of every thing which might be deemed contrary to the precepts of the Roman Catholic and Apostolic church, in his writings. A vicar, however, who was applied to in the absence of the curé, and who was not aware of this prohibition, confessed the sick man. For this, he was severely reprimanded at the bishop's palace, and required to return to M. de Montlosier and oblige him to accept a recantation, a copy of which was given. Upon the refusal of the dying man, the vicar declared the confession he had made to be null. M. de Montlosier then said, that he was prepared to make the following declaration. "I declare that I have never intended to write any thing against the Catholic, Apostolic and Roman religion, in the bosom of which I desire to die. If anything contrary to its doctrines and morality has escaped me, I repudiate it, as opposed to my past and present intentions." This declaration upon being submitted to the bishop, was found insufficient, and M. de Montlosier, more honest than M. de Talleyrand, died without abjuring the past. The Bishop of Clermont has therefore refused him religious burial and the prayers of the clergy. An immense concourse of citizens accompanied the funeral to the gates of the city, where several orations were pronounced, before the funeral car proceeded on its way to Randanne, where M. de Montlosier was to be interred.

This refusal of church sepulture, has excited great indignation in the public mind, and as usual when any cause of complaint appears against the clergy, instead of examining into the merits of the case, application has been made to the civil authority to oblige the priests to be more tolerant. The French Courier in its anger against the

clergy for refusing the prayers of religion over the graves of the dead, wishes that the government would follow the example of Napoleon, who sometime after the Concordat caused the curé of St. Roche to be arrested, because he would not consent to the admission of the body of an opera singer into his church, and in 1811 authorized the minister of state, Boulay de la Meurthe, to publish a decree instituting penalties for this description of abuse of ecclesiastical power. Some years before, M. Portalis had introduced a similar clause into a proposal of three articles, which was adjourned.

M. de Montlosier himself, in his "*Mémoire à consulter*," treats of the question of refusal of church burial. It is impossible to read without interest, at the very moment when the Bishop of Clermont has refused to open the doors of the cathedral for the reception of his mortal remains, what he wrote upon the subject twelve years ago.

"It belongs to society," said he, "if it is what it ought to be, it belongs to the government if it has a little foresight, to do what is expedient. The priest, whose especial business is the salvation of souls, will do all he can to augment his power. In an affair of sepulture under Louis XVIII, complaint was made of a curé who refused to open his church. The government commanded, and the curé obeyed. Recently, application was made to the government in a similar case, who replied that they had no authority. Under the former regime, with the same laws and established jurisprudence, a curé who refused communion at the Lord's table, would have been judicially prosecuted. Now the courts of justice are silent; the government tolerates or sanctions these abuses; their journals extol them: it is wonderful! In this case it is certainly not the priest whom I have to excuse; it is not his place to attend to the rights of the citizens. 'I concern myself little,' he will tell you 'about your temporal rights and privileges. My mission relates to eternity. If by exercising some rigour, by infusing into society some awe, I can intimidate the sinner, encourage the righteous, and diminish crime, I have fulfilled my mission. A man of eternity, I will do as much as the men of time will allow me to do.' This is what a priest will say, and this will be a good priest. This apology of the priest which appears to me quite satisfactory, is not so regarded by the agents of royalty. We must frankly admit that they are the persons really culpable."

We here see that M. de Montlosier does not reproach the priests with intolerance, he acknowledges it to be one of their rights and duties, and in that he differs from the "*Courier Francais*," but he wishes the government to constrain them to be tolerant, that is, according to his own account, different from what they ought to be; and here his principles accord with those of the *Courier*, which contends, that the clergy will not be at liberty to close the church doors upon the bodies of the citizens, until the forty millions which are annually granted are erased from the national budget. If they refuse us their prayers, it says, let us leave off paying them. It is quite clear that the *Courier* wishes to have prayers in exchange for its money.

We are certainly as anxious as any to see the support of worship by the state put an end to, and we are convinced that the rights of the various churches will not be rightly understood by the generality of the French, till that day when their existence shall have become independent of the budget: but we are far from thinking that, while waiting to obtain the complete emancipation which will be the result of independence of the state, it would be lawful for the government to pervert institutions, the conditions of which it ought on the contrary to respect. To conclude that the clergy owe their prayers to citizens who die, according to their view, in final impenitence, because a sum is contributed from the budget for the support of the Catholic worship, would be to sanction the conclusion that because the expenses of the administration of justice are defrayed from the resources of the state, the magistrates are bound to acquit those citizens who have audaciously infringed its laws. This last conclusion would be absurd, but the first is not less so.

M. de Montlosier, anxious to destroy the interpretation which was attempted to be given to the coronation ceremonial, from which it was pretended that the obligation rested upon Charles X not only "to cause the laws of the kingdom to be observed, but also to lend his assistance in the execution of those of the church" seems to have imagined that the oath to observe the laws of the kingdom obliged the head of the state to constrain the church to submit even in religious matters to the requirements of the police. It is only thus that his appeals to the intervention of the government can be understood, which is bound, according to him, in cases of refusal of burial and of the Lord's supper, to prosecute judicially, in order to maintain the rights of the citizens; as if the holy sacrament and religious interment were civil privileges.

The *Courier* should have reflected before advocating this position. The spiritual in-

dependence of the church with regard to the state, is as deserving of the defence of the friends of liberty, as the political independence of the state with regard to the church, "Let those," it was formerly said, "who have not sufficient faith to fear the invisible strokes of the spiritual weapon, tremble at the sight of that of royalty." The sword of Constantine came then, according to the expression of Bossuet, to the assistance of the sword of Peter. This, truly, was a great evil; but is it not a mistake equally fatal, to require the government to force the spiritual sword into the scabbard? Let us allow each church its own doctrines and discipline, and let it use or abuse them as it seems good. Provided no man is forced to believe in it, it signifies little to those who believe not, to what rules those who believe are subjected.

Monsieur the prefect of Seine and Oise, having received the previous orders of the keeper of the seal, has recently addressed a circular to the sub-prefects and mayors of his district, in which he recommends them to cause the decisions of curés who may have refused ecclesiastical burial, to be respected. What signifies after this, the following sentence in the ministerial journal? "The government is waiting for evidence which will allow them to estimate rightly some acts which appear to display a reprehensible intolerance." Does this mean that if intolerance is proved, the government will treat the Bishop of Clermont as rigorously as did Napoleon the curé of St. Roche? No, doubtless, and we are happy that it does not, for that would be to mistake completely its rights and office. The government is incapable of judging whether the bishop has done his duty, and you would have no right to complain if after having been blamed by M. Barthe, he should be praised by the Pope. We must then perceive that this is a sentence merely intended to allay the irritation of the public, by inducing them to believe that the government participates in it. Intolerance is not a crime punishable by civil authority, when it is confined to the refusal of the enjoyments of certain religious privileges; it would be so if it interfered with the rights we possess, not as believers, but as citizens.

We express our opinion on this subject the more freely, because we cannot be suspected of partiality towards the Catholic clergy, and because, in our opinion, M. de Montlosier did right to expose to France a system which he has branded with the name of *conspiracy*, the pious league which reckons among the conspirators, as he has said, "the first person in christianity whom every one calls His Holiness, and who is in fact, holiness itself." But he was wrong we think not to stop there, and to avow that

the courts of judicature should interfere in matters which should be left to public opinion; yet we understand his error, and it happily not being our business to avenge the injuries which he has done to the jesuits, we consider it a duty to call to mind over his tomb, where his ashes were disturbed even before it was closed upon him, that he implored his adversaries, to believe the purity of his intentions, adding that 'if he obtained this justice he would regard it as a favour and that he would likewise thank Him to whom is reserved glory in heaven, but who has promised peace on earth to men of good intentions.'

CANADA.

BAPTIST COLONIAL SOCIETY.

The claims of this Society on Christian liberality, are certainly better founded than responded to: it is necessary, therefore, they should be urged, and all they ask, is the attention and support they *deserve*. "My brethren, my kinsfolk according to the flesh," were burning words in the mouth of an apostle, and embodied a theme, that produced great heaviness and continual sorrow in his heart. For such this society pleads; our brethren of this nation scattered over distant regions, and involved in spiritual destitution, aggravated a thousandfold by previous abundance. Many have not only left their homes, rendered cheerless by oppression and want; but have found disappointment, privation, and toil, where it was promised, and they hoped they should find plenty and repose. Some of these are our brethren in the faith, who have left behind almost all they enjoyed, and what they valued most, their pastors and churches; and now find themselves surrounded by immorality or heathenism, without Christian associates, ordinances, or teachers. The labours of the week are performed without any of those evening prayer meetings, by which sorrow was rendered a blessing, and the Sabbath, instead of refreshing them by its solemnities, is only a painful opportunity of discovering and lamenting the hardships of their lot. Through the channel of this society, an easy and ready opportunity is offered, of imparting that "strong consolation," which needful in all circumstances, is eminently so in theirs; and of at once preventing their practical apostacy from the truth, and sustaining them as its advocates and promoters. Are there no churches that will follow the example of our friends at Church Street, and contributing £20 per annum, sustain a missionary till a church can be formed? Are there no individuals who will do as the young man did, whom Mr. Edwards describes? Freely ye have received, freely give!

Dr. Davis having stated his engagements and prospects in the Theological Institution, adds: "Having mentioned the very uncultivated state in which the students enter, I would suggest to the Committee, the utter hopelessness of supplying the country for a long time to come, with ministers and missionaries from the Institution. If the distressing destitution is to be seasonably and effectually supplied, it must be done by sending out labourers from Britain. If some half a dozen intelligent and active ministers were sent out to occupy the stations which now appear most important and inviting, a most essential service would be rendered to the interests of religion. In many places a good part of their support might be had on the spot. I entreat the Committee not to lose sight of this enlargement of their plan. The library of the Institution is at present miserably supplied. Perhaps some intelligent friends may be disposed to part with a few valuable books, for the advantage of the furnished readers of this bookless land! I hope you will be able to send out the following early in the spring: Foster's, Hall's, and Fuller's Works; Pye Smith's Testimony; Horne's Introduction; Arnott's Elements of Physic; Sturtevant on Preaching; the Biblical Cabinet; Doddridge's Expositor; Campbell on the Gospels; M'Knight on the Epistles, et cet, best editions and ready bound, as binding is very expensive in this country, and ill-done."

Mr. Jos. Wenham has succeeded our Brother N. Bosworth, as Corresponding Secretary, from whose letters the following are extracts. "I am directed to state the great want of individuals who will come out here as missionaries, or to take the charge of churches already existing; which have, from the absence of ministerial labours, fallen into a state of great torpor and indifference. In every direction this necessity exists, to an alarming degree. There are thousands who profess to be of our faith and order, who are yet living in utter destitution of the means of grace. In other instances it has been found impracticable to unite in a church capacity those who have desired to enter into that relation, because no one could be found able to take the charge of them. Allow me to urge the importance of taking steps to ensure us some effective missionaries, for such are not at present to be found in these provinces: while there is at this time a considerable number of Baptists from Norfolk and Suffolk, in quite a destitute condition. We are surrounded on all sides by the strong claims of our fellow creatures, who are living and dying, without the knowledge of Him, whom to know is eternal life; and I may add, by way of proof, that we are not withholding our efforts, that a few evening's

since, when our Committee met, the number present subscribed the sum of £85, as their year's subscriptions to the objects of the Society."

Brother Edwards, jun., the missionary at Chatham and St. Andrews, thus writes to the Rev. Joseph Davis. "There is one member of this church, whom I baptized three years ago, whose previous character had been such, that a careless man accosted me on going from the river, and said, 'Well you have got a devil out of hell to-day!' Since that time, her walk has been becoming the gospel. Though she has four miles to go to the meeting, and part of the road very bad, I am sure to find her in her seat on the Sabbath; and on our week meetings, none more regular than this woman. Her eldest son is now a member of the church; one of her daughters is hopefully pious, and her husband, who has been an opposer, is under some degree of concern. There is another person, whose character was so notorious for vice, that when it was rumoured abroad, that ——— was converted, and would be added to the Church, it was remarked by several, 'Well, if he is converted and holds on, I will believe any body may be converted;' but he has held on for more than two years. There are three young men in the church, desirous of serving the Lord in telling about the Saviour. They are not without some qualifications for the work, and I trust our way may be made plain concerning them. One of them came to me a few weeks ago, and putting a paper on the table, said, 'Sir, here is some money for the mission; dispose of it as you think best.' On opening it, I was astonished to find that it contained eighteen five-dollar bills, making ninety dollars in all. We had had a missionary meeting the evening before, and it occurred to me he had given all this from a sudden impulse. I called on him, and said, 'Do you know how much you have given me?' 'Yes, sir.' 'Do you intend all that for missionary purposes?' 'Yes.' 'Why you cannot have much left?' 'I have half a dollar and some debts owing me.' 'When did you think of giving this to the cause of God?' 'A good while ago; I have long considered that I belonged to Christ, and felt anxious to serve him in that way which he should think fit; when working for wages, I felt it all belonged to Christ, and I now give to the Lord his own.'"

The following donations and subscriptions are thankfully acknowledged:—

Mr. Blackmore, don.....	10	0	0
Mr. G. Winsor.....	2	0	0
Rev. J. Angus.....	1	1	0
Mr. Christopherson.....	1	0	0
Mr.	0	10	0
Mr. T. Aked, Bradford.....	1	0	0
Mr. B. Williams, Reading.....	1	0	0

Mr. Champion.....	1	0	0
Mr. J. Vines.....	0	10	0
Mr. Philip Davies.....	0	10	0
Mrs. Wayland.....	0	10	0
Mr. Brown.....	0	10	0
Mrs. Rasher.....	0	10	0
M. J. Davies.....	0	5	0
Mr. T. Saunders.....	0	5	0
Mr. Vicars.....	0	5	0
Mrs. Ford.....	0	5	0
Mrs. Johnson.....	0	5	0
A Friend.....	0	5	0
Do.....	0	5	0
Do.....	0	5	0
Do.....	0	5	0
Do.....	0	5	0
Smaller Sums.....	0	7	6

J. ALDIS, Sec.

MISCELLANEA.

DENOMINATIONAL EXTENSION IN THE METROPOLIS.

The Annual Letter of the London Association.

By the Rev. E. Steane.

Dear Brethren,

Christianity is essentially an aggressive religion. It was intended by its Divine Founder that all who profess to embrace it should from that moment become aggressors. But it is the aggression of benevolence; the invaders it sends forth to achieve its designs are not the spoilers, but the benefactors, of mankind.

The territory to be invaded is the empire of the devil; the object to be accomplished is, to carry the gospel into the dreary regions of misery and vice.

This great metropolis, teeming with immortal creatures, presents a noble sphere in which to act out the principle: on every side there is room to put forth the efforts of aggressive Christian love. Among all sects of associated Christians a generous emulation should exist, to provide the public ministry of the word for its overwhelming population. We must do *our* part; other branches of the Christian church are doing theirs. If we come late into the field, and somewhat tardily, it is better to come so than not at all.

Let it not, however, be understood, that in the commencement of a letter intended to incite our churches to a specific movement of extension, we are going to indulge in the language of complaint: it would ill become us to do so; nor, on the other hand, would it be seemly or right to boast. The opinion, however, may be expressed, that in proportion to their numbers and their means, the members of the Baptist denomination, whether as individuals or as churches, have not been behind their fellow-Christians in efforts of philanthropy. And if we have not done more, and done it in a more systematic and ostensible manner, it has probably been rather from the want of a plan for concerted

co-operation, than from any singular deficiency of zeal.

But let the past go: we should be concerned for the present, and with a provident foresight, look to the future. If we have been remiss, let us improve; if we have done our part, let us surpass ourselves.

You are the recipients, beloved brethren, of the mercy of God; but with what intention are you made so? That you may be. come communicators. You mistake your calling if you think it terminates in yourself; you misunderstand the design of your conversion, if you suppose it was only to secure your own salvation. You are united in church fellowship; but for what end? That your ability to communicate may be augmented. You entered the church under an erroneous impression, if you did it with a view simply to your own advantage. Did you imagine that thenceforth you were to become the object of solicitude? Did you conceive that the ministry, and the ordinances, and the communion of saints, were all to be laid under contribution to promote your comfort? Did you suppose the church of Christ was an institution of which all the office-bearers and private members were to be mainly concerned in watching over you? What selfishness is there in all this! Is this the benevolence of the gospel? Is this the generous temper of love? Is this the princely spirit of a Christian? "Be ye imitators of God as dear children." He receives from none; he communicates to all.

Our obligation as individual Christians binds us to activity in the service of Christ; our connexion with a Christian church increases the intensity of the obligation. You may seek to be edified, and seek to be comforted; and these purposes, no doubt, are to be answered by Christian privileges; but you must seek them not for their own sake, but only as means to an end, to make you more vigorous, and more valiant in the cause of truth.

Combination is strength. A church may effect what an individual cannot: an association of churches may achieve what no single community could accomplish. Responsibility increases with augmented power; an individual is in a more responsible situation as a church member than when standing alone; and a church incurs additional responsibility by entering into association with other churches. That responsibility we have incurred; that strength we have acquired: and the one supplies the means, and the other the motive, to engage us in the effort now to be proposed.

The proposal, then, submitted to the Associated Churches is, First, the erection of a large and commodious chapel in a central part of the metropolis. Secondly, The erection of other buildings suitable for conduct-

ing the business of the denomination, and for receiving a library. Thirdly, the erection, at subsequent periods, of other chapels, as means and opportunities may be supplied by the bounty of the churches, and the openings of Providence.

Such a chapel as the first part of our plan proposes is greatly needed; the denomination possesses nothing of the kind, and it is the only denomination that does not. It is impossible to estimate how much of our want of concentration may be attributable to the circumstance that we have never possessed an edifice in which, as upon our own territory, the Baptist churches of London could assemble. The complaint is often alleged, that our endeavours in the Christian cause are desultory, broken into fragments, and scattered. Our churches are numerous, but their places of worship are for the most part small. They have never known their strength; and, amongst other reasons, this may certainly be assigned as one, they have had no facility for ascertaining it. The churches comprising this Association, only eighteen in number, contain more than 4000 members. Where at any time could half of them be assembled? And they are disposed to assemble. Our annual meeting, both this year and last, evinces an increasing desire to unite and consolidate; they are disposed to act in concert—to gather the scattered embers together—to present a greater visible unity—and to show that they can pursue great objects with a common zeal.

To other communities of Christians moreover, we are indebted for places sufficiently commodious, in which to hold our missionary anniversaries. The annual sermons of the Baptist Missionary Society have never, either of them (and there used to be two), been preached in a Baptist chapel. In Independent chapels they have been preached, in the Countess of Huntingdon's, in Calvinistic and Wesleyan Methodist chapels; but never in one belonging to our own body. The reason, it may be replied, is obvious and satisfactory;—we have never possessed one large enough. Obvious, we admit it to be, but anything rather than satisfactory. Our thanks are due for the kindness we have received from our friends; but it would be more to our honour to do as they have done, and build for ourselves.

On this ground, therefore, the proposition for a commodious central chapel is maintained. It is exclusively denominational ground. It was meant to be so; and it was meant on that account to place it first. We have no intention to disavow, nor even to conceal, that we are anxious for the respectability and the increase of our own section of the Christian church. What else do we mean by giving the preference to it, if we do not think it worthy of extension? Con-

gregationalists act on this principle, Methodists act on this principle, Episcopalians act on this principle; and they are to be commended, not censured for it. Upon this principle it is becoming that we should act; and it is time that we did so: heretofore we have been too negligent of its practical use. The assertion, indeed, is not unfrequently to be heard, that we are too sectarian already; more sectarian than any denomination beside. If so, where are the churches we have formed? Where are the chapels we have erected? Where are the denominational house and offices we have built? Where the denominational library and lectures we have instituted? Where the denominational press and book-room, publishing systematically and pushing into circulation our denominational literature? It is not true,—and we are to blame that it is not true,—that the main efforts of the Baptists are made to extend their denomination. On the contrary, we have suffered our members to draw off from us in all directions; and it is notorious, that they may be found united with churches of other denominations in various parts of the metropolis and the suburban villages, because we have neglected to provide such a ministry, or such opportunities for its exercise, as would have kept them in their own fold.

But in such a chapel the gospel would be preached. Its direct effect would therefore be to enlarge the means of grace for the public benefit. Any denomination of Christians who erect a place of worship capable of containing eighteen hundred or two thousand persons, and put into it an evangelical and efficient ministry amidst the dense population of this vast city, are public benefactors, and deserve well of the community. They may, by such a measure, expand their own sectional limits; they may gather converts to the peculiarities of their own views of doctrine and discipline;—but, at the same time, they extend and strengthen the battle against vice and the devil, and help forward the aggressions of the christian church upon the territory of ignorance and sin.

Besides this direct effect, indirectly the influence of such a chapel would be felt in promoting the general good. It would be impossible that a congregation should be collected such as the proposition supposes; but it must be a blessing to the neighbourhood where it is located. Christian activities of every kind would be called into existence, and all the great institutions for the diffusion of the gospel at home and abroad would receive contributions and support. To which also it is obvious and just to add, that such an accession of strength as would result from it to the denomination, would

make us more able labourers in the common cause.

After the erection of a chapel, the next part of our proposal contemplates the erection of buildings, commodious in their dimensions, and in their form and construction suitable for conducting the general business of the denomination, and for the reception of a library.

It is unnecessary to dwell upon the inconveniences, numerous and annoying as they are, of the house in Fen Court. Since those premises were engaged, the business of the denomination has greatly increased. Other societies than at that time existed have been instituted, and those of that day are most of them enlarged in their operations, both domestic and foreign. Want of accommodation often brings our different societies into embarrassing interference with each other, leads to a loss of time, to a perfunctory discharge of important business, and to many other practical difficulties; while some have left the premises altogether, and meet in coffee-houses, or the rooms of other public bodies, as they may find convenient. The desirableness of effectuating an improvement in these particulars is pressingly felt by all who take an active part in the conduct of our different institutions; and some expedients have been contemplated with a view to make our continuance in our present obscure and straitened position at all tolerable. Such expedients can at best accomplish only a partial and temporary improvement, while no effectual remedy can be applied but by providing other and larger premises.

In such premises provision should be made for the reception of a Denominational Library. Reflections are sometimes cast upon us, as being for the most part persons little addicted to reading, and disposed to estimate at a low value the aid which literature may render to the service of religion. We are certainly far from thinking that real and enlightened piety cannot exist, or that in numerous cases it does not even flourish and produce its precious fruits in rich clusters in the absence of literary culture; nor do we suppose an erudite acquaintance with the classical writers, or a profound and extensive knowledge of modern books, necessary to qualify a man to preach the gospel. This acknowledgment we freely make; but if it be therefore said, that Baptists are in love with ignorance, or that as a denomination they are distinguished by the want of learning, we should like to suggest a few inquiries. By whom was the Commentary on the Bible, beyond all others celebrated for its rabbinical learning, written? Who stand in the foremost rank among modern places might not be enumerated, in which

translators of the Scriptures? Of whom was it said, by an authority* which none will dispute, that "there is a writer who combines the beauties of Johnson, Addison, and Burke, without their imperfections?" Who is the author of one of the most deservedly popular treatises on the doctrines of grace, not long since republished, with an introductory essay from the pen of Dr. Chalmers, and later still circulated by the Religious Tract Society in thousands through the land? Whose works have done more to stem the antinomian heresy than perhaps any writer's beside; and, by a new line of argument, conceived and conducted with a masculine vigour, which no adversary has ever ventured to confront, refuted the Socinian and the deist? It may surely be enough to mention Gill, as a commentator; Carey, Marshman, and Yates, as translators; Hall, as an accomplished scholar and unrivalled orator, with Booth and Fuller, as divines, to silence the imputation, that the Baptist denomination is barren of great names in the commonwealth of letters. Yet to these might be added our Stennetts, our Rylands, our Beddomes, our Gales, our Carsons, our Fosters, with a multitude of other and scarcely inferior names. But if we can point to individuals of great celebrity, who sustain our reputation for learning and authorship, so also we can point to the efforts of the Denomination at large, in founding and supporting our colleges. Bristol, Stepney, Bradford, and Pontipool, are the seats of Academical Institutions which, under God, supply our churches with a well-informed and efficient ministry. The only cause of regret is, that the supply is unequal to the demand. At no former period did the general intelligence of the Denomination stand higher than it does at present, or its appreciation of the services of literature as a handmaid to religion. It behoves us to frame our denominational movements in correspondence with such a state of things; still endeavouring to elevate our intellectual character, and to advance ourselves in society beyond the position in which, so honourably to themselves, our fathers have placed us. As one mode of doing this, it is recommended that we should found a Metropolitan Denominational Library. The influence of such an institution, it is conceived, would be eminently conducive to this end; while it would form a permanent depository for works connected with the history, the controversies, the statistics, the biographies, the missions, and whatever else may belong to or affect the Baptist body, whether in Britain, or America, or in any other part of the world.

There is yet another valuable purpose to

which these projected buildings may with great advantage be applied, and that is, they would furnish a convenient and safe deposit for the trust-deeds of our chapels and public institutions. At present, these important documents are, with perhaps a very few exceptions, in the hands of individuals, and consequently exposed to great risk of being consumed by fire, mislaid, forgotten, destroyed, or otherwise lost, through a thousand casualties, against which, in such custody, no provision can be made. In some convenient part of the proposed edifice a strong fire-proof room should be constructed, where, in iron chests, such parchments and papers may be securely lodged.

Besides these two objects, our views extend yet further. The Association was formed, not merely to promote the union of the churches, but to augment their usefulness; especially by giving such a direction to their combined efforts as might issue in the formation of new congregations. In the suburban parts of London there is a most observable destitution of Baptist chapels. With a very few exceptions, we have left the metropolitan villages unoccupied. Long lines of road, with an unbroken continuity of houses on either side, stretching four and five miles in every direction from the centre of the city, have within the last half century carried its population away from their former residences, and fixed them in new localities. But to these localities our chapels have not moved. They continue where they were, in lanes, and courts, and alleys, surrounded not, as formerly, with the habitations of merchants and respectable citizens, but in some instances with warehouses and commercial chambers, and in others with poverty and vice. And not only has the population of London thus migrated, it has also amazingly increased. And so has our denomination increased. There are unquestionably more Baptists in London and its environs now than at any former time. Are they indifferent to their own views of truth? Do they underrate the importance of maintaining in its original purity that divine ordinance which Providence has especially entrusted to them to uphold? Is it nothing in their estimation, that they have indisputably on their side the example of Christ, and the practice of the apostles? Have they forgotten their responsibility as witnesses, the only witnesses, to the primitive truth, in relation to their grand distinctive peculiarity? We do not believe it. But why, then, are they so inert? Why have we no chapel in Islington, in Pentonville, in Paddington, in Knightsbridge, in Chelsea, in Pimlico, in Kennington, in Brixton, in Wandsworth, in Clapton, in Kingsland, in Stoke Newington? And how many more our denomination has not kept pace with

* Dugald Stuart.

the augmentation of the inhabitants, nor with the efforts of other religious parties to provide for their spiritual instruction? It is time we shook off our supineness, and by well-concerted measures addressed ourselves in earnest to our so long neglected duty. Nearly one thousand pounds per annum are raised in London to build our chapels in the country; when shall we do something to erect new ones in town?

Such then, dear brethren, in its threefold object, is the proposal we bring before you. Let none be alarmed at its magnitude. It is a great scheme, we admit, as we at least in such matters must measure greatness. But the sacred watchword of our denomination used to be, "attempt great things, and expect great things." Are we in these later days grown degenerate? Shall the example of our fathers, instead of provoking us to emulation, administer a severe and merited rebuke? Let us rise to something like an adequate sense of our duty. It is, of course, not imagined, that such enterprises of Christian zeal as are now submitted can be accomplished at once; but unless a commencement be made, they will never be accomplished at all. What is now solicited is, that we earnestly apply ourselves to the matter; that the proposition be no longer treated as a mere topic of conversation, or the object looked at as one much to be desired, but not to be attained. In this manner we have wished for it and talked about it long enough. Let it at length be taken up in a practical, business-like way. Little doubt can be entertained that assistance would be afforded, not simply by the churches in London, but by the denomination at large.

Difficulties stand in the way. No doubt they do. What work of magnitude was ever achieved without them? If we sit still till we have before us an unobstructed course, we shall sit still till death hides us in the grave, and nothing will be done by us; and more than this, we ourselves, in such a case, shall constitute the greatest difficulty. Nothing is so much a hindrance to active, zealous workmen in the service of Christ, as an indolent fellow-Christian. It is the slothful man that says, there is a lion in the way. If we only address ourselves diligently, and with determination to the business, we shall find difficulties diminish as we approach them, and help flowing in from unexpected quarters. The cause is not ours, it is the cause of God; we are but labourers, he is the Architectus Maximus—the chief Master Builder. Let this motive quicken our activity, and dissipate our fears. "Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded." Let us with one heart take up the resolution of the pious and patriotic Nehemiah: "The

God of heaven he will prosper us, therefore we his servants will arise and build".

BRITISH AND FOREIGN SCHOOL SOCIETY.

Never were charges more triumphantly refuted than those which are met in a tract, bearing the signature of the Secretary of this Institution entitled, *A Reply to the Misrepresentations of the Rev. Francis Close, and others, as to the Principles and Practice of the British and Foreign School Society*. It can be easily obtained by any one who wishes to investigate the details of calumny, but it contains one passage of a general aspect, which deserves extensive circulation as giving a precise view of the true nature of the controversy, between that Society and its detractors. The real question at issue between the friends and opponents of the British and Foreign School Society, ("and to this," says Mr. Dunn, "I would particularly request attention,) is, whether or no the Bible, and the Bible only, is sufficient for the instruction of youth. The Rev. Hugh M'Neil, at the late education meeting, exclaimed more than once, that no secular knowledge could be beneficial or for the advantage of the people, unless accompanied by the sacred word of God, and the *formularies of the church!* If this be true, the Bible is insufficient, and union among Christians is a dream. Wherein this doctrine differs from that which is advocated in "Tracts for the Times," I do not profess to know; how it accords with Mr. M'Neil's eloquent orations for "the Bible, the whole Bible, and nothing but the Bible," is for him to explain. One thing, at least, is clear; it is a doctrine as inconsistent with the principles of Protestantism, as it is incompatible with religious liberty."

SOCIETY FOR ASSISTING TO APPRENTICE THE CHILDREN OF DISSENTING MINISTERS, OF EVANGELICAL SENTIMENTS.

The Committee of this excellent Institution have issued a circular, from which the following paragraphs are extracted.

"The Society, which has been formed some time, and is Catholic in its spirit (embracing both Independents and Baptists), has been instrumental in apprenticing twenty-three children, eleven of whom are fatherless, and three entirely orphans. It has, however, to regret, that for want of funds, it is under the painful necessity of rejecting many candidates, whose cases have been pressingly urged upon it by disinterested friends, to whom their situation has been made known.

"Many of the most laborious ministers

amongst the Dissenters, have large families and limited incomes. The spheres in which they move as ministers of the gospel, are too important to be abandoned, whilst the people of their charge, however they may have the will, do not possess the means, of so liberally contributing to their support, as to raise them above the pressing cares attendant on large and increasing families. The unavoidable consequence is, that their children are often neglected both as to education and trade. Hence the necessity of this appeal. Let it never be forgotten that these are the men who preach the gospel to the poor, and does not Providence seem to say to those whose cups run over, "Act towards their children in things temporal, as they act towards the lambs of their flocks in things spiritual?"

"The Committee feel, that in thus appealing to the benevolence of the Christian public, it will not be in vain, especially as they do so on behalf of the children of some of the most esteemed, faithful, and useful ministers of our common Lord, and, it may be added, for the children of those servants of Christ, who have been called into eternity, leaving their orphans unprotected, and without provision.

"In the case of a successful candidate, the Society pays £20 towards an apprenticeship premium. The sum of ten guineas constitutes a Life Governor, and one guinea a year, a governor, both of whom are entitled to two votes at the elections. A donation of five guineas, a Life Member, and 10s. 6d. a year, a Member, both of whom have one vote. Congregations sending a collection through their ministers, are entitled to one vote for every pound collected.

The rules of the Society may be obtained on application to either of the Secretaries, C. J. Metcalfe, Esq., Roxton House, near St. Neot's, Huntingdon, and Mr. S. Plumbe, Congregational Library, Finsbury Circus.

WIDOWS' FUND. ESTABLISHED 1733.

The 106th Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, will be held on Wednesday, the 10th day of April next, when a Sermon will be preached by the Rev. Thomas Madge, of Essex Street, Strand, at the Chapel, Little Carter Lane, Doctors' Commons. The service to begin at 12 o'clock precisely.

Upwards of 200 widows have annually received assistance from this benevolent Society, for several years past.

WANTAGE. RE-UNION OF CHURCHES.

The Rev. W. Glanville, who for twelve years has been the pastor of the first Baptist Church in this town, has voluntarily re-

quished his ministerial charge, with a view to the union of the two Baptist Churches, meeting in Grove Street, and Back Street. This union has been effected by mutual agreement, and the united Church is now under the pastoral care of Mr. Cowie, who for some time has successfully laboured as the minister of the second Baptist Church. "While we entirely approve," say the deacons, "of the step thus taken, in the full expectation that it will contribute to the advancement of the cause of Christ, we feel it incumbent on us to express our cordial regard for Mr. Glanville, hoping that he will speedily be directed in the providence of God, to a wider sphere of ministerial exertion, in which he may be greatly blessed by the Head of the Church."

SURREY MISSION.

The forty-second anniversary of this Society was held at the Rev. T. Jackson's Chapel, Stockwell, on Wednesday, March 13, when an animated sermon was preached by the Rev. E. N. Kirke, from the United States, and Addresses urging the claims of the Society, were delivered by the Rev. G. Browne, the Rev. J. Edwards, and other ministers. We regret to learn, that the efforts of this useful Society, are restricted by the want of funds.

NEW CHAPEL.

CAMROSE, PEMBROKESHIRE.

Monday, April 16th, 1838, a neat place of worship was opened at Camrose, Pembrokeshire, connected with the Baptist Church at Bethlehem, and under the pastoral care of Mr. Thomas Owen, when discourses were delivered by the following brethren:—B. Owen, Letterstone; H. Davis, Llanglofan; E. Price, Moleston; D. Evans, Login; J. Rees, Zion Chapel; T. Owen, Bethlehem; J. H. Thomas, Milford. The devotional parts of the services were conducted by brethren E. Phillips; J. William (Indep.); D. Owen; and D. Jenkins.

ORDINATIONS.

PEMBROKESHIRE.

October 24th, 1838, at Horeb, Mr. James Roberts, who for the past forty years has been preaching among the Baptists, was fully set apart, as an itinerant minister, for the assistance of his brethren in the ministry. N. Harris, (Indep.) commenced the service by reading and prayer. J. H. Thomas, Milford, received Mr. Roberts's confession of faith, offered up the ordination prayer, and gave the charge. Rev. Daniel Owens, Minister of the place, preached to the congregation, and concluded the service by prayer.

CARNARVONSHIRE.

January 6th, 1839, the Rev. Joseph Jones was publicly set apart to the pastorate, over the Baptist Churches, Galtrath and Tyndonon, Carnarvonshire, North Wales.

Rev. Robert Jones, Llanellyfin, began the service by reading the Scriptures and Prayer, advocated the principles of dissent, and asked the usual questions. Rev. Rowland Peter, of Ceufas, offered up the intermediate prayer. Rev. John Morgans, late of Beaumaris, addressed the minister in his usual warm and energetic manner, from John xxi. 17; and the Rev. John Davis, Nevin, delivered a discourse to the churches from 1 Thess. v. 12, and concluded by prayer.

REMARKABLE BAPTISMS.

CAMBERWELL.

On Thursday, Feb. 28, twelve persons were baptized in Denmark Place Chapel, Camberwell, by the Rev. E. Steane, among whom were Mr. and Mrs. Westwood, of Ventnor, in the Isle of Wight, who were previously members of the Society of Friends, and the Rev. J. Wenger, late of the University of Berne.

Mr. Wenger is a native of Switzerland, and was educated with a view to the Christian ministry in the Established Church of that country. Having passed through the prescribed course, first of literary, and then of theological studies, he was about to receive ordination, but his mind had begun to entertain doubts both regarding a national church, and infant baptism. He applied himself to the serious investigation of these subjects, and the result was, a decided conviction that they are both unscriptural, opposed to the Christianity of the New Testament, and eminently perilous to the salvation of souls. He accordingly renounced his prospects, and his friends having turned their backs on him, he became a voluntary exile for conscience' sake, from the land of his kindred and his birth. Nearly five years, he resided in Greece, principally at Athens, as tutor in a private family. In the course of the last summer, he visited England, and sought introductions to some of our ministers in London. The consequence has been, that he proposed himself to our Missionary Society, and is now an accepted missionary, and goes out to India with Mr. W. H. Pearce, when he returns.

Previously to his coming to England, he had found no opportunity to be baptized; he therefore solicited Mr. Steane to baptize him. A tract now before us contains the substance of the address he delivered on that occasion; in which he avails himself of the opportunity to assign his principal reasons for seceding from the Established Church, and becoming a Baptist. At the request of

Mr. Steane and other friends who heard it, he consented to its publication, and we understand that he has subsequently translated it into his native language, and sent it to Berne, to be published there. It is calm, manly, fully to the point, and calculated to do great good. We hope it will circulate in all directions. Five thousand copies have been printed; and, entertaining the conviction as we do, that infant baptism and established churches are the means of deluding men's souls to their destruction, we sincerely trust the demand for it will require many five thousands more. The title of the tract is, "Established Churches and Infant Baptism. Substance of an Address, delivered at Denmark Place Chapel, Camberwell. By Rev. J. Wenger, late of the University of Berne. Price 2d. each, or 1s. per dozen."

CARNARVON.

We are informed that a young lady of Carnarvon, who is reputed to possess an extensive acquaintance with divine truth, was, at her own request, immersed on a profession of her faith in Christ, on the 10th of February last, in the parish church of Carnarvon, by the Vicar. Application had been made by the Vicar previously on the subject, to the Bishop of Bangor, who directed him to comply with the lady's desire, remarking, it is said, that immersion was the only mode practised in the days of the apostles. Our correspondent observes that the administrator appeared to feel the importance of the work in which he was engaged, and to be actuated by the spirit of Christ, and adds, "May the worthy Vicar next time give us the pleasure to say in the language of Scripture, 'and they went down both into the water.'"

RECENT DEATHS.

MR. JAMES PARSONS.

This valued deacon of the church at Pill, near Bristol, was removed by death, at the advanced age of seventy-four, on the 4th of February. The following sketch of his life is extracted from a communication forwarded to us by his pastor.

"Our aged friend was a native of this parish. From his youth he was moral, and had convictions of conscience at about thirteen years of age. He was brought up to the established church, and attended closely to all its forms. His conversion to God took place fifty years ago, under the preaching of a Mr. Vaughan, who was I believe, the first pastor of the Independent church in this place, which met in what was then the only dissenting place of worship here. He then took his stand among the Dissenters; united himself to the Independent

church; and was chosen a deacon of it. This change of mind and conduct procured him enemies. He was then occupying the farm in which his father lived and died, and where he himself was born. The Esquire of the parish, of whom he rented his farm, became his enemy. He gave him notice to quit, and this threw him into many pecuniary difficulties, which were scarcely ever surmounted. After many struggles, and some removes, he returned to this place, where he remained to his dying day.

"He continued a member and deacon of the Independent church for several years. At length, the attention of several of the members was turned to the subject of baptism; and the consequence was, a conviction that they had not been scripturally baptized. Our friend was baptized by Mr. Roberts, at the Pithay chapel, in Bristol.

"In 1814, our present commodious meeting-house was built; and on Nov. 29, 1815, the church was formed, and Mr. Parsons became one of its members. Here, too, he was chosen a deacon, which office he retained to his dying day. He loved the gates of Zion, and attended her services as long as he could possibly go to the place. To this church he felt a most ardent attachment. A friend who assisted him to his chamber the night previous to his death, informs us, that after he had prayed with him, he bade him farewell, and said, 'The Lord bless you; and bless the church;' laying a double emphasis upon the word "church." He was the first person I knew in this place. Since I have been here, he has done all he could to render me comfortable; and, I can truly say, I feel I have lost a friend. He saw a great deal of change and difficulty in the cause here; but, whoever took offence, and left the church, he stood by it and sustained it."

REV. SAMUEL HILLYARD.

The venerable pastor of the church at Bedford which was formerly under the care of John Bunyan, entered into rest on the 4th of March. Mr. Hillyard was universally

respected in his life, and his body was attended to the grave by ministers of five different denominations, and a large concourse of weeping friends. His immediate predecessor, Mr. Symonds, was a pædobaptist when elected, but he became a baptist some years afterwards. Mr. Hillyard, who was also a pædobaptist, did not follow him in this; but it was during his pastorate, in 1796, that a baptistery was built in the meeting-house, where there had never been one before. He was sixty-eight years of age, and had laboured at Bedford forty-seven years.

REV. ADAM FREEMAN.

The Rev. Adam Freeman, for fifty years pastor of the second Baptist church at Woolwich, Kent, fell asleep in Christ on the 22nd of March, in the 83rd year of his age. He has been unable, through various infirmities, to preach for the last four years; and has been for many months confined to his room. His last illness was only of four days' duration. His intellect was unclouded, and his mind happy, up to the last hour of his mortal career. He died as he lived, simply resting on that Saviour he had so faithfully and successfully preached, and confidently anticipating the eternal fruition of his presence.

MRS. HUGHES.

The widow of the late Rev. Joseph Hughes, of Battersea, died at Chelsea, on the 10th of March.

W. STONE, ESQ.,

Master builder in Her Majesty's Dock Yard, Chatham, formerly of Deptford, departed this life on the 18th of March, after a few days' illness, aged sixty-nine.

MRS. SHENSTON.

Wife of the Rev. J. B. Shenston, pastor of the Baptist church, in Eldon Street, London, departed this life on the 23rd of March, aged sixty-nine years.

CORRESPONDENCE.

EMIGRATION TO AMERICA.

To the Editor of the Baptist Magazine.

My Dear Sir,

I have been requested by more than one of my correspondents in the United States to direct the attention of the ministers and members of our churches who may be intending to emigrate to America, to the very great importance of proper testimonials and recommendations to the churches of that land.

I am informed that, in many instances, persons from England solicit communion with them, claiming to be members of baptist churches in this country, without presenting any evidence of the fact at all; and in some other instances, they have furnished very imperfect and indefinite testimonials, which have been entirely unavailing in producing the confidence which our brethren would wish to cherish.

Even ministers, it seems, have gone out,

either entirely destitute of recommendations, or with letters signed by persons who are entirely unknown there. Our brethren are desirous it should be known in England, that they require definite and distinct letters from the churches, commending their emigrating members to them, properly dated and signed; and that, in the case of ministers especially, the letters should be countersigned by ministers whose names and standing are well known in that country.

The propriety of this course of conduct must be evident to all who reflect; and its influence on the cause of religion in both countries is too clear to allow me for a moment to suppose that you can hesitate in directing the attention of churches and ministers to the subject, and thus oblige,

Yours fraternally,
JOSEPH BELCHER.

6, Union Place, Blackheath Road, Greenwich, March 4, 1839.

ON COLLECTIONS AT MISSIONARY PRAYER MEETINGS.

To the Editor of the Baptist Magazine.

DEAR SIR.—Allow me to suggest to the churches of our denomination, a very easy method of increasing the funds of the Baptist Missionary Society. I take it for granted that most of our churches have a Missionary Prayer Meeting, the first Monday evening in every month. I would therefore suggest that a missionary box or boxes be attached to the door or doors of every chapel in the Baptist denomination, in which a Missionary Prayer Meeting is held, and that every person attending such meeting make it a point to drop in a penny on leaving the chapel at the close of the service. If this plan were adopted by our churches throughout the country, a considerable sum might be realized during the year beyond what is now raised for missionary purposes. I know not whether such a mode of augmenting the funds of the mission, has ever been recommended through the medium of your valuable periodical before; I confess it never entered my mind until I heard it recommended a few weeks ago at Ramsgate, at a meeting convened by the Rev. Morlock Daniell, for the purpose of forming an auxiliary to the Baptist Missionary Society. I was so pleased with the recommendation, that I lost no time in urging my own people to act upon it, and I was truly delighted at our last Missionary Prayer Meeting, to hear the pence drop one by one into the boxes as the congregation left the chapel. I do not think a single individual omitted the penny without putting in something of more value, and as the attendance was good, we must have realized some shillings the very first evening the plan was acted upon.

If then the mission is in want of money, let the pastors of our churches throughout

the kingdom bring this very simple plan before the attention of their people, and so urge its universal adoption, as that no individual, whether rich or poor, may leave a Missionary Prayer Meeting without leaving something in the treasury of the Lord to further that object for which prayer had been offered. I purpose from this time forth, always announcing the Missionary Prayer Meeting with the request to remember the Missionary box on the evening of prayer, and if every Christian pastor would do likewise, I think more would be realized for the Missions in this way than by making a penny periodical of the Missionary Herald, while the Baptist Magazine would lose none of its interest by the absence of missionary information. Sincerely hoping that the hints now given may lead to additional effort, and subserve the welfare of the Redeemer's cause,

I remain, dear Sir,

Yours sincerely,

Margate, Mar. 9, 1839. D. PLEDGE.

EDITORIAL POSTSCRIPT.

Alterations are about to be made in the manner of publishing the Missionary Herald, of which it is desirable that the readers of the Magazine, and the friends of the Baptist Missionary Society in general, should be apprized.

The Committee of the Mission, finding that the Herald is not large enough to admit all the intelligence which the extending operations of the Society furnish, and which their constituents desire, have determined to double its size, issuing sixteen pages monthly instead of eight. It is intended, also, that an illustrative wood-cut shall adorn each number, and other methods be taken to render the publication additionally attractive. The gratuitous distribution, which has been in some cases very considerable, is to cease; and the price of one penny is to be paid for each number of the new series, which will commence in June.

For many years the Herald has constituted part of the Magazine, occupying eight pages of the forty-four which are every month presented to our readers. The proprietors have therefore met to consider the course which it behoved them to adopt in their new position. It appeared to them to be exceedingly undesirable, on the one hand, to trench upon the space allotted to general subjects, in order to insert eight pages more of missionary intelligence; or, on the other hand, to deprive our readers of the pleasure and advantage derivable from the official communications of the Baptist Missionary Society. They have decided, therefore, in favour of a bold and generous policy. They have determined that, during the remainder of this year, at least, they will incur the expense of adding eight pages to the number

already given, so as to include the whole of the Herald in its enlarged form, without diminishing any other portion of their work. The Magazine for June will in consequence contain fifty-two pages; and this enlarged quantity will be continued, if the public evince a corresponding desire to avail themselves of the proffered boon. This addition to their expenditure would lessen the power of the proprietors to relieve the widows for whom they are solicitous, in too great a degree to be incurred permanently, unless the sale of the Magazine should be proportionally augmented. But it is expected, that very many who have not hitherto obtained the Missionary Herald, or who have obtained it gratuitously, will be anxious to receive it in its improved form, and that they will on this account be the more ready to give sixpence per month for a publication which gives, in addition to matter exclusively its own, official intelligence of all the principal societies connected with the denomination. It is hoped, too, that the pastors of the churches will exert themselves to increase the number of subscribers to the Magazine, in their respective congregations; as in so doing they will not only promote its charitable object, but aid all our most important institutions by assisting to diffuse information respecting them, and justify the confidence which is implied by this new effort to render the Magazine worthy of the community to which it belongs.

The attention of the proprietors of the Magazine has also been directed to the fact, that though for thirty years it has been announced on the title-page of every volume, that "the Profits arising from the sale of this work are given to the widows of Baptist Ministers at the recommendation of the Contributors," yet the last clause of the announcement has fallen practically into oblivion. Recommendations have been given and accepted without any regard to the qualification which the original projectors of the work prescribed, and which their successors have verbally recognized. The proprietors wish it to be understood, therefore, that in future a preference will be given to those applications which are recommended by actual "Contributors." Let it not be supposed, however, that by Contributors are meant those gentlemen alone to whom we are indebted for long and elaborate papers: the communication of facts, if original and duly authenticated, is a token of goodwill, and an acceptable service, though one which may easily be rendered. Such communications may have to pass through the editor's crucible; but if a single grain of pure gold comes forth, it will be valuable to the readers of the work, and will thus conduce to our constantly cherished purpose. Even when such communications do not

appear, they sometimes afford useful hints to the editor, and the good intention displayed entitles their writers to rank among the "Contributors."

We hope that the valuable Letter of the London Association of Baptist Churches, in an earlier part of this number, will not be overlooked by any of our readers. The principles which it advocates are of universal concern, and the measures which it proposes have important bearings on the interests, not of London alone, but of the country of which London is the metropolis; and, indeed, of every part of the world, of which London is, or ought to be, the religious centre.

Many of our friends are aware that some of the Jamaica papers have recently displayed even more than usual zeal in calumniating the Baptist Missionaries in that island; and that some of the London papers have diligently echoed and re-echoed their boisterous enunciations. They have been charged with encouraging the negroes in perversely refusing to work, and in demanding enormous wages; and with pursuing a malignant course, which must prove ruinous. A decisive refutation of these charges, given by the highest authority on the island, has just reached this country, in an answer to an Address to the Governor, Sir Lionel Smith, which the Baptist Missionaries had drawn up and signed at their annual association. We have not room for the Address, but we have much pleasure in laying before our readers His Excellency's Reply.

King's-House, 4th February, 1839.

REV. GENTLEMEN.—I receive this address with great pleasure; the reason which occasioned it, that of your annual convocation, must have brought to your recollection the occurrences of former times, and presented in happy contrast the reward of your labours over a grateful and religious peasantry.

My duty and inclination bind me to do all I can in supporting your praiseworthy exertions to keep your followers, through the obligations of christianity, in a course of obedience to the laws; and you may be assured that I am not to be shaken by any trials to which I may be exposed in the faithful discharge of my duties.

It gives me great satisfaction that you confide in my character, to give effect to the benevolent desires of the British nation with respect to the lately emancipated peasantry; and while I cannot remedy, I can only lament the uncomplaining spirit, which in many instances they have had to encounter in their new condition.

I shall say but little to you in regard to the calumnies of which you complain.

Abuse is often honourable, and it has done great service to your cause; for you may be assured it has extended the knowledge of your exertions, which have gained you ample honour in every other country.

Had it not, and as long as I can give satisfaction to my country and my sovereign, I will gladly partake of that abuse, as a gratifying proof that we are fast destroying the last remnant of slavery throughout the world.

To the Baptist Missionaries residing in Jamaica.

MISSIONARY HERALD.

CCXLIV.

APRIL, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

ANNIVERSARY OF THE SOCIETY.

The Committee have pleasure in announcing to their friends, and the Christian public at large, the following arrangements:—

LORD'S DAY, APRIL 28,

* Sermons on behalf of the Society will be preached—

In the Southern District,

- CAMBERWELL, DENMARK PLACE CHAPEL. In the *Morning*, by the Rev. Christopher Anderson, of Edinburgh; *Evening*, by the Rev. Jonathan Watson, of Cupar, Fife.
- PECKHAM. In the *Morning* by the Rev. T. Powell; *Evening*, by the Rev. R. G. Lemaire.
- WALWORTH, LION STREET. In the *Morning*, by the Rev. James Sprigg, M.A., of Ipswich; *Evening*, by the Rev. Samuel Nicholson, of Plymouth.
- HORSLEY STREET. In the *Morning*, by the Rev. James Puntis, of Norwich; *Evening*, by the Rev. T. Powell.
- CLAPHAM. In the *Morning*, by the Rev. John Edwards; *Evening*, by the Rev. Edward Steane, of Camberwell.
- LAMBETH, REGENT ST. In the *Morning*, by the Rev. Eliel Davis; *Evening*, by the Rev. D. R. Stephen, of Swansea.
- WATERLOO ROAD. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———.
- BATTERSEA. (A Public Meeting on Wednesday the 24th. H. Waymouth, Esq. Chairman)
- TRINITY CHAPEL (BOROUGH). In the *Morning*, by the Rev. W. Miall; *Evening*, by the Rev. Thomas Shirley, of Sevenoaks.
- NEW PARK STREET. In the *Morning*, by the Rev. Joseph Angus, M.A.; *Evening*, by the Rev. P. E. Butler, B.A.
- CHURCH STREET, BLACKFRIARS. In the *Morning*, by the Rev. Joseph Davis; *Afternoon*, by the Rev. J. H. Hinton, M.A.; *Evening*, by the Rev. Frederick Trestrail, of Newport, I. W.
- MAZE POND. In the *Morning*, by the Rev. William Brock, of Norwich; *Afternoon*, by the Rev. James Edwards, of Nottingham.
- UNICORN YARD, TOOLY STREET. In the *Morning*, by the Rev. T. Shirley; *Evening*, by the Rev. B. Lewis.
- ALFRED PLACE, KENT ROAD. In the *Morning*, by the Rev. W. Young; *Afternoon*, by the Rev. John Adey; *Evening*, by the Rev. John Cox.
- JAMAICA ROW, BERMONDSEY. In the *Morning*, by the Rev. John Dyer; *Evening*, by the Rev. John Jackson, of Bath.
- DEPTFORD, LOWER ROAD. In the *Morning*, by the Rev. John Kingsford; *Evening*, by the Rev. ———.
- GREENWICH, LONDON ST. In the *Morning*, by the Rev. J. Wenger; *Evening*, by the Rev. W. Belsher.
- BUNYAN CHAPEL. In the *Morning*, by the Rev. J. Belcher; *Evening*, by the Rev. J. Wenger.
- WOOLWICH, QUEEN ST. *Morning and Evening* by the Rev. John Cox.
- ENON ST. *Morning and Evening*, by the Rev. ———.

* The above list is as complete as it could be rendered up to the present moment. Corrections or additions should be sent, without delay, to Fen Court, to be incorporated in the list.

In the Central District,

- SALTERS' HALL, CANNON ST. In the *Morning*, by the Rev. S. J. Davis; *Afternoon*, by the Rev. Samuel Nicholson, of Plymouth; *Evening*, by the Rev. T. Swan, of Birmingham.
- DEVONSHIRE SQUARE. In the *Morning*, by the Rev. Jonathan Watson, of Cupar, Fife; *Evening*, by the Rev. J. H. Hinton, M.A.
- EAGLE STREET. In the *Morning*, by the Rev. C. M. Birrell, of Liverpool; *Afternoon*, by the Rev. Frederick Trestail, of Newport, I. W. *Evening*, by the Rev. Edmund Hull, of Watford.
- PRESCOT STREET. In the *Morning*, by the Rev. James Edwards, of Nottingham; *Afternoon*, by the Rev. Benjamin Godwin, of Oxford.
- MITCHELL STREET. In the *Morning*, by the Rev. B. Lewis; *Evening*, by the Rev. W. Miall.
- WINDMILL STREET. In the *Afternoon*, by Mr. W. Jones, M.A.
- LITTLE WILD STREET. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———.

In the Western District,

- JOHN STREET. In the *Morning*, by the Rev. Samuel Nicholson, of Plymouth; *Evening*, by the Rev. William Brock, of Norwich.
- HENRIETTA STREET. In the *Morning*, by the Rev. Edmund Hull, of Watford; *Evening*, by the Rev. F. A. Cox, D.D.
- KEPPEL STREET. In the *Morning*, by the Rev. F. A. Cox, D.D.; *Evening*, by the Rev. James Sprigg, M.A., of Ipswich.
- GRAFTON STREET, SOHO. In the *Morning*, by the Rev. ———.
- SOHO, OXFORD STREET. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———.
- BLANDFORD STREET. (Sermons will be preached on the 2nd or 3rd Sabbath in May.)
- NORTHAMPTON STREET, ST. PANCRAS. In the *Evening*, by the Rev. George Pritchard.
- HAMPSTEAD. In the *Morning* and *Evening*, by the Rev. J. Castleden.
- HAMMERSMITH. In the *Morning*, by the Rev. Eustace Carey; *Evening*, by the Rev. J. M. Soule.
- BROMPTON, ALFRED PLACE. In the *Morning*, by the Rev. F. Tucker, B.A.; *Evening*, by the Rev. C. M. Birrell, of Liverpool.
- KENSINGTON. In the *Morning*, by the Rev. J. Broad; *Evening*, by the Rev. Eustace Carey.
- ROMNEY STREET, WESTMINSTER. In the *Morning*, by the Rev. John Jackson, of Bath; *Evening*, by the Rev. James Puntis, of Norwich.
- BRENTFORD (New). In the *Morning*, by the Rev. W. Hancock; *Afternoon*, by the Rev. W. W. Evans.
- HARLINGTON. In the *Morning*, by the Rev. W. W. Evans.

In the Northern District,

- SPENCER PLACE, GOSWELL ROAD. In the *Evening*, by the Rev. S. J. Davis.
- HIGHGATE. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———.
- HENDON. In the *Morning* and *Evening*, by the Rev. J. Gundry.
- TOTTENHAM. In the *Morning*, by the Rev. D. R. Stephen, of Swansea; *Evening*, by the Rev. Robert Roff, of Cambridge.
- SHACKLEWELL. In the *Morning*, by the Rev. John Cox; *Evening*, by the Rev. J. Hoskins, of Camberwell.
- HOXTON, BUTTESLAND ST. In the *Morning*, by the Rev. J. Rothery; *Evening*, by the Rev. John Dyer.
- PROVIDENCE CHAPEL, SHOREDITCH. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———.
- EBENEZER CHAPEL. In the *Morning* and *Evening*, by the Rev. J. Masingham.
- HACKNEY. In the *Morning*, by the Rev. Benjamin Godwin, of Oxford; *Afternoon*, by the Rev. P. E. Butler, B.A., of Keppel Street; *Evening*, by the Rev. Christopher Anderson, of Edinburgh.
- HOMERTON. In the *Morning*, by the Rev. D. Curtis; *Afternoon*, by the Rev. John Foreman; *Evening*, by the Rev. P. Dickerson.

In the Eastern District,

- LITTLE ALIE STREET. In the *Morning* and *Afternoon*, by the Rev. P. Dickerson; *Evening*, by the Rev. D. Curtis.
- STEPNEY COLLEGE CHAPEL. In the *Morning*, by the Rev. J. E. Goode, of Gosport; *Afternoon*, by the Rev. A. G. Fuller; *Evening*, by the Rev. ———.

POPLAR, COTTON ST. In the *Morning*, by the Rev. Joseph Burton, from the Bahamas; *Evening*, by the Rev. James Upton.

SHAKSPEARE'S WALK. In the *Afternoon*, by the Rev. Joseph Burton, Missionary from the Bahamas; *Evening*, by the Rev. T. Moore.

BOW. In the *Morning*, by the Rev. Charles Stovel; *Afternoon*, by the Rev. W. Norton; *Evening*, by the Rev. Joseph Burton, Missionary from the Bahamas.

ILFORD. In the *Morning*, *Afternoon*, and *Evening*, by the Rev. John Girdwood, of Manchester.

TUESDAY, APRIL 30,

The Committee of the Society will meet at the Mission House, Fen Court, at eleven o'clock, when the company of all Ministers of the Denomination, who may be in town, is requested.

WEDNESDAY, MAY 1,

The Rev. THOMAS ROBERTS, of Bristol, will preach the General Sermon for the Society, at Surrey Chapel, Blackfriars Road. Service to begin at half-past six.

THURSDAY, MAY 2,

The Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields. Chair to be taken by the Treasurer, W. B. GURNEY, Esq., at eleven o'clock.

On Thursday evening, a Meeting for Prayer and Addresses, in reference to Missionary operations, will be held at New Park Street Chapel, in the Borough, to commence at half-past six o'clock.

Fen Court, March 20, 1839.

MANY friends of the Society, aware of the great increase which has recently taken place in the expenditure, will be solicitous to know what is likely to be the state of its finances when the accounts of the year are made up. We give the best information at present in our power, partly with a view to meet the inquiry supposed, but chiefly in order to suggest a hint or two, in reference to the coming anniversary, which must be given now, or not at all.

Generally, we are happy to say, the report is encouraging. A considerable increase has taken place in the receipts of the Society, especially in that portion of our income which is devoted to general purposes. This has been owing, among other causes, to the very generous efforts made in some particular districts, and to a disposition, which we trust is growing among our more opulent friends, to regulate the amount of their stated annual subscriptions more strictly in proportion to the relative magnitude of the object, and to follow the apostolic precept by giving *as the Lord hath prospered them*. Three gentlemen, at and near Manchester, for instance, have lately enrolled their names as annual subscribers of £50 each, and another has raised his subscription from ten guineas to thirty pounds. One munificent friend in the metropolis, has promptly followed the honourable example of 'the first three,' nor can we doubt that others, both in town and country, will 'go and do likewise.'

Our respected friends, who heretofore supported the 'Serampore Union,' have had, during the year, a large sum to collect, in order to discharge the claims from that quarter up to 30th of April last, from which date those stations became chargeable to the Society's funds. This circumstance has, of course, occasioned the amount of contributions from these friends to be less than they otherwise would have been, or than they will be hereafter; but, notwithstanding this, we believe we shall not be far from the truth, in anticipating that when the yearly accounts are closed, it will be found that the ordinary receipts have nearly covered the expenditure of the year—a circumstance not of frequent occurrence in our financial history.

Our readers, however, will not have forgotten that a sum of very nearly £4000

was due by the Society a twelvemonth ago. Towards the liquidation of this amount, £1320 was received at and shortly after the public meeting, so that, even if the present year, through the divine goodness, shall be found to have provided for itself, there is still a balance of £2680 unprovided for.

This balance of £2680, or, to state it in round numbers, £3000, will be immediately required, and it ought, by all means, to be furnished at, or before the Anniversary Meeting. The subject is mentioned *now*, in the hope that it will be so.

Hitherto but few, comparatively, of our friends and supporters, have co-operated in removing the encumbrances which have impeded the progress of the Society. The effort has not gone far beyond those who were present at the annual meeting, and on some of them it has rested with a disproportionate pressure. Of this *they* have not complained, but others will be too generous to permit such inequality to be repeated, and it appears to the writer that a comparatively moderate effort, promptly and simultaneously made, will suffice to raise the sum wanted, and thus enable the Society to enter upon the coming year without a debt.

The members of the General Committee are one hundred in number. A contribution of £30, therefore, made or procured by each, is all that is wanting to effect this desirable purpose; and it would be gross absurdity to imagine this could not easily be accomplished. Will each member of the General Committee, therefore, consider this proposal as affectionately, earnestly, and respectfully addressed to himself, and resolve to bring or send the said amount of £30, at least, on or before the day of the annual meeting? And, seeing that unforeseen circumstances sometimes prevent the accomplishment of the kindest purposes, and it is *possible* that all who have the 'will' to do this, may not find the 'way,' will other friends, not of the Committee, be pleased to provide for such contingencies, by devoting a moderate sum to this specific object?

The individual who ventures to propose this plan, trusts to be enabled himself to take a share in it, and to provide *his* quota of £30, by the day specified.

FOREIGN INTELLIGENCE.

JAMAICA.

Just after our last number went to press, two mails arrived from Jamaica. They sailed too early to bring us any intelligence from the Association at Montego Bay, but we lay before our readers a variety of particulars, respecting the different stations, taken from the letters which have come to hand.

ST. ANN'S BAY.

Mr. Abbott has furnished us, according to annual custom, with an account of the state of the churches under his care, which, we are persuaded, will be read with much interest and pleasure. His letter bears date 3d of January, 1839.

St. Ann's Bay, Jamaica, Jan. 3, 1839.

MY DEAR SIR,—I embrace the earliest opportunity afforded me, after closing the public services with which myself and people welcomed the new year, of sending you

a brief account of the stations under my care.

During the year just ended, I have been favored with repeated tokens of the Divine favour, and though, as a family, we have experienced much domestic affliction, my own health has been uninterruptedly good, and I have been most mercifully assisted in the discharge of my various duties. During the past year, seventy-four persons were added to the church at St. Ann's Bay, by baptism, and sixty-eight to the church at Ocho-Rios. Seventy-four members were dismissed from the church at St. Ann's Bay, to form a church at "Coulart Grove." The number of inquirers and Sunday-school children has greatly increased, and I have married 128 couples. The numbers at the several stations are as follows:—

	Members.	Inquirers.	& School Children.
St. Ann's Bay	227	783	428
Ocho Rios .	203	538	236
Coulart Grove	74	241	84
Total . . .	504	1562	748

I feel peculiar pleasure in stating that

while I do not think that myself or deacons have been unwatchful or unfaithful. We have not, except in one instance, been called upon to discharge the painful duty of excluding a member from the church. That there has been no conniving at sin on my part, I feel perfectly conscious, and that the members have not been partakers of others' sins by hiding them, I feel almost equally certain.

In proof of this I may mention that the only other case of discipline which has been brought before me, was one in which an assistant class leader was charged by his brethren with neglecting one of the class during sickness, and for this he was publicly reproved. Our church meetings have been well attended, and the business of the church has been most harmoniously conducted; in short, nothing has occurred to mar our peace, or to induce me to retract a single expression used in my last annual account, in reference to the zeal, kindness, and general consistency, of the people, whom I most sincerely love, and with whom I hope to spend the remainder of my days.

Were not those who have so unwarrantably aspersed the character of our members bigoted and blinded by party zeal, they would examine for themselves, and see with their own eyes, the wonderful change effected in the hearts, as evidenced in the lives of the great majority of our people, instead of eagerly laying hold of and exaggerating the unsupported accusations of a polluted and time-serving press. But the truth is, men who have been bred in the atmosphere of slavery, think it perfectly impossible for a man with a black skin to have any thing but a black heart, or to possess a character for any thing but cunning, deceit, and falsehood—evils which he unhappily, though of necessity, acquired, under the tuition of his fairer-skinned oppressor, but which the gospel has already subdued, and will eventually destroy.

I can most conscientiously say, that so far as I have had an opportunity of judging, the discipline observed in our churches here is equally rigid with that maintained in our churches at home; and though the majority of our members are confessedly deficient in scriptural knowledge, (for which, not they, but their oppressors who kept them so long in ignorance, are to blame,) yet they gladly listen to the advice of their spiritual instructors, and as cheerfully follow it. The zeal and liberality of very many of them, is such as should make more intelligent and prosperous Christians blush; and they live as orderly, peaceably, and holily, as any body of professing Christians I have ever seen or read of. A few years since, the Christmas, and other holidays, were spent by the negroes, instigated and supported by the

whites, to drown care and induce contentment with slavery, in riotous and bacchanalian scenes of the most barbarous and disgraceful character; drunkenness—the promiscuous intercourse of the sexes—fighting, and almost every evil, were the result. But now how changed!

During the rejoicings at the proclamation of freedom in August, not a single riot, quarrel, or case of drunkenness occurred; nor during the past Christmas holidays, which have lasted three times as long as at any former period, have I heard of the least disturbance, or of more than two persons who were seen in a state of intoxication, and they not professors of religion, throughout the whole of this extensive district.

We had public services on Christmas Day and New Year's Day here, and on the following days at Ocho Rios, and though on former occasions our services were liable to interruption from the din in the streets, this year not a drum was heard. The hideous disfigurement of body usually practised, was unseen; the war-song was unheard; the goomba, conch, and other instruments of idolatrous revelry, were cast aside, and while our chapel was crowded on each occasion, the streets and grog-shops were almost entirely deserted.

Surely then some good has been effected, and though it may not equal our wishes, or the unreasonable expectations of those who do little more than complain, while they leave others to labour, we rejoice to say, "The Lord hath done great things for us, whereof we are glad."

I cannot forbear mentioning, by way of showing that our people are not so fond of lax discipline, or of sin, as their assailants would have you believe, that they have brought me information of a dancing party, the only one which, to the best of my knowledge, has been held during the holidays in this district; and though not a single member had the slightest connexion with it, yet two or three inquirers are accused of having participated in it, and if proved guilty, they will be reproved, and their names will be erased from the list of inquirers at our next sabbath service. At the last church meetings held at the stations during the past month, I, as usual, called over the names of all the members, and made inquiries as to the regularity of their attendance upon the means of grace. I most solemnly besought them, if any one of them had been guilty of any sin, or knew that any of their brethren had been, of which the church was ignorant, candidly to confess it, lest I should make a false return of the actual state of the church, and paused at the end of each name, that all might have an opportunity of speaking. But no acknowledgment was made, and on

my putting the following question—"Do you then authorize me to state to the Association on your behalf, that you dwell together in love and peace, and that you are striving to live in the fear of God, and to keep all his commandments and ordinances blameless?"—every hand was held up; and I left them with the pleasing hope, that if I met them no more on earth, I should meet them with the glorified church before the throne of the Eternal, and unite with them throughout eternity in celebrating the triumphs of redeeming love.

The enlargement of our chapel at St. Ann's Bay, by a new roof, seventy feet by twenty-five, is rapidly progressing. The foundation-stone was laid on the 26th Oct., by brethren Knibb and Clark, and the building will, I trust, be completed in about three months. Though the church was, previous to the commencement of this addition, considerably in debt, yet the continually increasing state of the congregation, induced them, though entirely dependant upon their own resources to defray the cost of its erection, to undertake the task—pledging themselves to renewed exertions to enable me to complete the work, which pledge they are nobly redeeming.

When completed, the chapel will accommodate about 1800 persons, and will be a neat, substantial, and durable building. The church and friends at Ocho Rios, who sadly need a more safe and commodious place of worship, than that in which they at present meet, which is fast going to decay, and for whom I would have begun a chapel long since, had I had the means at command; are cheerfully devoting a portion of the first fruits of freedom to this object; and though very many of them are compelled by their former owners to pay shamefully exorbitant rents for their cottages, or leave them and go they know not whither, yet they will, I think, raise a sum sufficient to warrant my commencing a plain substantial chapel for them, by the time I have finished the one at St. Ann's Bay.

At Coultart Grove I have observed the same order of services as in 1837, and on those Sabbaths when I am absent, public service is conducted by a black young man of promise—a deacon of the church at St. Ann's Bay, named Isaac Higgin, who also conducts the day and Sunday Schools at that station much to my satisfaction.

I was induced in May last, by the impotency of a few who cared for their souls, from the borders of Clarendon, within a mile of the centre of the island; and by their representations of the painfully benighted state of that district, to pay them a visit. I found their account alas too true. The whole district was totally destitute of the means of

grace—there being no place of worship or school nearer than Brother Clark's station, which is twelve miles distant, and almost inaccessible to them, owing to a lofty ridge of mountains, which runs between the two places.

The inhabitants, except a few who had occasionally attended Brother Taylor, at Old Harbour, a distance of thirty miles, appeared to be in a state of heathenish darkness. Ten acres of land were kindly offered as a donation by a gentleman favourable to our mission, of the name of Tabois; and a number of people offered to raise a shed at their own cost, if I would occasionally visit them.

I immediately accepted the offer—took possession of the land—preached on it under some trees the same morning, and, after the service, placed in the ground the first stick towards the intended erection. The people have since then raised a thatched shed, fifty feet by twenty-five, with which they must be content until funds can be collected to raise a more durable and comfortable building.

I spent two days with them the week before last, and preached in the shed each day, and though the services were held on their working days, as I could not well deprive my other and larger stations of a Sabbath, from three to four hundred persons were present.

The distance is so great, it being fully twenty-eight miles from hence, and the roads so bad, that it takes me about eight hours to reach it; so that it will not be in my power to visit it frequently. I have however sent an intelligent and pious member of the church at Coultart Grove, named Henry Beckford, to reside there and conduct public service three Sabbaths in each month, and also to attend a day school.

On the fourth Sabbath, the people from that quarter are to meet me at Coultart Grove; but to do this, the whole of them will have to walk sixteen miles, and many of them eighteen and twenty. But in the absence of more efficient aid, I can make no better arrangement for them. Oh, that you had funds to spare to send a laborious missionary to that destitute part of the island! He would have a range of more than twenty miles, many parts of which are densely populated, to preach the unsearchable riches of Christ, without entering upon another's labours, for the ground is uncultivated; or without seeming to interfere with the claims of any other denomination, for it is possessed by none. Far be it from me to under-rate the labours of such men as my friends Higgin and Beckford. They are, I believe, eminently pious and devoted to the service of God, and had they been favoured with a

tolerable education in early life, they would be all that I could wish them to be. As it is, they are in every sense of the term, native assistants, and are, I hope, doing much good; but until recently they were slaves. I purchased the freedom of J. Higgin in April last, but H. Beckford continued to wear the galling yoke until the 1st of August. They have not—could not be supposed to have, that learning and information, that knowledge of the Scriptures, and confidence in themselves, requisite to the sole and efficient management of a station, and they are situated too far from me to admit of my rendering them any very material aid in the prosecution of their studies.

Could I have kept them with me for a year or two, or sent them to some one better qualified to instruct them, the advantage to themselves and the stations would have been immense. I had however no alternative but to abandon the Clarendon station, and to deprive Courtart Grove of public worship three Sabbaths out of four, or to send them forth to do their best. That they do their best I feel perfectly confident, and that they are able to do so well, considering the few opportunities they have had of improving their minds, and the short space of time that has elapsed since they have been able to call their time their own, and have dared to think and act for themselves, reflects the highest credit on their diligence and perseverance. Each of them delivered an address at the Anniversary of our Auxiliary Missionary Society, which was held at St. Ann's Bay on the 6th ultimo., with much propriety and acceptance, and if they continue studious and humble, I shall have great cause to bless God for raising them up amongst us. I do not ask you to assist in their support, hoping to be able to accomplish this out of our school funds, and by collections in the churches; but if the Committee would present each with a copy of the Tract Society's Commentary, a Concordance, and any other suitable book, I should be thankful, as they greatly need them, and would be highly gratified with such a mark of your attention and favour. But my sheet is full, I will send the station accounts in the sheet which encloses this, and I am,

My dear sir,

Very sincerely and affectionately yours,

THOS. F. ABBOTT.

MANCHIONEAL.

From Mr. Kingdon, Dec. 18, 1838:—

"You will be glad to hear that the cornerstone of our new chapel has been laid. This interesting event took place last Tuesday evening, in the presence of a goodly number of labourers, and several of the neighbouring gentry; my excellent brother-in-law, Mr. Anderson, laying the stone. I was disappointed in not being able to procure the assistance of any of my brother missionaries, from various circumstances of distance, sickness, or pre-occupation. It will please you to learn, that means for meeting this formidable undertaking are becoming greater. Mr. Anderson is promised the proceeds of some lectures on Jamaica ornithology about to be delivered by Mr. Hill, Secretary to the Governor in the Special Justice Department; and Mr. Anderson intends to give us the sum which may be realized by one of his lectures on the ancient and modern state of Africa. These I take thankfully, as earnest of the successive helps to be raised up for the completion of this very needful undertaking. And, though not aware of the reception which may be given to any solicitation of friends in England, I hope that we may receive freely what we cannot realize here. Nothing can be plainer than the structure about to be erected. Mr. Anderson has kindly engaged to get lithographed a sketch of the architect's plan of the chapel. I hope to be able to forward you a copy shortly.

(To be continued.)

DOMESTIC.

DOVER.

On Lord's Day, January the 13th, two sermons were preached by the Rev. Eustace Carey, at the Baptist Chapel, Pent Side, and on the following evening a large and respectable public meeting was held in the same place, Wm. Stace, Esq., jun., in the chair. The Rev. E. Carey, as the deputation from the Parent Society, Rev. W. Copley, of Eythorn, T. Anderson, Countess of Huntingdon's Connexion, P. Briscoe, of Folkestone, S. Lillycrop, &c., &c., addressed the meeting. The collections after these services amounted to £19 16s., and a considerable interest in favour of the operations of the Society, was excited, which we trust will be found after many days. S. L.

LIST OF FOREIGN LETTERS RECEIVED.

EAST INDIES.—Rev. James Thomas, Calcutta, (no date) Nov. 20, Jan. 4; John Lawrence, Digah, Oct. 16; Andrew Leslie, Monghyr, Aug. 27, Sept. 28; W. Carey, Cuiwa, Sept. 2; Henry Beddy, Patna, Nov. 9.

JAMAICA.—Rev. J. M. Philippo, Spanish Town, Nov. 12, Dec. 26, another, no date, Jan. 8; Wm. Knibb, Falmouth, Nov. 6, 20, Dec. 10, another, no date, Jan. 4, 8; John Clarke, Jericho, Nov. 7, Dec.

28; John Hutchins, Savanna-la-Mar, Nov. 2; W. Dendy, Bethsephel, Nov. 5; Joshua Tinson, Kingston, Nov. 13, Jan. 2; John Kingdon, Manchioneal, Nov. 6, Dec. 18, Jan. 8; John Clark, Brown's Town, Nov. 14, 17; B. B. Dexter, Stewart Town, Dec. 4, Jan. 3; D. Day, Annotta Bay, Dec. 10; S. Whitehorse, Kingston, Dec. 20; James Reid, Hayes, Savanna, Jan. 7; E. B. Lyon, Esq., Trelawney, Jan. 4; T. F. Abbott, St. Ann's Bay, Jan. 3; H. C. Taylor, Old Harbour, Nov. 20.

BAHAMA ISLANDS.—Rev. T. Leaver, Nassau, Nov. 9; Members of the church at Nassau, Nov. 5;—T. Applegate, at New York, Dec. 21.

HONDURAS.—Rev. A. Henderson, Belize, Sept. 22, 29, Oct. 25.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from Feb. 15, to March 15, 1839, not including individual subscriptions :

Maryport, Friends at, by Rev. Chas. Anderson	2 11 6	Grundsburgh, by Rev. J. Eyres	3 2 6
Loughton Missionary Association, by Rev. S. Brawn	6 3 4	Bampton, by Rev. T. Thomas	1 10 2
Town Malling, by Rev. E. Carey	12 8 3	Twickenham, col. by Mrs. Litchfield	1 7 0
Russell's Green, by do.	5 0 0	Newtown, by Rev. Benjamin Price	26 5 3
Borough Green, by do.	5 13 8	Hanston Mills, collected by Miss Foster	4 11 0
	22 1 11	Waltham Abbey, by Mr. Pugh	1 12 10
		Bridgworth, by Rev. Thos. Morgan	33 10 8
		Bramley, by Mr. Cliff	22 0 0

DONATIONS.

Mrs. Lum, Bolton	10 0 0
C. M.	53 0 0
Josiah Foster, Esq., Tottenham	8 1 0 0
Mr. J. L. Benham's Missionary Box	5 0 0
Miss Spurden's do.	1 0 0
The Assistant Secretary's do.	1 0 0
"The Missionary Castle."	2 3 4
George Bennet, Esq., Hackney	5 0 0
Miss Griffith, Chelsea, by Mr. Wm. Adeney	50 0 0

For Miscellaneous Objects.

Mrs. Lum, Bolton, for Mr. Knibb's Schools	5 0 0
Mr. Hutchins' do.	5 0 0
Mr. A. Saunders, Regent Street, for India	10 0 0
Mrs. Bolton, Thorpe, for Mr. Knibb's Schools	1 0 0
Mr. Burchell's do.	1 0 0

LEGACIES.

Samuel Jackson, Esq., late of Dorking (Executors, Messrs. Blyth Foster, and Saml. Jackson)	45 0 0
Mrs. Sophia Penny, late of Mornington Place, Hampstead Road (Executors, J. H. Leckie, Esq., Henry Hogben, Esq., and John Penny, Esq.)	450 0 0
Mr. W. Patient, late of Shute, near Warminster (Executors, Mr. J. P. Carrington, and Mr. William Gillett)	19 19 0
Mrs. Elizabeth Dunn, late of Sowerby, near Thirsk (Executors, William Sinclair, Jun. Esq., and Rev. Abraham Pickles) (duty free)	50 0 0

TO CORRESPONDENTS.

Mr. W. H. Pearce returns his best thanks to the Young Ladies of Dr. Hoby's congregation, and to friends at Crayford, for their acceptable present of useful articles for sale on account of the Female Boarding School.

The thanks of the Committee are presented to Mrs. Hawtin and Mrs. Agates, Hammersmith, for sundry valuable and useful articles for Mr. Knibb's Schools, Falmouth; to Mrs. Trego, Plymouth, for a quantity of similar articles for Mr. Burchell, Montego Bay; to Rev. M. Saunders, Hawarth, for tracts for the Jamaica Schools; to friends of Blandford Street Chapel, per Rev. W. B. Bowes; to young friends at Stepney, by Mrs. Hewitt; and to friends at St. Albans, per Rev. W. Upton, for boxes of useful articles, in aid of Mr. Knibb's Schools. Thanks are also presented to an unknown Friend at Birmingham, for sundry valuable books for the formation of a library for the use of native preachers in Jamaica; to Mrs. Adams, of Homerton, for a box for Mrs. Penney, of Calcutta, and to an unknown Friend for a parcel for Mr. Penney.

IRISH CHRONICLE.

APRIL, 1839.

Our friends and supporters are respectfully informed, that the services of the approaching anniversary of this Society are arranged for as follows.

On Tuesday evening, April 23, a Sermon on behalf of the Society is to be preached at the Poultry Chapel (kindly lent for the occasion), by the Rev. Dr. LIEFCHILD. Service to commence at half-past six.

And on the following Tuesday evening, April 30, the Annual Meeting will be held at the Rev. Dr. Bennett's Chapel, Silver Street, JOHN IVATT BRISCOE, Esq., M.P., in the Chair. To commence at 6 o'clock.

As the Society is very considerably in arrears, and as the accounts for the current year will close on the 20th April, that they may be audited, and laid before the Annual Meeting, it is exceedingly desirable that all sums intended to appear in the Report should be sent, or announced to the Secretary, on or before that day.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Ball Street, Birmingham; by Mr. J. H. ALLEN, Norwich and by any Baptist Minister, in any of our principal towns.

The Committee, at their last sitting, agreed upon the following Circular, which they earnestly recommend to the kind attention of their friends throughout the country.

The Baptist Irish Society are compelled to appeal to the friends of pure and enlightened Christianity in the sister island, for assistance in their present emergency. Past experience, and the acknowledged importance of the work in which they are engaged, combine to assure them that their appeal will not be in vain. They ask that their brief statement may be read, and that every Christian who reads it, will do as love to our common Lord will prompt. They submit,

1. That the Society have uniformly directed their efforts against the master evils of ignorance and sin, discountenancing all controversial proceedings. Their maxim is, make the truth known; God will secure its triumphs.

2. The Society support *forty-two day-schools*, in which are upwards of three thousand children; and a few *Sunday-schools*, all of which, there is good reason to believe, are greatly useful in diffusing a knowledge of the Word of God among the peasantry. Applications for six other schools in destitute vicinities, chiefly in county Sligo, are now before the Committee, suspended for want of funds.

3. The Society employ *fifteen readers* of the Scriptures, some of whom read in the native Irish. In one district, where five readers are employed, 4626 visits were made to 2321 families in the year 1838. The blessed results of this unpretending labour have been exceedingly gratifying. The Society are constantly being called upon to augment this agency, and as yet they have not ventured to refuse the call.

4. They have also *nine ministers* presiding over as many small churches and congregations with increasing attendance, together with itinerant preachers who have no churches. The labours of these beloved brethren may be estimated from the statement given 31st

December last, for the year, as to one district in which two of them are employed ; 404 sermons had been preached, some in Irish, in twenty-five towns and villages.

5. These labours involve an *expenditure* of about £2500 per annum ; for the greater part of which the Society depend on occasional contributions. Ireland herself increasingly assists, but such labours must be sustained chiefly by benevolent exertions in this country. A *debt* of £750 now presses upon the Committee, which they are encouraged to hope will be speedily removed, if friends will only look at the case with their wonted kindness. To relax or give up any part of the labours of this Society, would be to check a degree of success graciously afforded at the present time, as great, or greater, than at any former period of their labours.

Permit me, then, to implore you by your confidence in the power of the gospel to convert and save men ; by your conviction of the value of immortal souls ; by your gratitude for redeeming love, extended to yourself ; and by the account which every one of us must render of the talents he possesses, to examine the case put now before you, and to aid it to the utmost extent of your power.

On behalf of the Committee,

I subscribe myself,

Yours very sincerely,

SAMUEL GREEN, Walworth.

Secretary.

Committee Meeting, March 5, 1839.

Mr. BATES, under date, Ballina, Feb. 23, 1839, writes to the Secretary :—

My dear Sir,

The schools, in general, are well attended, much better than they were last quarter ; indeed, this is one of the quarters in which the children are disengaged, and consequently have nothing to prevent them from going to school.

The preaching stations in the country are encouraging, and many of them have individuals of a hopeful character. We meet with considerable opposition from most quarters, but the kingdom of Jesus must increase and extend. If we are faithful in preaching the gospel, the promises of God assure us that it shall not return unto him void. The gospel meets the wants and condition of a sinful world, and is the only remedy that can produce a holy reformation. If the gospel is proclaimed, and has room for the operation of its moral and omnipotent power, such will be its sanctifying, enlightening, and triumphant progress, that it will soon elevate this world from the dark vicinity of hell, and place it in the illuminated neighbourhood of heaven.

Last week I had the pleasure of baptizing a man who has been a Roman Catholic. For many years he was very much attached to Popery, and would give up nothing that seemed favourable to his cause. For six or seven years he has been reading and making inquiry, during which time he has manifested a consistent character, and now he has openly professed his love to the truth. I trust that he is a good man, and has experienced a change of heart ; and most fervently pray that he may not only be an addition to our number, but an additional blessing.

I have one or two more with whom I have

conversed, and feel persuaded that they are walking in the narrow path. Before long I hope that they also may be of our number, as they have intimated their willingness to be baptized on a profession of their faith. These tokens of divine approbation are encouraging in this corner of the world, and we know that if we do not have the favour and loving-kindness of God, that our "house will soon be left unto us desolate."

The congregation in this town is about as usual. Sometimes there are a goodly number, and then only a few. When I only see a few, then I am often depressed in my mind ; when I see many, then I fear that I am lifted too high, and do not manifest that dependance upon God which I ought. I hope, however, that I may be strengthened to hold on my way, and at last finish my course with joy.

Under date of Feb. 22nd, Mr. HOSKEN, Clonmel, writes to the Secretary :—

My dear Sir,

I go publicly through the town distributing tracts to the people, and answering whatever questions they may propound. A few Sabbaths ago the demand was so great, that I had to go home and get a fresh supply. Many persons commenced reading them at once. The Tract Society is a blessed institution ; its little messengers of mercy find their way into places impervious to the minister of the gospel. Last week, in addition to my labours in Clonmel, which engage me four days out of the seven, I preached at my two eastern stations ; next week (God willing) I shall preach at *Thurles*. Six Roman Catholics promised to come to

hear me at one * of the above stations; three came, the others were detained at work, but have asked permission to come next time I preach there. At F., on the Wednesday called by the Roman Catholics *Ash-Wednesday*, I was struck at meeting so many people; I, therefore, inquired where they were coming from; a boy informed me from mass, I therefore determined in the strength of the Lord, to join myself to the chariots of some of them. I commenced by explaining the kind of fast acceptable in the sight of God. One of them said, that Jesus fasted forty-days, and so ought we. I told him, that Christ did fast in reality forty days and forty nights, but they did not fast one day. The same person replied by asking, "Did not Christ ~~eat~~ during this period, to supply his human nature with strength?" I told him, that had Christ eaten bread during that period, it could not have been any temptation to him when Satan said, "If thou be the Son of God, command that these stones be made bread." He seemed quite struck at what I said, and very thankfully received a tract, as did others. I now proceeded on my journey, and crossed the river. Being tired, I sat underneath a hill in the county of Waterford; all was silence, nothing being heard but the rustling of the trees. I poured out my soul to God to bless my mission in this land of darkness. Peace flowed to my soul like a river, and I shall not easily forget the foot of that hill, made sacred by the presence of God. I heard a horse coming; I went out to the road, and bade the rider stop him, and receive that tract, entitled, "The two ways, and the two ends;" he asked me what it meant, I told him that he was in one of the two roads, at the end of one was heaven, at the end of the other was hell; by prayer to God, and the reading of that little book, he would find which of the roads he was in. He stopped his horse, and read nearly a page; when thanking me, he moved on slowly, *reading*. Soon after, another person came by, I gave him "The Death of the Earl of Rochester;" he too went on reading. Having rested, I proceeded on my road, being eighteen miles from home, and several from the station at which I was going to preach; but had not proceeded far when, looking across a field, I saw five men leaning on their spades, hearing a book read. I looked at the reader, and with delight saw that it was the person to whom I had given the latter tract. It is needful, therefore, in the morning to sow the seed, and in the evening not to withhold our hand, for we know not which shall prosper, whether this or that. My congrega-

tions are very good at all my stations except Clonmell, there it does not decrease. One person at P. seems under very serious convictions, and requested me to come and pray with her. I did so, and directed her to the Lamb of God, who taketh away the sins of the world. She wept bitterly, and promised to continue constant in prayer. I left her, I think, humbly hoping in the mercy of God. I have not yet got quite used to these journeys; they blister my feet, and give me colds. I long, however, to be "a better soldier of Jesus Christ."

Mr. M'CARTHY, Feb. 30th, writing to the Secretary, and detailing some of his engagements, adds "I also preach at my own house every Tuesday evening, and nothing can be more cheering than to see with what alacrity and earnestness the people now come out to hear the world of life. If raising the standard of the cross in the midst of ignorance, and the light of the gospel in the centre of darkness, be the object of the Society, it is now truly realized in preaching it here. From thirty to forty, and sometimes fifty, eagerly attend. It is a great pity we have not some convenient place to invite them to. However, we must only patiently wait till God is pleased to open his hand to supply these deficiencies. But this is to be deplored more especially at Tullamore. Here is a numerously inhabited and respectable town, and our place of worship is like a cellar, when compared with other denominations. This is enough to chill our energy, and discourage the people from coming to hear us. I preached there last Wednesday evening, and notwithstanding this and other discouragements, I was highly pleased to see so many out. I have just returned, after having responded to the call of our friends at Coolaney, to come over and help them, at their anniversary meeting, held on the first day of the new year. I preached on my way, at Mr. Jackman's, at Boyle, on the 30th; and proceeded there the next day, and had the happiness of meeting brother Bates, Mullarky, Mulhern, and, I need not add, my good brother Sharman: And this interview was brightened and increased by also seeing on the next day, Adam Johnston, Robert Beatty, Thomas Cook, Patt Brennan, and John Monaghan, the readers, whom I had the pleasure of knowing the time my beloved brother Wilson and I made an excursion through the whole of that country. Brother Mullarky preached a very useful preparatory sermon on the new year's eve. About 9 o'clock we, and several respectable and otherwise interesting friends and brethren, from different quarters, without distinction, sat down to breakfast, where not a word was uttered but what tended

* I need not mention my reasons for not naming the place, as you are aware of priestly influence.

to spiritual edification. The tables were hardly removed, when the house was filled up; and at 12 o'clock, by previous arrangement, I commenced the public service, and after the usual routine was ended, preached from Isa. xlix. 9, 10; and was followed by brother Bates, on the nature, necessity, evidence, and utility of regeneration. The expression of the countenance of the people indicated that they were edified, refreshed, and blessed. After this we adjourned till 6 o'clock in the evening, when brother Bates again addressed the people, and I followed him by such remarks and line of argument as I considered applicable. A prayer-meeting immediately succeeded this, in which brethren Mulhern, Mullarky and Sharman devoutly and fervently addressed the throne of grace, imploring the divine blessing on the exertions of the day, and for the cause of the Redeemer universally. Brother Sharman seemed cheered and delighted to see so many of his brethren in the ministry rally round him, and so many of his friends respond to his call, to come and hear the gospel."

JOHN MONAGHAN, a reader, writes Feb. 27th:—

Dear Sir,

In my frequent engagements amongst the people I find them not only willing to receive me into their houses, but also willing and desirous to hear and learn the truths brought to their ears through the reading of God's holy word. Priestly opposition is not put in great force at present; and so long as this calm continues, we are sure to see a favourable result. Eliza D., of whom I made mention in my last letters, still continues to give ample testimony of her decision. Her

brother Mark, and also her mother, have since followed her example, and are now constant attendants at our prayer-meetings. In one of my last visits to this woman's house I was greatly rejoiced to hear her offer a fervent prayer for the prosperity of the Baptist Society, as being the means of enabling her little ones to read God's holy word, through which, said she, "we have been by God's blessing enabled to see the vanity of the lying refuges in which we were involved, and taught to look to Jesus Christ alone for the salvation of our souls." The particular means to which she here alluded was the Society's school formerly at Oldrock,* where her children had been taught to read the holy Scriptures. Thus, blessed be God, we see the wise man's injunction, "Cast thy bread upon the waters, for thou shalt find it after many days," realised in a merciful manner to this poor woman, and to her children.

After reading the fourth and fifth chapters of second Corinthians in Irish, in one of the houses where I called a few days ago, an old man who listened attentively to the observations made, emphatically exclaimed, "I never heard so delightful a book in my life;" and then requested I would call at his house, that his wife might hear it also. I went with him immediately, and felt myself amply compensated by the strict attention paid by himself, and his wife, and his children while reading and expounding several portions of God's holy word.

* This is one of the six places now applying for schools. The school formerly there has been discontinued, from the establishment of national schools very near it, and the withdrawing of the children.

CONTRIBUTIONS

From January 15, to March 15, 1839.

Collected by Rev. S. Davis:—

Reading.....	12	14	6
Devizes.....	7	12	6
Melkham.....	2	0	6
Keynham.....	9	2	0
Bath.....	15	14	0
Bradford.....	4	18	7
Trowbridge.....	21	17	3
Westbury.....	6	18	0
Salisbury.....	2	18	0
Weymouth.....	4	5	6
Bridport.....	6	2	9
Chard.....	8	1	6
Wellington.....	4	16	9
Chelsea.....	6	10	0
Miss Freeman, by Mr. J. Freeman.....	1	1	0
Produce of fancy articles by Madames.....			
Chamberlain and Sibley, Ipswich.....	2	0	0
A Friend, by Rev. James Eivey.....	1	0	0
Rev. R. W. Overberry.....	1	0	0

Legacy, by the late Mrs. Penny, less duty.....	450	0	0
Bristol, additional Contributions, Rev. D. Wasell.....	6	15	6
Mr. S. T. Anderson, Brixton.....	1	0	0
Received at Fen Court:—			
A. B. C.....	0	10	6
Baptist Church, Ford Forge.....	5	0	0
A. Z.....	2	10	0
Mrs. Priestley, Duchingham.....	2	2	0
M. N. L.....	2	0	0
Collected for Schools in Ireland, by a Young Friend.....	4	2	2
Mrs. Nichols, Collingham.....	1	1	0
Mrs. Lum, Bolton.....	10	0	0
C. M.....	20	0	0
A. Onley, Esq., Gainsborough.....	50	0	0
Mrs. Bolton, Walton.....	1	0	0
The Misses A. H. and M. Smith, for Schools in Ireland, by Mr. J. W. Soul, Onley.....	2	0	

J. Haddon, Castle Street, Finsbury.

THE
BAPTIST MAGAZINE.

MAY, 1839.

MEMOIR OF MISS JANE CATHERINE GREY,

OF ST. HELIER'S, JERSEY.

BY THE REV. T. JARVIS.

To record instances wherein are exemplified the efficacy of Christianity in moulding the character, and in directing the application of talents to the various purposes of life, is no less a duty than a pleasure to the Christian observer. The lamented subject of this brief memoir was an eminently distinguished example of the influence of those principles furnished by the gospel for restoring fallen humanity to its true dignity and moral estimation.

Miss Jane Catherine Grey was an only child, whose father died in her infancy, leaving an affectionate mother, who still survives, to superintend the cultivation of her tender years, which in subsequent life was so usefully developed and successfully applied. Previous to the writer's acquaintance, Miss Grey, with her mother, resided at Manchester, and conducted a female seminary; but, after a limited residence in that town, the health of Mrs. Grey required a removal to a warmer climate. The island of Jersey was recommended. My esteemed friend, the Rev. J. Birt, of Manchester, introduced them to my attention in terms most satisfactory, as it respected both their personal piety and scholastic qualifications, which was also accompanied with a note of similar import from their highly revered friend, the late J. Culverwell, Esq., to Miss Grey, who writes—“Your recent communication relative to your leaving Manchester, from a deep solicitude for the health of your highly esteemed mother, Mrs. Grey, for a climate more congenial, has caused deep regret in my family. I feel the loss

which my children will sustain in the withdrawal of the unremitting and highly valued course of instruction with which they have been privileged under your immediate care; nor do I know how that loss can be repaired.”

Many similar kind and competent testimonies, now before me, evince the high estimation in which her character and talents were held; and, as a parent, in connexion with many others in this island, I most deeply sympathize in that mysterious providence which has removed from us, by death, one in the vigour of life so eminently gifted for conducting female education.

Our departed young friend has left no memoranda from whence we might gather much information relative to those exercises of mind on topics we know she entertained with peculiar pleasure, and on which she expressed herself with marked precision and scriptural correctness. The first serious impressions respecting the concerns of her soul were received by hearing an address given to the children of the Sunday-school belonging to the congregation of York Street chapel, Manchester, by her excellent friend, the late Mr. Culverwell, a deacon of that church; which impressions were deepened and matured under the excellent and judicious ministry of the Rev. Mr. Birt; and in the year 1829 she joined the church under his pastorate. The following extract from a letter written to Mr. Culverwell on that occasion, will show her high sense of that gentleman's kind and useful attention to the humble but responsible duties of a Sun-

day-school—"Sir, I cannot but mention with gratitude, the means by which I have been led to the study of the word of God. When I first entered your Sunday-school, I was utterly unconscious of the spiritual nature of that sacred engagement. But I there soon learnt that to teach the way of salvation was your grand object, and to lead sinners to Jesus was the end and aim of all your instructions. I then felt my utter inability to lead others to the knowledge of Him whom I knew not for myself; and, from that inward consciousness, would gladly have retired from my charge, could I but have ventured to state to you my reasons. But I rejoice to say, that this was a happy means of leading me to search the Scriptures, and seek the knowledge of Him whom to know is 'life eternal.' . . . Your conversations, Sir, at different periods on the subject of personal religion, have, I am thankful to say, been greatly blessed to me."

Her mother, with herself, on their removal to Jersey in the year 1831, united with the Baptist church meeting in Albion chapel, St. Helier's. The devoted attention to the claims of church-fellowship, with the affectionate solicitude she evinced for the cause of Christ generally, manifested her views of Christian obligation to be correct and influential. The nature of her avocation precluded that exhibition of varied zeal and activity in those "works of mercy" and "labours of love" which others, less secluded, might display; yet the readiness with which she aided the benevolent operations of others, proved the habitual direction of mind—the interests of religion and the real welfare of mankind. Her employment in training the youthful intellect was pursued with affectionate assiduity; and her singular aptitude for that interesting work, I cannot better express than in the following words from a letter of condolence to her bereaved mother, from my very esteemed brother, the Rev. B. H. Draper, of Southampton, under whose roof she resided for a short time previous to her decease, who has also touched on other points in her character, with his accustomed kindness and ability:—"In my transient visit to Jersey, a few years since, what I saw of my much-regretted young friend, inspired me with a cordial esteem for her character. But, from the intercourse I have since held with her, and from her late visit to my family, these impressions

were heightened into admiration of her varied excellencies. Other books excited her attention in proportion to their worth; but the book of God was her constant delight; this inestimable volume was 'the light of her feet, and the lamp of her path.' Nor did she retire in the evening, though greatly fatigued, till she had read some chapters in both testaments, which she emphatically called 'her portion.' To this blessed and perennial fountain of living waters, 'proceeding from the throne of God and of the Lamb,' she was a never-failing, and delighted visitant.

"How I wish I could describe the holy solicitude which she often expressed, that the refreshing and life-inspiring streams from 'the river of life,' might speedily flow to 'people of every tongue, and kindred, and nation.' Nor can I narrate those pleasant and profitable conferences, though necessarily brief, on account of her weakness, which we frequently held on the great things of God; conferences which, I trust, are not finished, but which are only suspended for a short period, when they shall be resumed in far more advantageous circumstances, with clearer understandings, with an increased and a sublime intelligence, with an inconceivable rapture of devotion, and with an entire interest and union of spirit, amidst the glorious regions which need not the sun, —regions of unsullied purity, of unchangeable splendour, and of everlasting felicity.

"Her holy concern for the welfare of the dear young people committed to her care, was eminent. The brief letters which they sent her, whilst she was with us, were most gratifying to her affectionate heart. She devoted a period in replying to them which her declining strength could ill sustain; and to which, indeed, she would not have been equal, had not a paramount regard for their best interests, excited a more than ordinary animation. I do not recollect, my dear Madam, though I have had a considerable knowledge of very worthy individuals who have been engaged in tuition, to have met with any one, who, on the whole, was more admirably fitted for this great work. Her correct principles, her unbending firmness in all that is right, and good, and holy; her sincere and warm affection towards her dear charge; her extensive information, superior intelligence, and rational and fer-

vent piety: all these excellent qualities, which God had bountifully given her, and more than I have leisure even to name, in no common degree qualified her for this momentous undertaking. I cannot but think, my dear madam, that there will be a goodly company of her pupils, who will rise up in life, and bless her memory.

"The cause of religion in her own immediate circle lay very near her heart. Scarcely an hour revolved, whilst she was in my family, which did not witness how much this was indeed the case. She often gave utterance to the wish, with submission to the will of God, that she might be spared, at least for a season, to enjoy the honour and the pleasure, even in any small degree, of advancing its interests. And when you, my dear madam, informed her, that God was smiling on the efforts for the advancement of this great object, she seemed to acquire a vigour, and a joy, which, from her decaying strength, no one could have imagined. Nor need I remark, for you well know, the intense-ness of her desires for the promotion of this glorious cause, not only in the narrow circle of her own neighbourhood, and in Britain, but through the whole world; and how she especially longed for the full emancipation and evangelization of the wretched negro population of our colonies. The valuable annual present which she and her pupils sent to our missionaries in Jamaica, and which they have so thankfully acknowledged, proves how much she had at heart this great cause of humanity and religion. The managers of the negro schools in that island, will not hear, I am sure, without emotions of sincere regret, the announcement of her departure."

In the conduct of a wise and gracious providence towards our departed friend, we cannot but admire the evident hand of Him who orders our footsteps, in guiding her to a sphere of usefulness the most suitable and gratifying to herself. The *decision* with which she pursued the path of duty was strikingly obvious throughout the whole of her engagements. Circumstances she could cheerfully leave with God; her walk was a "walk of faith." On the subject of edu-

mere embellishments; the ultimate destiny of human existence pervaded all her plans for mental cultivation. The loss sustained by the heads of families in Jersey, by the removal of so enlightened and efficient an instructress, is deeply felt; though, in the midst of their anxiety and sorrow, it is gratifying to know, that an amiable and accomplished young person, fully qualified to carry forward those plans from a long intimacy and companionship in labour, is engaged as a successor.

The last scene of our beloved friend, was characteristic of that intellectual vigour with which she viewed "eternal realities." Her experience of the doctrines of the gospel was enlightened and solid, and throughout her protracted illness she displayed a calmness and dignity of mind, indicative of a deep and tried conviction of the superlative value of divine truth. In reply to a question relative to her state of mind in the prospect of death, she observed, that her feelings were not of the *variable* kind, hence she was not painfully exercised on the security of her hope in Christ for salvation; but, though she felt no hesitation respecting the genuineness of those truths revealed, she expressed herself as very desirous after more of their enjoyment. On another occasion, a few hours previous to her death, she said, "Pray that Christ may be more revealed in me." The morning of her departure she asked Mrs. Jarvis whether the doctor would repeat his visit in the evening. Mrs. Jarvis replied, "No, my dear; he said he thought you would not need him." She quickly answered, "Then he must think it will not be long." With evident delight and holy anticipation she exclaimed, "Oh, what a happy time for me! I shall soon be in that blessed world above, to behold him in all his glory." She then addressed most affectionately a domestic, who had with unremitting kindness attended her during her illness, on the importance of seeking the salvation of her soul, and hoped she would not neglect her dying advice. Her happy spirit very shortly after took its flight to that world of peace and joy, December 17, 1838, in the 33rd year of her age.

*St. Helier's, Jersey,
March 21, 1839.*

To the Editor of the Baptist Magazine.

MY DEAR SIR,—

Frome, Feb. 27, 1839.

Observing that you have inserted, in your number of December last, a sermon from the French, it has occurred to me, that the manuscript translation which accompanies this might possibly be acceptable to a part of your readers. I employed some leisure hours on it last spring, with a partial design of translating the rest of the volume; but other occupations have since had stronger claims upon me.

The author, M. Vinet, has subsequently published a discourse "On preaching considered in its relation to the religious movement of our times;" of which some extracts are given in the "Archives du Christianisme" for Feb. 10, 1838, well deserving the attention of theological students.

The following sermon may not be suited to every taste; and the translation, which is designedly rather close than free, may retain some Gallicisms, as well as a general manner or tone not English; but the intelligent, I believe, will allow for these peculiarities, should you think it adapted to your pages. If, on the contrary, for the above or other reasons, you entertain doubts of this, I should, of course, not at all desire the insertion of it; as I offer it merely for the *chance* of your judging such a kind of contribution suitable and useful.

I am, dear Sir, yours sincerely,

JOHN SHEPPARD.

THE RELIGIONS OF MAN AND THE RELIGION OF GOD.

A DISCOURSE,

FROM THE FRENCH OF A. VINET, PROFESSOR OF THEOLOGY IN THE ACADEMY OF LAUBANNE.

"Neither have entered into the heart of man, the things which God hath prepared"—
1 Cor. ii. 9.

Humanity has separated itself from God. Stormy passions have torn the mysterious cable that held the bark in port. Tossed on the billows, and finding itself driven towards unknown seas, it seeks to regain the shore; labours to repair the bond which is severed; makes efforts to re-establish relations without which there can be neither rest nor safety. Amidst its greatest wanderings, human nature does not lose the idea of its origin and destiny; a confused remembrance of its pristine well-being pursues and agitates it; and, without renouncing its passions, or the love of sin, it would fain re-attach its existence, now full of darkness and pain, to somewhat bright and peaceful—its fugitive life, to somewhat unchanging and eternal. In a word, the want of the human race has not ceased to be—God. Alas! the homage of that race is indeed misdirected, its worship depraves itself, its very piety is impious: the religions which burden the earth are an outrage to that unknown God who is their object. But, even in the bosom of these monstrous perversions, a sublime instinct betrays itself; and each of these delusive systems is as the shriek of the spirit torn from its centre, and disunited from

its end. It is as a despoiled existence, seeking wherewith to be clothed, and putting on the first rags with which it meets: a languishing life, which, in the breathless eagerness of its thirst, assuages it from turbid and fetid streams: an exile, who in searching the path to his fatherland, loses himself in frightful deserts.

From the brutalized savage who kisses the dust on the feet of a hideous idol, to the eastern sage who adores in the sun the immortal soul of nature, and principle of all existence,—from those patriarchal tribes who offer to the Creator the first fruits of their fields, to those unhappy nations who pay him an imagined reverence by the most odious defilements,—the instinct of religion is every where apparent. Man can renounce neither his transgressions nor his God: his corruptions chain him to this world; a mysterious impulse uplifts him towards the world unseen. Between these opposing forces he does not make a choice, but compels incompatible elements to meet; mingles his own morals with his worship; makes for himself gods in his own likeness, that he may offer them a service accordant with his bad propensities: he elevates his very vices into divinities; his religion becomes the faithful mirror of his natural corruption: in a word, he debases the idea of God,

but he cannot renounce it, and would rather have infamous deities than cease to adore.

But, what do all these diverse inventions in worship yield him? Nothing, my brethren, save a torment added to all his other torments. A grievous, humiliating subjection; often the obligation of doing violence to the sentiments most dear to nature; nothing of solid hope, nought of interior peace, nought of moral advancement. Thus much is the worth of his mysterious instinct; a sort of importunate want which he can neither stifle nor satisfy. So that he who should behold religion only in the earthly shapes or garbs assumed by it, might pronounce it, with an appearance of reason, one of the greatest evils which nature has inflicted on our race.

The fabulous creeds, it is true, disappear before Christianity. Wherever the cross hath been planted, man's religions sink and go to ruin; for the first and last effect of this august faith is to inspire a disgust of all other systems. No new mythology will establish itself in our world. The field of invention, as to positive religions, is irrevocably closed.

But, under the shadow of Christianity, and even in the bosom of Christendom, there have grown up certain religions without a history, a form, or a name, which are adopted by many in lieu of the faith of Christ. These religions,—which all owe to that faith more than their votaries imagine,—are nothing else in fact than the effort of different faculties of the human soul to bring themselves, by their own strength, into communication with the Divinity; the endeavours of imagination, of sentiment, of reason, of conscience—seeking, unitedly or severally, to satisfy the need which they have of God. And, it is to be remarked, that these different modes of religion are more particularly adopted by such cultivated minds as would fain discover a neutral ground, between Christianity, which they find at once too simple and too mysterious, and atheism, from which they recoil with dread. Let us examine, whether these religions are more sufficient than even gross paganism to satisfy the different necessities of the human soul.

What are, as it respects religion, the necessities of man? Ignorant of divine things, he needs a religion to enlighten him. Saddened by the evils of life, and the uncertainty of his future destiny, he

needs a religion to console him. Finally, as a sinner, he needs a religion to regenerate or renew him. Let us seek these characters in the four several religions of imagination, of reason, of sentiment, and of conscience.

To some minds, the Divinity presents itself by those of its attributes which strike the *imagination*. It is not the essence of the Being of beings, nor his moral perfection, nor the discovery of his will, which chiefly occupies them; but that exhibition of Himself by which He is in some sort rendered an object of our vision. It is the world; that is to say, that time, that space, those forms, on which are imaged his eternity, his grandeur, and his power. If the spectacle of nature be great and sublime in itself, how much is it not heightened by the idea of that Word which drew forth all its magnificence from nothingness; of the Intellect which presides over all these mighty movements, and has combined as many wonders in the insect that dies under our feet as in the formation and regulation of the stars? What a charm is not added to the glory of the spangled skies, to the wild harmony of raging oceans, to the joyous awakening of fields and woods under the beam of daybreak,—by the thought of that Universal Soul which silently pervades all being, and seems to reveal its immortal life and uplift its glorious voice in all the movements and utterances of creation! Often does man, absorbed in the contemplation of these marvels, unite himself by his enthusiasm to the concert of the universe: his imagination banquets on the majesty of God, and he fancies that he has possessed himself of religion.

It is true, imagination, reason, sensibility, conscience, are as four altars on which the sacred flame may divide itself. But imagination is not the whole of man; it is, on the contrary, very far from being even his best and most beneficial faculty.

When imagination has been so affected, is he who possesses it become more like to God; more worthy of God's favour? And, not to go so far as that, we may ask, has he more peace and consolation? Not so: the charm is fugitive. From those heights to which imagination has exalted him, man falls back upon himself, and finds not God; while the great spectacle which he has contemplated only serves to make him feel how enormous is the disproportion

between the universe, so full of God, and his own soul, unenriched by that sacred Presence.

There are others of mankind, though a less numerous class, who seek communion with the Divinity through the efforts of their *intellect*.

To analyse the divine attributes, to attempt to harmonize them, to investigate the relations of the Creator with his works: in a word, to form concerning God and things divine, a system of regular doctrine; such is the scope of their endeavours; and these labours, it must be granted, form a noble exercise of thought. But, my brethren, a primary defect of this scheme is that of its being less a religion than a study. Usually, the inquirer who dwells and expatiates in it, seeks less to satisfy a want of the spirit than an inclination of the speculative mind. Absent from himself—abstracting self from the objects which he contemplates, in order to contemplate them the more justly—he is little occupied with the practical application of these lofty truths, or his personal relation to them: he has gained some ideas, but these ideas have neither affected nor changed him. How, indeed, could he be changed by things which remain always uncertain to his mind? The field of religious thought, when traversed by the foot of merely natural reason, is only the field of problems and contradictions. The farther one proceeds on it, the more dark it grows, even till at length our very primitive notions, those instinctive tenets which were possessed before entering on it, become obscured and lost. This is the experience of all systems, of all schools, of all ages. The history of philosophy teaches us that these researches, when incautiously pursued, lead to frightful questionings, and even to the brink of an abyss. It is there that, with infinity unveiled before him, the philosopher beholds realities dissolving, the most universal certainties vanishing, and even his own individuality becoming a problem. It is there that he sees the world of his own thoughts, the observed and the observer, humanity and Deity—engulfed and losing themselves before his affrighted vision in the depths of a horrible chaos; it is there that, seized with a mysterious terror, he calls with disquietude for the world of finite beings and intelligible ideas, which he fain would never have abandoned. Thus his

merely intellectual religion has neither enlightened, converted, nor consoled him; and he finds himself as far from the mark as before all the labour of inquiry.*

These facts are fully perceived by that third class of individuals who, rejecting such ineffectual speculations, attach themselves solely to the religion of *sentiment*. This, they say, is the truly good;—and, certain it is, that every religion which proceeds not from the heart is vain and sterile. Let us, examine, however, the claim advanced. They speak of a religion of sentiment; this sentiment, there can be no doubt, is love; and love which has God for its object. If so, it must be agreed, that this best sort of religion is also the most rare, or else that the love spoken of is a sentiment no way fruitful; an affection, so to speak, without effect. Things somewhat great are accomplished on our earth; things at least which man accounts great. The activity of mind is proportionate to outward movement. Each day sees new projects developed, and new enterprizes begun. But count among all these acts, those which have had for their principle the love of God, and you will allow, that the religion of love, which is the best, is not possessed by the majority. And this because, in fact, the love of God, if you understand by it a real, serious, dominant love, is not natural to the heart of man. Indeed, to speak sincerely, how should we love, with *such* a love, a God from whom we are estranged by our sins, and by the worldliness of our affections; a God who, in our most enlightened moments, can only appear to us under the aspect of a Judge; a God whose paternal Providence is veiled from our view, because we no longer know, or have not yet learned, the adorable secret of all his procedures towards us? How should we love him, so long as we continue unable to solve for ourselves the disorders of the physical and of the moral world, and while the universe seems to us a vast battle-field, where chance puts good and evil, right and wrong in conflict, and coldly turns the scale? One doubt, my brethren, a single doubt on the scope of existence, and the purposes of Deity, might suffice to wither, to stifle, in the disquieted heart, the first rudiments of love. But

* See, on this subject, the "Guido and Julius" of Tholuck.—TRANSLATOR.

this is, more or less, the state of mind in which, apart from the lights of revelation, we must all partake. And, accordingly, to what does the religion of sentiment generally reduce itself, in those persons who seem to have attained most of it? Have we, do you think, a proof of love to God, when the heart sometimes expands with that transient emotion which the view of his bounties spread throughout nature may awaken? Will you say that men love God because, according to the degrees of sensibility with which they are endowed, they may yield themselves involuntarily to "the melting mood," at the thought of that immense parental care which embraces all animated beings from the seraph to the worm? It is well known, one may experience such a sort of love without any spiritual change. If any thing be certain, it is, that the sensibility which may sometimes effuse itself in tears, often leaves undisturbed an ample place for selfishness in the heart; and that our fellow-men do not always realize any advantage from the emotions which we have had when at a distance from them. The true love of God is the love of his truth, of his holiness, of his entire will; the true love is that which is substantiated by obedience, that by which conscience is moved and purified.

This leads us to the fourth of those religions which man devises for himself—that of *conscience*. And it is here that we also, in our turn, may affirm, at first view—this is the truly good. For what is conscience but the impulse which prompts us to do the will of God, to resemble Him? And what is lacking when we reach that point? Let us congratulate those who have fixed on the religion of conscience, and regret that their number is so small. Have I said, congratulate them? Is this well considered? Have we reflected on the course which opens before them? The religion of conscience! Is it not that which prescribes that we should live for God, that we should do nothing except for Him, that we should devote ourselves, body and soul, to him entirely? Is it not that which teaches us, that we cannot do too much for him who made and who upholds us; and that, consequently, all the efforts of the future cannot, on our part, fill up a single intermission past? Is not conscience, then, the judge which condemns, absolutely, irrevocably, the tenor of our life; and which presents us before God, not

as children, not even as suppliants, but as culprits and justly victims? Tell us now, if the religion of conscience be the truly good religion. Yes, if conscience be remiss and self-indulgent, without delicacy, without purity; but the more you are attached to duties, the more scrupulous to fulfil them aright, the more strict and complete your measure of God's law—the more will this religion be alarming for you; and, far from offering you consolations, it will take from you, one by one, all those which you would draw from self.

Quit for a moment, my brethren, the scene around us, and the regions of Christendom: cast a glance on the worship of other lands, enter into all the temples, look upon each altar. What behold you there?—blood. Blood to honour the Divinity! Ah, we must remind you wherefore that blood is flowing. It flows to atone for a thousand neglected virtues, a thousand violated duties. That blood is the cry of a thousand consciences, which demand of all nature an impossible reparation; that blood is the solemn and fearful avowal of the truths which I now propound to you. And, do you wish to understand this anxiety for expiation? Learn, that the impossibility of solving the great problem, the anguish of ceaseless effort in a circle without escape, has urged human nature to a kind of despair; and this despair has become cruel. In the search for a precious victim, man at length fixed on man, and human blood flowed profusely in his sanctuaries; yet his torment ceased not, and the blood effaced no stain! To what victim, then, further, could he have had recourse?—to a God. But "into the heart of man" could that thought have ever "entered"?

My brethren, we have now reviewed all the religious systems that can be conceived, apart from Christianity. We think they have been represented faithfully; we have done them justice; we have detracted nothing. We might have called them to a reckoning for that which they owe to Christianity, and gained for our holy religion the honour of very much which they possess that is specious, good, and interesting: from this we have abstained; confining ourselves, without further inquiry, to an exhibition of the strength and weakness of these systems. You are now in a condition to pronounce on them. For ourselves, this is our conclusion:—It is in

vain that man has convoked, in the search of the chief good, his reason, his imagination, his heart, and his conscience; in vain has he laid under contribution all his powers; in vain performed on his part all that man can perform. At all points there remain large and profound deficiencies. The threefold object of all religion—to enlighten, to console, and to renew—has not been attained, either by any one of these systems apart, or by all of them together. Do we survey the religion of the imagination? It is the charm of some fugitive instants; it is neither the light, the support, nor the sanctification of the soul.—Do we examine the religion of intellect? Its only reasonable pretension, which is that of enlightening, is so ill-sustained, that it should rather be said to aggravate the darkness.—Do we turn to the religion of sentiment? It only glistens on the surface, but reaches not the depths of the spirit. It exerts no renovating power.—In fine, the best of all these religions, that of conscience, has displayed to us, even by its strength, the impotence of man to provide a religion for himself. It has done no more than unveil to us that abyss which sin has formed by separating between us and God:—to fill up the chasm it is powerless. It has taught us, that in order to be united to God, two things are needed which it cannot impart, and which no one of our resources can provide—*pardon* and *regeneration*. If man pretend to accomplish by himself the work of his salvation, he must first pardon, and then renovate himself. It is needful, first, that he efface each vestige of his sins which are past, that is, make things which have been not to be. Next, that declaring war against his nature, he should force it to love God, to love good, to hate evil; that he should radically change his own inclinations: in a word, that he should destroy in himself the old man and create the new. To ask, if you can do these things, is to ask whether a criminal, alone, in his dungeon, can furnish himself with “letters of grace;” whether the soldier, whose hands and feet are bound with chains, may promise himself victory. To ask you, if you will be able to effect one day what you are incapable of *this* day, is to ask, whether you will ever be able, with the mere strength or resources of your nature, to make that nature anew. And, yet, without this there can be no reli-

gion which is complete and satisfactory, or rather we should say, no religion. And, with no religion, you are right in thinking yourselves forsaken of God.—Ah, is it thus—and will you not turn your eyes towards that Gospel which seems to have divined all the secrets of your nature, and which anticipates all the wants of your spirit? What—the view of that cross where your pardon is inscribed; the promise of that Holy Spirit whence your regeneration is to proceed; do not they make your heart leap within you? What—is it not your ardent wish that this doctrine, which remedies all, which reconciles all, which satisfies all, were but as true as it is admirable?

What—can you rest a moment without enlightening yourselves as to this point by every means within your power? My friends, if no such religion as this had been given to man, it were better he should die; he ought to die of grief, at having been compelled to live—of pain, at having been formed with boundless desires of perfection, with an ardent thirsting after God, feeling the while, that these desires are but a cruel delusion, a torturing sport of the unknown Power which framed us.

But, what am I saying? Do I forget that I speak also to Christians? Shall I expect from *their* lips, instead of the joyful language of a soul persuaded, only the anxious wishes of a mind which is still doubting? No; let us hail, together, with our benedictions, this religion, the only one which answers to all the wants of man, by offering to each of his faculties an aliment that is exhaustless: a religion for imagination, to which it opens vistas the most sublime; a religion for the heart, which it softens by the manifestation of a love that transcends all love; a religion for the intellect, which it attracts to the contemplation of a system the most vast and the most wise; a religion for conscience, which it makes at once both tender and peaceful; but, above all, the religion of grace, and of love to God; for Christianity is necessarily all this: and how shall not the whole truth satisfy the whole man! Let us hail with admiration this religion which reconciles all contrasts; a religion of justice and of grace, of fear and love, of obedience and freedom, of activity and repose, of faith and reason!—for, if error has rent and divided all things in man, and made his soul a vast scene of

contradictions, truth should bring all back to unity. Behold then, here, the religion which "hath not entered into the heart of man,"—even under the highest culture of his moral sense, and the largest development of his intellectual powers; or which, to accommodate the phrase of an apostle, "none," even "of the princes of this world, knew."

That which remained hidden from philosophers and sages in the most brilliant periods of human wisdom, twelve poor fishers on the lakes of Palestine left their nets to publish to the world. Assuredly, they had neither more imagination, nor more reason, nor more sentiment, nor even more conscience, than the rest of mankind: nevertheless, they put to silence the wisdom of ages, unpeopled the schools of philosophy, made the gates of temples close, and the altars decay. They uplifted their crucified master to the world, and the world recognised him whom for three thousand years its disquietude had sought in vain: and a new morality, new social relations—a new world—arose at the voice of these poor men, ignorant of all literature, and all philosophy. It rests with your good sense to judge whether these

twelve fishermen brought to the task their own wisdom, or "the wisdom from above."

Another time, my brethren, if it please God, we shall return to this subject, which has not been exhausted. We confine ourselves now to one point:—man has been found unable to form a religion for himself, and God has come to help his inability. Bless God, therefore, from your inmost heart, ye, who after long research, have at last attained a refuge. And you who still are drifting on the great sea of human opinions, who, tossed from one system to another, feel more and more your anguish augmenting, and your heart withered, you who to this day have neither been able to live with God nor without him—come and see if this gospel, scarcely yet glanced at by your distracted attention, be not perhaps that very truth which you are invoking with so many fruitless sighs. And do Thou, O God of the gospel, God of nations, Infinite Love, reveal thy own self to wounded hearts; be all Thyself to each dejected spirit; make them to know true gladness, peace, and virtue, by thine enlightening grace!

THE CHILDREN OF GOD.

BY THE REV. JAMES SMITH.

It is the honour and happiness of some to be thus related to the Lord; "born again not of corruptible seed, but of incorruptible, which liveth and abideth for ever." The Holy Spirit quickens them to feel their malady and misery, and enlightens them to see their danger and desert: he leads them to confess their sin, cry for mercy, plead for pardon, and loathe themselves. They look unto the Lord, as directed in his holy word; they wait upon him, as encouraged by his faithful servants; and, at length, they receive the Holy Ghost as a Spirit of adoption, whereby they cry, Abba, Father. They discover their interest in his love, their title to his promises, their right to the provision he has made for his family; and they love him, revere him, adore him, and obey him. His word becomes the man of their counsel, his throne their beloved resort, his people their chosen companions, and his ordinances their delight. The things of time lose their charms, and the things

of eternity become all-important. They become dead to the world, and alive unto God; they live by faith, follow on to know the Lord, and walk in the footsteps of the flock. Sin they hate, holiness they love. A conflict between the flesh and the Spirit they feel, and are often distressed by the hardness, carelessness, and indifference of their minds. They want to be all light, all love, all joy, and all obedience. The Lord's children are not what they wish to be, but they cannot be what they used to be. Sin plagues them, Satan distresses them, the world tries them, and at times the Lord hides his face from them. Love makes them uneasy when at a distance from the Lord, and an enlightened, sanctified conscience condemns them when they indulge any sin. They admire and wonder at Jehovah's love, depend upon free grace, rest upon Jesus's atonement, walk by Bible rules, and surrender themselves entirely to God. Christ is the object of their faith, the

subject of their meditation, and the source of their happiness. They are jealous of the Lord's glory, zealous for the extension of his cause, and devoted to his fear. They distrust themselves, and trust alone in the Lord. They want to be always near him, to find him in every ordinance, and enjoy him in every spiritual exercise. Jesus is the light of their eyes, the joy of their hearts, and the rock of their hope.

They are distinct from the world, though living in the world. Unknown, and yet well known. Hidden from men in general, who know them not; but manifest to God, who loves them, visits them, and rejoices over them. They are often deeply afflicted, but never for a moment neglected; sorely tempted, but safely protected. Every thing at times seems against, but all is in reality for them, and must work their good. Deity watches over them, angels minister to them, devils tremble before them, and heaven is waiting to receive them. The fulness of Christ is intended to supply them, a special providence is over them, and all things are given to them. Things present and things to come are theirs. Every attribute in the divine nature, every letter in Jehovah's name, and every promise in God's book, stand engaged to make them blest. Their names are in the book of life, their persons are in the Redeemer's hands, and their life is hid with Christ in God. They are heirs of God, and joint-heirs with the Lord Jesus Christ.

The Lord now invites them to the throne of grace, and promises to raise them to the throne of glory. Death for them is unstung, and is changed into a friend; the grave is perfumed, and called a bed of rest; and Jesus has pledged himself to come and receive them unto himself. Christ and they are

in union, they are members of his body, of his flesh, and of his bones. Immortality is their portion, and eternity the duration of their happiness. They live for Jesus on earth, who lives for them in heaven; they represent him below, he represents them above. They wear his name, his righteousness, and his honours: they possess his nature, his Spirit, and his likeness. Identified with him, they will be glorified together.

Jesus is their present and unchangeable friend; his pity and power secure them at all times. Pity reigns in his heart, and employs his power to protect, preserve, and keep them. He will not fail them nor forsake,—all his goodness shall pass before them, he giveth his glory to them, and will be eternally glorified in them. Happy are the people who are in such a case, yea blessed are the people who are the children of God. They are safe now, they shall be happy for ever. It becomes them to be humble, for grace alone distinguished them thus; to be grateful, for many as good as they are are left; to be dutiful, for their obligations are infinite; and to seek in all things the Lord's glory, who has thus secured their salvation and endless happiness.

But there is another family, the children of the devil. To one or the other of these we must belong. Satan's children possess his spirit, imitate his conduct, walk by his rules, and are led by him at his will. He dwells in them, rules over them, deceives and deludes them, and will eternally torment them. This is the emphasis of wretchedness, and the source of misery and distress. Ask, to which do I belong? Whose image do I bear? Whose spirit do I breathe? Whose conduct do I imitate?

Cheltenham.

THE EFFICACY OF PRAYER.

A PIOUS aged woman had one son: she used every means in her power to train him up in the nurture and admonition of the Lord: he was the child of many prayers. The youth grew up, but was of a gay, dissipated turn: she still followed him with her entreaties, faithfully warned him of his awful situation as a sinner before God, and told him what his end would be, dying in that state.

One day, he went to his mother and said, "Mother, let me have my best clothes; I am going to a ball to-night." She expostulated with him, and urged him not to go, by every argument in her power: he answered, "Mother, let me have my clothes; I will go; and it is useless to say any thing about it."

She brought his clothes; he put them on, and was going out. She stopped him, and said, "My child, do not go."

He said he would. She then said to him, "My son, while you are dancing with your gay companions in the ball-room, I shall be out in that wilderness, praying to the Lord to convert your soul."

He went; the ball commenced: but, instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives." Another, "I wish we had not come; we have no life, we cannot get along." A

third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter; my poor old mother is now praying in yonder wilderness for her ungodly son." He took his hat, and said, "I will never be found in such a place as this again;" and left the company. To be short, the Lord converted his soul. His pastor baptized him. He was soon after taken ill, and died very happy. Praying breath is never spent in vain."—*American Baptist Magazine.*

"WHAT I HAVE DONE."

We frequently hear ministers, as well as other Christians, telling what *I* have done, using language something like the following: "When I went to such a place, I found every thing in a bad condition, nothing as it should be; and I determined to have things different. I accordingly went to work, so and so; I did this thing, and that; excluded so many members; healed this and that difficulty; held such and such meetings; preached so many sermons: and the result has been—as published to the world—the conversion of so many souls, and an entire change in the whole aspect things."

A cutting reproof, to persons indulging in this kind of language, was given at a "Ministers' Meeting" in New Hampshire, some years ago, by a clergyman now, I trust, in heaven.

It was just after a general time of revival throughout the country, and all

were telling what *they* had done, how many persons had been converted under *their* preaching, &c. &c. This clergyman, who was a very godly man, and the successor to an aged and long successful minister of the Gospel, and who had witnessed a powerful revival of religion among his own people—sat and listened to their conversation for some time, till at last they turned to him, and desired to learn the secret of *his* revival. After some hesitation, he rose, and, in a most impressive tone and manner said—"*My predecessor was a very godly man; and, in answer to his prayers, I trust, about one hundred and thirty souls have been converted to God!*" and sat down. Every one *felt* the reproof, and the effect on those who had been telling long stories about what "*I* had done," can be better imagined than described."—*Boston Watchman.*

THE MAY MEETINGS.

Why do the hoary head,
And youthful strength combine?
Why are the throngs of England's daughters led
To hall, or hallowed shrine?
No warlike trump I hear,
Nor shines the glittering targe, nor points the
spear,
Nor do fair hands the victor's brow entwine.

The holiest symphonies
Delight the listening ear;
And HIM they sing who left his native skies
For shame and sorrow here.
He, now enthroned in light,
Awakes the heart to love and holy might,
And rouses ransomed souls to deeds of vir-
tue dear.

The mingled thousands meet
The cross to raise;
And wake in savage breasts emotions sweet,
And tune their lips to praise.
May heaven propitious smile!
May God be there the while!
And grant the boon for which the vast as-
sembly prays!

Bright May! a type thou art
Of joys to come;
Thy beauty bids the wintry night depart,
Thy songsters chase the gloom.
Thus may each distant isle
The songs of Zion soon beguile;
Thus may each moral wild with virtue
bloom.

Luton.

HENRY BURGESS,

REVIEWS.

The Revival of Religion. By JAMES DOUGLAS, Esq. of *Cavers*. Edinburgh: A. and C. Black. 8vo. pp. 39.

Encyclopædia Britannica, Seventh Edition, greatly improved, with the Supplement to the former Editions incorporated. Edited by Professor Napier. Part CVIII. Article RELIGIOUS MISSIONS. Edinburgh: A. and C. Black. 4to.

WE displace other matter, and impose another trial of patience on some esteemed authors, in order to notice these two publications, which have come into our hands very recently, but which are peculiarly seasonable, and seem to belong legitimately to the month of May. "In religion," as Mr. Douglas observes, "there is the same decay and the same renovation, as in nature;" and, therefore, as all nature is now exhibiting new energy, and presenting to our senses new beauties, it is especially suitable for the Christian to aspire after new supplies of grace, and for the leaders of the worshipping assemblies now congregating, to exclaim fervently, "Wilt thou not revive us again, that thy people may rejoice in thee?" The month of May being distinguished also above all other months for exertions to disseminate the gospel of Christ throughout all lands, the public may be presumed to be now, more than usually, in a congenial frame for the consideration of those subjects which pertain to religious missions.

Mr. Douglas is well-known as a writer, and justly esteemed: to many of our readers it is only necessary to announce that he has published something new, to cause them to wish to peruse it. The design of his present pamphlet is to excite a desire for renewed energy in the Christian church, and to point out the way in which it is to be obtained. In a strain of pious eloquence, he urges the importance of persevering prayer as the necessary preparative for promised triumphs. He represents the King of kings, seated on the throne of the universe, and surrounded by all holy intelligences, as about to glorify his Son by establishing his kingdom, waiting but for the prayers of the people without the heavenly temple to be united with the supplications of the great High Priest within the Holy of Holies, in order to

ratify the grant in its fullest extent. Providence, he shows, is opening new and more favourable channels for the diffusion of divine truth throughout the world: "the last and consummating mean alone is required—prayer that is without a pause—prayer that is full of hope—prayer that will take no denial."

"The state of the countries round the Mediterranean indicated the preparations of Providence before the birth of the Messiah, for the admission of Christianity throughout the extent of the Roman world. The preparations of Providence in the present day, overturning every obstacle, and humbling every opposing power, give a still more abundant entrance unto Christianity throughout the universal world. Why are the preparations of Providence so ample, and the influences of grace so restrained? The Divine intentions cannot be mistaken by those who are regarding the operations of the Almighty. God does all things, even in grace, in sequence and order. Universal prayer must precede a universal revival; then a late spring may suddenly change into a golden summer, and the seeds that appeared rotting under the clouds may ripen into an abundant harvest. "Preve me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We have already ascended an eminence, a mountain of vision, whence the land of promise might be descried; but there is one fold of mist and obscurity between us and the prospect before us. A single breath from the Spirit of the Lord might present it unclouded to the view.

"Our first step is to feel our wants, and this might seem of no difficult attainment. 'The opinion of plenty,' observes Bacon, with respect to natural knowledge, 'is among the chief causes of want;' and it is so in spiritual advancement likewise. Those who fancy themselves rich are sent empty away; but conscious poverty of itself is a prevailing plea for obtaining celestial riches.

"The second step is, that we must expect great things. 'Open thy mouth wide, and I will fill it.' The conviction of our own poverty must be accompanied with the belief of the inexhaustible riches of Christ, and that the only barrier to our being put in possession of them, is because we either ask not, or ask amiss. If we expect great things, we shall pray for great things. Why are the promises so abundantly held forth to us, but that we may turn them into petitions? Idle expecta-

tion is useless and hurtful. 'Hope deferred maketh the heart sick;' but we defer our own hopes, by spending the time in vain wishes which should be employed in fervent prayers." pp. 17—19.

We are informed that the community is indebted to the same pen for the original article on Religious Missions which appears in the last published part of the *Encyclopædia Britannica*; and, as some of the views which it presents are of great importance, and are not so generally accessible as though they had been published separately, we shall lay before our readers a few extracts. With regard to the success which has attended Protestant Missions, which sceptics and Roman Catholic convertists delight in representing as exceedingly small, it is justly remarked, that—

"Protestant missions are only in their commencement, therefore we have not the means to judge fairly of their success. Success in missions, also, must be distinguished into two kinds; the gaining nominal, and the making real converts. We may compare the success of the gospel abroad with its results at home. The promised results are great and unconfined; the real results comparatively small and limited. Multitudes of nominal Christians in our land pay just as much regard to the precepts of the gospel, in all the real business of life, as they do to the injunctions of the Koran. If we number those who are really living under the influence of the gospel, success in proportion to the number of those who proclaim it may be found to be fully as great abroad as at home. Each missionary effort will be found to have had nearly as much success, and of the same kind and value, as they originally proposed to themselves."

Some of the suggestions in the following paragraphs will not be altogether new to the readers of the *Baptist Magazine*, but we are delighted to find them in a work by which they will be conveyed to thousands whom our pages would never reach, and with a weight of authority which it would be quite out of our power to impart.

"The first object is to understand the nature of the country and of the people on whom a missionary society is intended to operate. The Americans afford excellent examples of missionary pioneers, previously exploring the country on which they intend to settle; weighing the advantages and the obstacles which present themselves; exhibiting a rare union of prudence and determination; and, whilst strictly acting up to their own principles, succeeding, at least for a time, in con-

ciliating the minds of others; though it is not to be expected that this transient favour can last long, for it must be dissipated by the first success on the part of the foreign missionaries. These missionary travels are of double service, creating and deepening an interest at home, which is the true way to enlarge the resources of missionary operations, and at the same time discovering how these resources are to be best economised, by preventing fruitless expenditure, and by pointing out and discovering the true points of attack by which the country to be entered is assailable. Those, however, who have done such service as explorers, should continue their good offices as superintendents; and in many cases there might be an advantage in separating between the council and the executive, between those who laid down the plan and were watching the progress of its being carried into execution, and those who were filling up the outline and engaged in the details. Many reports and evil surmises will arise against missionaries, which, being engaged in more important occupations, they little hear of, and less heed, and which, even if they were desirous to do so, they could ill ward off; but these might easily be removed by one who was friendly to the mission, and yet not a party implicated in each of its transactions.

"If a physician in Mahomedan countries should make the first survey, and propose the original plan, by his influence with the governors he would obtain a more favourable opening for a missionary enterprise, and then watch over its prosperity, without being identified with all its proceedings. He would also have greater facilities, by the access which his profession gives him, both to governors and families of influence, to secure and extend favour and assistance from the ruling powers, and to remove the more speedily any obstacles or stumbling-blocks that might be cast in the way. The employment of physicians as missionaries, which has only very lately and very partially been practised, has been attended, on the limited scale on which it has been tried, with yet happier results than could reasonably have been anticipated. It has opened a new fountain of humanity in the hard and selfish breasts of distant nations, to see the strange spectacle of a man, in imitation of his Saviour, 'going about doing good,' and healing the sick. Those who are insensible to the diseases of the mind, feel with sufficient acuteness the sufferings of their bodies; and, though missionaries may complain of the want of listeners, a missionary physician has no reason to complain of the want of patients, nor has he reason to lament the want of success in treating the cases that are submitted to him. The healing art transported to a distance appears to assume new powers; and the reason is plain. Here medicine has to contend with inveterate debility, and can

only hope by the most successful treatment, to prolong a sickly existence. There the more rigorous life has already swept away those who were not possessed of the stamina of a vigorous constitution, and the physician has chiefly to attend to the cases where nature is ready to second his efforts, where disease is not inveterate, but accidental; not to mention that our usual remedies come to distant lands with the advantage of new discoveries, and seem to resume the efficacy which they possessed when first invented, and before the body, like that of Mithridates, seasoned to drugs, and therefore blunted to their operation, had lost the sensibility which it possessed on their first and hitherto untried exhibition. Novelty also greatly augments the power of not the least potent of medicines, faith and hope.

“What interest would the residence of an intelligent physician possess at Jerusalem; of one who was a physician indeed in the largest sense of the term, and wise in the knowledge of nature? We need such a commentator even for the Scriptures, an intelligent and resident spectator, to view and to record again the same natural appearances which were viewed by the sacred writers of old, that we may stand again in their position, see anew the same objects, and affix the same significance to their terms. What a benefactor he might be to the weary and superstitious pilgrims from distant lands, who might return home with prolonged life, and carrying with them the words of that life which will never end. The Moslems despise the Franks, but not the Frank physician. The caliphs themselves owed much of their fame and their intelligence to the Nazarene doctors who communicated to them not only the art of healing, but much of the various knowledge of the Greeks. A Frank traveller is suspected; he is certainly seeking for hidden treasure. But a physician proceeding on the same path is revered; he is a benefactor, not a spoiler; he is calling simples to form some potent elixir; he has adopted the nobler part of the wonder-working art, not the secret of finding or making gold, but the mystery of prolonging life.”

The possibility of connecting colonization with Christianity has never yet received that attention from the supporters of missions which it ought to have, and which we trust it may speedily obtain.

“The employment of a few religious artisans, whilst they would tend greatly to the success of a mission, and to its speedier taking root in the soil to which it was transplanted, would, if they were possessed of a missionary spirit, add little to the expenditure. A gardener or practical agriculturalist might be expected to do more than maintain himself; a physician,

though so important to the mission, might also in many instances, detract but little from its funds. These are, however, minor considerations; for a somewhat liberal expenditure, if judicious, is in the end the wisest economy.”

The following observations are also of evident and pressing importance.

“The true end of missionary societies, it must never be lost sight of, is to raise up native teachers and preachers. Until this point be gained, the foreign missionaries must address the natives “with stammering lips and another tongue;” for though the words may be native, the idiom is sure to be foreign; and the missionaries will certainly continue to think in English, even when they are pronouncing the words of another language. This plain and obvious truth does not seem to have hitherto been sufficiently considered. Yet to perceive the difficulty, we have only to imagine a number of French apostles endeavouring, in broken English, to recall a heathen multitude of Britons to a sense of solemnity, and trying to infuse into their minds, through so distorting a medium, some knowledge of the truths of the gospel. The actual engagement of a certain number of native teachers may serve indeed as an excuse, but not as a complete justification, for this important and obvious principle not having been carried more fully into effect.”

But the advantages resulting from missions, both to those who send the heralds of salvation to foreign lands and to those who receive them, are, in the estimation of the writer great and progressive.

“If missionary efforts were attended with no other advantages, the benefits they confer upon the contributors were well worth all the sums that have been expended upon them. But they are “twice blessed.” Every step abroad is also an advantage, even if the mission should proceed no farther. The mere employment of a physician, the diseases that he removes, and the gratitude that he excites, were sufficient reward for any expense attending his mission. Every step in education well recompenses the trouble and expenditure attending it. Every communication of knowledge, even if it should stop short of the highest knowledge, should more than repay a benevolent man for any little sacrifices he might have made in affording light to others. But these are merely the commencements. With common prudence, there is no danger that the stream of beneficence, after a short and rapid course, should be swallowed up in the sands. We may rather anticipate that its progress will be like the beautiful description of the Son of Sirach,

I also came forth as a canal from a river,
And as a conduit flowing into a paradise.

I said, I will water my garden,
And I will abundantly moisten my border:
And, lo! my canal became a river,
And my river became a sea."

We cannot conclude this article without expressing our gratification that these valuable paragraphs, and many others of a similar character, should be found in a work so extensively and permanently influential as the new edition of the *Encyclopædia Britannica* must necessarily be. While the most eminent names in literature and science have furnished contributions in their respective departments, and it is evident that the greatest exertions have been made to render it "the most valuable repertory of human knowledge that has ever appeared in Britain in the convenient form of a dictionary," how pleasant is it to perceive, that instead of conveying to the literary and wealthy of this and distant regions, the poison of infidelity, it recognises the sovereign claims of revealed truth, and boldly advocates evangelical missions to pagan lands. How little did some who sat in the chief seats of knowledge in Edinburgh less than fifty years ago suppose that Christianity should not only survive their scorn, but should see in these days its decided advocates, not banished from the republic of letters, but ranking with honour among the most celebrated dispensers of erudition and science! There is indeed in the present literature of Britain much that is unholy, and much that can only be purified by fire; but it is gratifying to perceive, that works of the highest literary eminence render a homage to revealed religion now, far more cheerful and profound than works of the same class were accustomed to yield at the close of the last century. It is a sign of the times which should encourage our exertions, and which demands our praises.

Memoir and Correspondence of the late Robert Cathcart, Esq., East India Company's Civil Service, Madras. Second Edition.
Edinburgh: foolscap 8vo. Pp. 171.
Cloth. Price 3s. 6d.

This memoir was at first "privately printed for circulation among the friends and connexions of Mr. Cathcart." It is now published, with considerable additions, at the request of several persons, who have been edified by the perusal of the volume, and deem it calculated for

extensive usefulness. In that opinion we entirely concur. Mr. Cathcart was a man of no ordinary piety. His eminent spiritual-mindedness, benevolence, and purity of life, attracted general esteem, and deserved a permanent record. Mr. Walton, of the London Missionary Society, writes thus concerning him:—

"He is one of the most pious gentlemen I was ever acquainted with; nor do I expect to see the like on this side the grave. His excellence is, that he is perfectly dead to the world, and he is truly eyes to the blind, feet to the lame, and a father to the fatherless. It would astonish you to see in what veneration this young saint is held at Salem by all classes of the people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates through this child of God. God bless him wherever he goes, and preserve him blameless to the end."—p. 132.

The following letter refers to one of those abominations against which the Christian public here have often protested, but with little effect:—

"August 25, 1832.—Among the first official letters I received on coming to Salem, was one sanctioning fifty rupees to be expended, in each of the three Talooks or districts under me, for the invocation of rain. Rain is, indeed, much required; the first crops have been almost lost in consequence of the deficiency. I called the Talook servants, to give a report of what was to be done. Some Brammins were to engage in prayer to one of their gods, for ten or twelve days, standing up to their necks in water, that their devotions might, I suppose, be instant. Others were to be employed to avert the anger of certain planets; and some to propitiate other gods. The whole to be fed at the expense of Government; to be superintended by government servants; and to be, in every respect, on the part of Government, seeking for the attainment of its revenue by these means. *I could not order it.* It does seem to me most gratuitous to engage in such an open violation of the laws of God. While the money belonging to Pagodas is regularly paid to them, and not appropriated to any other object, which would be esteemed robbery; while no obstruction is offered to the natives in worshipping what they choose—it seems sinning without a cause when we thus uphold other gods. The Revenue Board sanctions disbursements to be made on this account in every collectorate when required. Well may we rather look for the withholding of the rain we seek. How long-suffering is God in ever again granting rain after such idlatry and worshipping of gods, to whom the subsequent goodness of the

Lord will be attributed! I have written to the Collector privately, that I could not issue such orders. O Lord, forgive our national sins, and turn our hearts unto thee. The orders were subsequently issued in my three Talooks by the Collector, as well as in his own. There are fourteen Talooks in the district; each received fifty rupees for it; so that 700 rupees were thus expended in the

dishonouring of God, and giving his glory to another. O Lord, forgive our iniquity!"—p. 120.

Mr. Cathcart was born in Edinburgh, Oct. 9, 1806. He went to India in 1826, and died of cholera, May 26, 1834. We commend this interesting volume to the especial attention of our young readers.

BRIEF NOTICES.

The Miscellaneous Writings of the late MR. WILLIAM BRAIDWOOD, one of the Pastors of the Original Baptist Church, Edinburgh, now first collected into a Volume. With a Memoir of his Life and Writings, by WILLIAM JONES, M.A. Edinburgh: 8vo. pp. 535. Price 10s. 6d.

The subjects of which this volume treats are so multifarious that we cannot pretend to review it, if by that term be understood a careful examination, more or less protracted, of its principles, sentiments, and mode of treating the truths it defends and illustrates, and the errors it attacks and explodes. On some of the doctrines it propounds we should be at issue with the author, others we should approve and commend; but whether the office of criticism should lead us to employ the language of commendation, or of caution, or of censure, in reference to the diversified pages of the book, we should invariably speak in terms of unfeigned respect of the excellent man whose literary remains they collect and preserve.

Mr. Braidwood was the colleague of Mr. Archibald Maclean and Mr. H. D. Inglis in the pastorate of the first Baptist church formed in Edinburgh, or indeed in Scotland, and he was worthy of his associates. Like them, he had been educated in the principles and discipline of the Presbyterian Church, and for conscience' sake seceded from it, becoming first an Independent, and subsequently a Baptist. He was through life engaged as most, if not all, the pastors of the Scotch Baptist churches are, in secular business; nor did he in early life enjoy more than the advantages of a common education. It is evident, however, from the productions of his pen, that he was naturally endowed with a sagacious mind, vigorous, and thoughtful; and that he was a diligent student of the Word of God. He had neither the learning nor the logical acumen of M'Lean, nor the sweet evangelical fervour of Inglis; but he excelled them both in the practical exhibition of divine truth, and in conducting the discipline of the church. The most useful of his publications consists of

Three Discourses, entitled, "Parental Duties illustrated from the Word of God," and it is a valuable treatise. Its excellence has recently induced the Religious Tract Society to adopt it, and it will now obtain a circulation to which its sound, judicious, and practical good sense justly entitles it. The other materials which make up the volume are, "A Discourse on the Duty of Mutual Exhortation in the Churches of Christ"—"Parity of Christian Communion recommended in three Discourses"—"Loyalty enforced from the Word of God"—"Letters on a variety of Subjects"—"Remarks on Dr. Chalmers' Address to the Inhabitants of Kilmarnock"—"On the Scriptural Rule of Forbearance in Churches"—and a number of miscellaneous pieces contributed to Magazines. The whole is preceded first by Introductory Remarks, and next by a Memoir of the Author, both from the pen of Mr. Jones, and both interspersed with reflections on the pastors of English dissenting churches and on the churches themselves, the omission of which would not have lessened the value of the book.

The Women of England, their Social Duties and Domestic Habits. By MRS. ELLIS, Author of "The Poetry of Life," "Pictures of Private Life," &c. &c. London: post 8vo. pp. 342. Price 9s. cloth.

Most readers have tasted the gratification derivable from the expression of their own sentiments in language better than they could have selected, and with illustrations which, though new, seem at once like old acquaintance. This is a pleasure which many fathers and many husbands will derive from the perusal of this volume. It comments freely, and yet kindly, on the evils which arise from the modern system of training up young women to vanity and helplessness; which at once labours to render them attractive, and despoils them of their charms, stimulates them to the incessant pursuit of admiration, and deprives them of the power of retaining it. The characteristics of the women of England—their education—their dress and manners—their conversation—their domestic habits—

their social intercourse, and other kindred topics, are discussed in a manner which evinces much knowledge of the world, good sense, and benevolence. The work is especially, but not exclusively, adapted to the genteeler classes of society. A father will never have cause to regret his putting it into the hands of his daughter, or his daughter's mother; and should any intelligent young man wish to present a volume to her whom he has fixed upon as his companion for life, he cannot select one that is likely to be more conducive both to her future happiness and his own. Should he be apprehensive that any of the hints may appear personal, if it were supposed that he had chosen the book in consequence of his acquaintance with its contents, we hereby authorize him to throw the responsibility upon the reviewer.

Letters of the late Mrs. Isabella Graham, of New York, in connexion with the leading Events of her Life. By her Nephew, the Rev. JAMES MARSHALL, Minister of the Tolbooth Church, Edinburgh. Edinburgh: 12mo. pp. 374. Price 5s.

The character of this enlightened and devoted Christian has become, from the memoir already published, extensively known and esteemed. The present volume contains a selection of her letters, written chiefly to friends in Scotland, and arranged in connexion with the leading incidents to which they refer. Mrs. Graham was born in Lanarkshire, of pious parents, and was made a partaker of Divine grace in very early life. Soon after her marriage with Dr. Graham, he was appointed surgeon to a regiment in Canada, whither she accompanied him. After a few years, her husband died in Antigua, leaving her at the age of thirty in a strange land, a destitute widow, with four infant children. She returned to Scotland, but finally settled at New York; where, for several years, she carried on a boarding school for young ladies, upon decidedly Christian principles. On retiring from this engagement, she devoted her time and talents to charitable purposes, and was eminently the friend of the widow and the orphan. She died peacefully in 1814, in her 72nd year. "She possessed," says her pastor, Dr. Mason, in her funeral sermon, "an intellect, strong, prompt, and inquisitive; a temper, open, generous, cheerful, ardent; a heart replete with tenderness, and alive to every social feeling, and every benevolent impulse; a spirit at once enterprising and persevering; the whole crowned with that rare inestimable endowment—good sense." Her letters are written in an intelligent and graceful style, and are pious, judicious, and affectionate.

Memoir of Mary Mercy Ellis, wife of the Rev. William Ellis, Missionary to the South Seas, and Foreign Secretary of the London Missionary Society, including Notices of Heathen
VOL. II.—NEW SERIES.

Society, or the Details of Missionary Life, and the remarkable Manifestations of Divine Goodness in severe and protracted Affliction. By WILLIAM ELLIS. London: 16mo. pp. 176. Price 2s. 6d.

Mr. Ellis appears to have been well qualified in mind, but not in body, for the trials and exertions connected with a missionary life. Her biography, interspersed as it necessarily is with references to South Sea manners and scenery, is interesting and instructive. To Christian females especially it will be acceptable.

The Hand of the Lord seen in the Conversion of the Rev. W. Hague, Baptist Minister, Scarborough, his Call to the Ministry, and the Rise and Progress of the Baptist Church in Scarborough, in a Letter to a Friend. Written by himself. Printed at the request and under the sanction of Benjamin Goodman, Gent., Leeds. London: 12mo. pp. 36. Price 4d.

Mr. Hague, who was born in 1736, wrote this small piece of auto-biography when he was eighty years of age, describing in a simple style, and with a lively sense of his obligations to divine grace, the principal occurrences of an eventful life. When young, he passed three years at sea. At that time he was destitute of vital religion, and ignorant of letters. Desire for spiritual knowledge impelled him afterwards to learn to read, and he soon desired to impart to others the knowledge which he found beneficial to his own heart. He raised the Baptist church at Scarborough, and became its first pastor.

Lectures on Homiletics and Preaching, and on Public Prayer; together with Sermons and Letters. By EBENEZER PORTER, D. D., President of the Theological Seminary, Andover. Reprinted from the American Edition of 1834. London: 8vo., pp. 139. Price 3s.

This work is especially adapted to assist that valuable class of public teachers who enter upon the ministry without preparatory studies in a theological college; and we rejoice that the cheap form in which it is now published, as a part of Ward's Library of Standard Divinity, renders it so accessible to them. The suggestions respecting the choice of texts, the structure of sermons, and the style suitable to the pulpit, will both facilitate their performance of their work, and preserve them from mistakes which might hinder their usefulness. It is not a treatise on rhetoric, but upon public religious teaching; it has no tendency to lead men to play the orator, but it is designed to aid their endeavours to become instructive and powerful preachers. Even pastors who have been engaged in the work many years, and whose habits of thought and of utterance are formed, may derive useful hints from the perusal of these lectures,

both in reference to preaching and to public prayer.

A Text-Book of Popery: comprising a Brief History of the Council of Trent, and a Complete View of Roman Catholic Theology. By J. M. CRAMP. Second Edition. London: 8vo. pp. 480. Price 10s. 6d.

When the first edition of this work was published, it received much deserved commendation, in the columns of the Baptist Magazine, and in other respectable periodicals; and subsequently its value has been acknowledged by writers on the controversy to which it refers. In the enlarged and improved form in which it now appears, it is still more worthy of public acceptance, as a compendium of historical and documentary information on all the most important points to which the attention of an inquirer respecting the Romish church should be directed. The knowledge which it imparts will all be substantial; the Popery which it delineates is Popery matured and authenticated; and the spirit which it breathes is a spirit of freedom, of decision, and of candour. The additions consist of an excellent chapter on Monasticism, occasional paragraphs elucidating or strengthening the original statement, notes which illustrate and enliven the text, and several articles in the Appendix, giving a completeness to the documentary character of the performance.

The Notes of the Church; as laid down by Cardinal Bellarmine, Examined and Confuted, in a Series of Tracts. Parts I. II. III. Price 1s. 6d. each part. London: 8vo. pp. 244.

Cardinal Bellarmine, a Jesuit, who died in 1621, was regarded by his party as the most powerful controversialist that the Romish church ever produced. His "Notes of the True Church," consisting of an enumeration of fifteen signs, or marks, by which he contended the true church was to be known, received a united answer, in 1687, from fifteen distinguished writers of the Church of England, each taking a separate note, and bestowing on its refutation much learning and skill. In the three Parts before us, the subjects of Catholicity—Antiquity—Duration—Amplitude—Succession of Bishops—Agreement of Doctrine with the Primitive Church—Unity—Sanctity of Doctrine—and Efficacy of Doctrine, are ably discussed. The republication is seasonable, and will we hope be extensively useful; as an answer to Bellarmine is, in fact, an answer substantially to the more modern advocates of the papal church. The Preface is composed in the style of the leading articles in *The Times* newspaper; of which, it appears, the writer has an intense admiration; but, happily, it is but short, and there is but one Preface to the three Parts now before us. But what a pity it is that a prejudice against a standard work should be so needlessly excited, by serving up with it flippant remarks upon living politicians!

The Fathers and Founders of the London Missionary Society: including Authentic Memoirs of these Distinguished Men, and Historical Notices of the several Protestant Missions. By JOHN MORISON, D.D. London: 8vo. Part I. Price 3s.

This is the first of eight or ten monthly parts, in which it is proposed to give memoirs of some of the most devoted and useful men of the last generation. A well-executed plate, exhibiting in one group the well-known countenances of Haweis, Eyre, Bogue, Love, and Burder, is prefixed to this portion of the work, and is well-adapted to predispose him who was personally acquainted with them, or who has been improved by their writings, to enter with avidity upon the promised narratives. The ninety-six pages before us are principally occupied with introductory matter; but they contain the commencement of the life of Mr. Eyre, who was the projector, and for many years the very efficient editor of the *Evangelical Magazine*. We cordially wish Dr. Morison the requisite health and spirits to complete his laborious undertaking in the respectable and interesting style in which he has begun it.

Baptism: the Right of Infants to it, and the Mode of administering it. A Sermon preached in the Independent Chapel, Tewkesbury, on Thursday, September 6, 1838. By H. WELSFORD. Tewkesbury: 8vo. pp. 22. Price 4d.

Infant Sprinkling not Christian Baptism. In reply to a Sermon, by the Rev. H. Welsford, entitled, "Baptism: the Right of Infants to it, and the Mode of administering it." By J. FREER. Tewkesbury: 8vo. pp. 28. Price 6d.

The author of the former publication is a respected Independent minister at Tewkesbury, who, it appears, during a ministry of twenty years, had not once preached on the baptismal controversy, till he was induced to do so by a tract circulated in the town, illustrating the tendency of paedobaptism to excite vain hopes in the irreligious, and hinder their conversion. The sermon which Mr. Welsford in consequence delivered and printed, elicited Mr. Freer's reply; and we think it may safely be left to the intelligent inhabitants of Tewkesbury to determine with whom the superiority in argument lies. We do not know the title of the effective tract which brought Mr. Welsford into the field, or we would give it; as nothing subserves the interests of truth more, in reference to this subject, than for our paedobaptist brethren to preach on it; and we should be glad that others should, like him, break through ten or twenty years' silence, and direct their hearers to examine the propriety of their practice. It is pleasant to observe that there is nothing in either publication which ought to diminish mutual esteem, or interfere with christian harmony.

Land of Canaan as divided among the Tribes of Israel. On a roller, varnished. Price 6s. 6d.

We are glad that the Committee of the Sunday School Union has added another to its series of scriptural maps, and one not inferior in beauty or usefulness to any of its predecessors. Parents, as well as the instructors of classes, will do well to avail themselves of its aid, in perusing with their beloved pupils the historical parts of the Old Testament. The habit of tracing on the map the locality of each event, fixes the transaction in the memory, imparts additional interest to the narrative, and often elucidates details which would otherwise be obscure.

Consistency of the Discoveries of Modern Geology, with the Sacred History of the Creation and the Deluge. By PROFESSOR SILLIMAN, of Yale College. London: pp. 148. Price 3s. cloth.

The Historical and Geological Deluges compared. Part II. By EDWARD HITCHCOCK, Professor of Chemistry and Natural History in Amherst College. Edinburgh: pp. 164. Price 1s. 6d.

Facts, Suggestions, and Brief Inductions in Geology. By BIBLICUS DELVINUS. London: pp. 91. Price 3s. cloth.

These works are all intended to show, that the Mosaic accounts of the creation and the deluge may be fully vindicated from collision with the facts of science. They all deserve the attention of those who desire to master the subjects to which they refer.

Christ's Invitation to Children. By JOHN DURNALL. Price 12s. per hundred.

The sixteenth and seventeenth verses of the eighteenth chapter of Luke, set to music, and published by the Sunday School Union. The air is simple, and the second treble and bass accompaniments are suitable; but the compass of voice required is rather greater than children can in general manage well.

Educational Reminiscences. London: 12mo. pp. 88.

The fair authoress says that she would not have published this small volume "but for the repeated solicitations of wise and intellectual friends." We hope that those friends will aid the circulation of the book, and thus show that they are also charitable.

A Day in May. A Poem, in Six Books. By THOMAS CLARKE. London: foolscap 8vo. pp. 202. Price 4s.

"Young Henry Brookfield was the vicar's son; A soldier's daughter was sweet Ellen Gray."

This is a fair specimen of the Six Books, in which are described, in blank verse, a few of the adventures and many of the cogitations of "Young Henry Brookfield," who went to London to make his fortune as a poet, who

by some untold means found "patrons and good friends," who returned to his native village and married "lovely Ellen Gray;" "Ille mihi ante alios fortunatusque laborum."

RECENT PUBLICATIONS

Approved.

The Philosophy of Artificial and Compulsory Drinking Usage in Great Britain and Ireland; containing the Characteristic, and exclusively National, Convivial Laws of British Society; with the peculiar compulsory festal Customs of ninety-eight Trades and Occupations in the Three Kingdoms, comprehending about Three Hundred different Drinking Usages. With copious anecdotes and illustrations. By JOHN DUNLAP, Esq., President of the General Temperance Union of Scotland. Sixth edition of the *Scottish Usage*, with large additions. London: 12mo. pp. 222. Price 5s.

No Fiction: a Narrative founded on recent and interesting Facts. By ANDREW REED, D.D. Ninth Edition. London: 24mo. pp. 405. Price 6s.

The Christian's Every Day Book. By the Rev. J. D. KRUMMACHER, of Elberfeld. From the German by SAMUEL JACKSON. London: 12mo. pp. 398. Price 4s.

The Moravians in Greenland. Third edition. Edinburgh: 12mo. pp. 360. Price 3s. 6d.

Sacred Poetry. Second Series. Edinburgh: 32mo. pp. 376. Price 3s.

The Pious Brothers: a Tribute to the Memory of Two Beloved Children, by a Widowed Mother. Edinburgh: 12mo. pp. 85.

Bereaved Parents Consoled. An affectionate Address to those who are mourning the loss of Children; especially such as have died in Infancy. By JOHN THORNTON. London: (Tract Society) 16mo. pp. 125. Price 8d. bound.

A Friend in Need; or a Word of Consolation in the Hour of Affliction from the Death of Friends. London: 16mo. pp. 56. Price 4d.

Two Sermons on the Offices of the Holy Spirit. By the Rev. HUGH WHITE, A.M., Curate of St. Mary's, Dublin. Edinburgh: 16mo. pp. 98.

Euphemis. A Tract for Young Ladies. London: (Tract Society) 32mo. pp. 46. Price 3d.

The Teacher's Authority, and Methods of establishing Order in a Class of Sunday-scholars. By HENRY ALTHAM. London: small, pp. 44.

Established Churches and Infant Baptism. Substance of an Address delivered at Denmark Place Chapel, Camberwell. By Rev. J. WINGATE, late of the University of Bern. On occasion of his Baptism, Feb. 26, 1839, by Rev. E. Steane. London: 12mo. pp. 12. Price 3d. or 1s. per dozen.

The Advocate of Humanity. Published quarterly, on the first day of June, September, December, and March. No. 1. March 30, 1839. Vol. 1. London: 8vo. pp. 32. Price 1s. 6d.

Doing Good. By the Rev. S. N. DALTON, B.A. The Profits to be given to the English Monthly Tract Society. London: 24mo. pp. 65. Price 1s.

Apostolic Succession considered in relation to National Education. In a Letter to the Right Hon. Lord John Russell. By HENRY HEAD, A.M., Rector of Feniton, Devon, and Chaplain to his Majesty the King of Hanover. London: 8vo. pp. 63.

INTELLIGENCE.

AMERICA.

Recent numbers of the *Christian Watchman*, which is published weekly under the auspices of our Baptist brethren at Boston, Massachusetts, contain many cheering accounts of revivals of religion in different parts of the United States. The following specimens will be interesting.

BOSTON BAPTIST ASSOCIATION.

"The returns from the churches exhibit an unusual share of prosperity. Statistics as follows: Churches, 34; Pastors, 24; Additions, 904; viz., by Baptism, 641; by Letter, 240; Restored, 23; Diminutions, 437; i. e. by death, dismission, exclusion, &c. Nett gain, 467. Total number belonging to the churches, 5,413."

The following letter was addressed to the Association by the second Baptist Church in Boston, which meets in Baldwin Place.

"BELOVED BRETHREN,—We address you not to-day, as at the last anniversary, with feelings of despondency, and words of lamentation. The gloom that then hung over us has been dispelled, and we have been permitted to rejoice in the clear shining of the sun of righteousness. The Lord has comforted Zion; he has comforted at least one of her waste places; he has made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness are found therein, thanksgiving and the voice of melody.

"During the autumnal months, there was manifest an increased interest in the church—a gradually deepening concern for the honour of the Saviour's cause, and a growing fervency in prayer for the conversion of sinners. Meetings for devotion were more fully attended and more vigorously sustained; the truth preached was heard with greater attention and seriousness; the number of inquirers was multiplied; and instances of conversion occurred with increased frequency. We had so often seen encouraging appearances, and then been disappointed in our expectations, that we hardly dared to hope that these first-fruits were the earnest of a copious harvest. But God was preparing his people for better days, and after the needful trial of their confidence and submissiveness, the long-desired blessing was granted. The last day of the year 1837, will long be recollected as one of the most memorable in the history of the church. Seven were that day baptized, and the services of that occasion, together with the preached word, aided by certain impres-

sive providential occurrences, were employed by the Holy Spirit to awaken a large number—probably forty individuals, to a consideration of their guilt and danger. The next day—the first Monday in the year—we met as usual for humiliation and prayer, and the season was distinguished by a solemnity and tenderness, and depth of feeling that made it resemble, in miniature, the scenes of Pentecost. From that time the work proceeded noiselessly, yet with a melting, subduing energy that compelled our oldest members to exclaim, "We never before saw it on this wise." The faithful ones, who had been earnestly praying for such a result, were confirmed in their confidence that prayer has prevalence in heaven:—"Lo this is our God; we have waited for him." Those who stood at a distance, and in sceptical coldness doubted the genuineness of the work, called it "an excitement." Those who had the candour to "come and see," pronounced it "the great power of God." Whatever it was to others, it was to us as life from the dead.

"The only extra means employed were multiplied prayers and an increase of personal effort for the conversion of individuals. It would be easy to mention scores of instances in which prayer was so signally answered, that the relation between asking and receiving could not be misunderstood. Among these instances we might reckon the conversion of husbands and wives, parents and children, brothers and sisters, friends and neighbours, who now feel, and will for ever feel grateful, not only to God, but also to those through whose believing supplications, and affectionate entreaties, he has effected their salvation from sin and death.

"And it is delightful to know that the spirit of prayer has not yet departed, and that the work of conversion has not wholly ceased. The reaction, which the frigid around us predicted would ensue, has not yet taken place. The converts thus far appear to be steadfast, and as much resolved as ever to live entirely for God.

"Our statistics are as follows:—Restored, 3; added by Baptism, 181; by letter, 34; dismissed, 23; excluded, 2; died, 11—total, 668.

"But, brethren, we can sing of judgment as well as of mercy. Among the eleven whom we report as having gone up to receive their crown,—all of whom were dear to us as the disciples of Jesus, was one who for nearly seven years was our devoted and faithful pastor, (the late Professor Knowles).

He was driven from the station and the duties that he loved by declining health; but his connexion with us as a member was not dissolved till the 9th of May last, when his Master promoted him to a higher station, and to nobler duties in the Church above. He was esteemed and beloved by us as one of the worthiest of God's servants. And we had special occasion to love him. Under his discreet and sanctified labours, many of us were converted to God; by him were many of us buried with Christ by baptism; from his hands have we often with joy received the symbols of the Saviour's body and blood; by his preaching have we been instructed, encouraged, and comforted, and you cannot wonder that our hearts bled under the stroke that severed him from our embrace. We are aware that too much may be said of one to the neglect of others equally deserving;—but we could not forbear to give utterance, in this place, to the sincere expression of our warm regard for a brother whose worth was held in the highest estimation by those who knew him best, and who, though he may be forgotten by others, will live in our memory till the last of us shall have joined the generations of the dead."

Baldwin Place, Sept. 11, 1838.

METHUEN, MASSACHUSETTS.

"To the Editor of the *Ch. Watchman*.

"Dear Brother,—Several months since, I gave a few particulars concerning the revival of religion, which was then in progress among the people in this place, accompanied by the intimation that a more extended account might be expected. That engagement I will now endeavour to fulfil in such way as I am able. Previous to the first of September of last year, some few tokens for good were apparent among us. Several members of the church had been stirred up to fervent prayer for the welfare of Zion, and for the conversion of impenitent men. These, without concert, and without much knowledge of each other's feelings, had prayed to God with unwonted fervour for the revival of his work. There were also persons who had not professed the Christian hope, who had begun to feel somewhat interested in the subject of religion. Though none as yet presented themselves as inquirers, yet so prevalent was the feeling referred to, that a considerable seriousness and solemnity was apparent in our Sabbath-day services.

"Nothing like deep seriousness, however, was manifested till the beginning of September. Then, on the evening of the first Sabbath of the month, in the monthly concert for Missions, and near the close of the meeting, a few words of earnest exhortation were addressed to the large number of young

people who were present. A very deep solemnity evidently rested on the meeting. The Holy Spirit's influence was indeed present. At the close of the meeting, one young man solicited an interview with the pastor for personal conversation. Monday evening was agreed upon for the purpose, and the young man in question was found free to acknowledge, that he felt that religion had claims upon his personal efforts that had not yet been met. In a word, he was deeply interested in the welfare of his soul. The next Monday evening was publicly appointed for religious conversation, instruction, and prayer; and such as were desirous of conversing with the pastor in reference to the interests of the soul, were invited to his house for the purpose. The individual referred to above, and two or three others came.

"The next week the meeting was increased by one or two others. By the beginning of October, about ten persons presented themselves as inquirers after the way to heaven; several of whom had begun to rejoice in hope. Sometime before the close of October, the number that attended this meeting had become so great, that the pastor's study, in which they met, could no longer accommodate them; and it became necessary to remove the meeting to the vestry. From this time till late in the spring, the meeting for inquiry was rarely attended by fewer than forty persons, and sometimes the number was much greater. And at the time when the number that attended the meeting referred to was the greatest, it was found that a large proportion of all who were present were rejoicing in hope, having, some within a few days, and others within a few weeks, obtained the joy of pardoned sin.

"The ordinary means of grace have been mainly blessed of God in carrying forward this good work. The preaching of the word, the instructions of the Sabbath-school, the prayer-meeting, and the meeting for religious inquiry and instruction, have all held a place in the instrumentalities which God has been pleased to employ. It was not uncommon for persons to come to the latter class of meetings but little impressed with the weight of eternal things; but the spirit breathed there, and the deep solemnity of the place, were in several instances blessed of God to the production of impressions, that ere long resulted in thorough conversion. Never, perhaps, in this world, was the presence of God more manifest than in some of these meetings.

"The revival has blest the other evangelical societies in town, to a happy extent. They have abounded in the use of appropriate means for the conversion of men. In addition to the usual means of grace, our Methodist brethren held two protracted

meetings, one in the village, and one in the west part of the town, which were blest of God. Days of fasting and prayer were also used of the Holy Spirit for good. But our main reliance has been upon God's blessing on the ordinary means of grace. And we have not trusted him in vain. In the progress of the good work, many a wanderer from God has been reclaimed. Many family altars have been erected; and a large number of persons pray now, who a little more than a year ago cast off fear and restrained prayer.

"Our Sabbath-school has been largely blest in the progress of this work. A large number of its members have become hopeful converts; many of whom have made a profession, but a considerable proportion of them have not as yet come forward, though they continue to give evidence of piety.

"The character of the revival from first to last, has been such as to afford great satisfaction to the intelligent pious Christian. It has been clearly the work of the Almighty Spirit; and such a work, it is believed, that infidelity and irreligion have found little to gainsay. The feelings of those who have been awakened have been deep and solemn, and their convictions of truth strong and thorough. And so far as is known, nearly all in the congregation with which I labour, who have been strongly awakened, have manifested some degree of hope. The joy of the converts has been calm and sweet, and their attachment to Christ and his cause steady and unwavering. The meetings have been still and solemn, and multitudes of them have exhibited the clearest evidence of the presence of God. Many and many a time have we been able to say at the close of our meetings, It is good for us to be here.

"We have hopes of not far from a hundred persons in the congregation, who have come under divine influence since the revival began. Seventy persons have been baptized and united with the church. Nearly fifty have also united with the Congregational church by profession, and a considerable number with the Methodists. Our desire and prayer to God is, that those who have appeared to obtain the precious faith of Christ among us may hold on their way and wax stronger and stronger, and that at the great day, it may appear, that all the subjects of this revival are called, and chosen, and faithful."

In haste, yours, &c.

ADDISON PARKER.

Methuen, Oct. 22, 1838.

LEXINGTON.

This church, in common with several others in the vicinity, has experienced some special tokens of the divine favour during

the past year. It is a mistake to suppose that because a church or congregation has not been the witness of great excitement, there has been no revival. Some of our churches have experienced times of refreshing, so noiseless and gradual, that little notice has been taken of the circumstances, except in their own midst. But the fruits of such revivals generally prove the most valuable and lasting. A revival of this steady and gradual kind has been enjoyed in Lexington, which we understand is still going forward. In their letters to the Association, they say, "In February the suggestion was made to the church, to set apart a day for solemn fasting and prayer; and in March such a season was enjoyed. It was a day of solemn interest, and was blest particularly to Christians, and in some cases to the impenitent. Our meetings from that time increased in interest, and soon it became evident that conviction had fastened itself upon the minds of some of the unconverted. In a short time, we were permitted to rejoice over a few cases of hopeful conversion. And thus, on to the present time, though the instances have never been very frequent, or numerous, the good work, (for good it has certainly been to our own hearts,) has gradually moved on, almost every week manifesting the efficacy of the Holy Spirit, in new cases of conviction and conversion. Our baptismal scenes have been peculiarly interesting, and in several instances much blessed. Twenty have been added by baptism during the year.

EAST RUTLAND.

The last Vermont Chronicle contains a long and interesting account of a revival of religion in this place. The writer very justly observes:—

"By judicious narratives of revivals, gratitude to the Father of mercies is awakened, despondency is encouraged, faith is strengthened, error is corrected, and truth confirmed. The lamentable fact cannot be concealed, that among other causes, true revivals have been brought into discredit by premature and hasty narratives, and by stating confidently the number of conversions, as if no harm could be done to those whose good estate is thus publicly announced. Truth has suffered grievously from this source; and therefore it is advisable to wait till we can more fully discern between mere natural excitement and the fruits of the Holy Spirit.

"The revival commenced *visibly* in January last, and continued with great power for about two months, when it began gradually to subside. Previous to the manifest presence of the Holy Spirit, the church had prayed much for such a blessing, and the way had otherwise been prepared by the striking death of four young persons, at

short intervals, one of whom was lost in The Home. This series of afflictions made a salutary impression on the young, and quickened the church to a sense of immediate duty.

"As the fruits of this precious season, seventy-one have been admitted to the church, and a few others we trust have passed from death to life, who have not yet publicly signified their fellowship with the saints. Of those who have united with the church, seven are heads of families, and two of this number were so far advanced in life, and had so long neglected public worship, that their conversion lay beyond the measure of our faith, and was unlooked for, especially as they had passed through protracted meetings and former revivals. Their conversion at this late hour, and against such obstacles, is the Lord's doing, and marvellous in our eyes. The subjects of this revival are chiefly the young, and especially members of the Sabbath-school. Several at the age of fourteen have made a profession, and one is but eleven. The propriety of admitting to the church such 'children in years, and knowledge young,' may be called in question. It was not done without hesitation, and prayer for direction.

"As it regards the means employed in this revival, I will merely add, that the nature and necessity of repentance and faith were explained, and these duties were enforced by the authority of conscience and scripture. The indispensable doctrines of regeneration, and of dependence on grace for the commencement and increase of spiritual life, were exhibited in connexion with the agency of man, and the freeness of salvation. These, with personal conversation by the way-side and from house to house, the reading and circulating of appropriate tracts, fervent prayer, and social worship, were the means chiefly relied on—the ordinary means, the use of which, with entire dependence on the Spirit of truth for success, God has ever blessed to the increase, purity, and stability of the church."

KENTUCKY:

"We have received the minutes of twenty-five associations in the General Union of Baptists in Kentucky. In these associations there are 407 churches, 209 ordained and licensed ministers, 6,096 baptized the last associational year, total number of members, 35,821. There remain ten other united Baptist associations, whose minutes of this year we have not received. The number of their members at the last dates, about one year ago, was 8,202, making the whole number of United Baptists in Kentucky 44,023. Besides these, there are three associations that do not belong to the Union, the Licking association of Particular

Baptists, of 940 members, and the Nolynn and South Kentucky associations of Separate Baptists, numbering together about 2000 members; so that all those called by the name of Baptists in this State amount to about 46,963. If to these we add the Reformers, (many of whom are good Christians, and ought to return to the Baptist church, from which they have wandered,) who are supposed to number between 6,000 and 8,000, (say the highest number,) and then we have 54,963 professed Christians in Kentucky who hold that nothing but immersion is baptism.

"Since the dates of the minutes before us, several thousand have been added to these Associations; so that we have no hesitation in saying, that at least 10,000 have been added by baptism to the United Baptist churches in Kentucky within the last twelve months."—*Baptist Banner*.

SLAVES PREPARING TO BECOME MISSIONARIES.

The last New Orleans Observer contains an article from a correspondent, from which the following account is taken:—

"At one of the highly respectable literary institutions of one of the Atlantic States, two intelligent and industrious coloured young men, are now pursuing their studies, with a view to become missionaries to Africa. They are, if I am rightly-informed, yet nominally slaves, and belong to a wealthy planter in one of the Southern States, by whom they were instructed in their primary education, and by whom they are both regarded as being hopefully pious, and possessed of respectable capacity. Not only does he thus give up his claims upon their services, but is paying the expenses of their education, in the hope that they may hereafter become the instructors in knowledge and religion, of the natives of their fatherland."

MISSIONS TO THE SLAVES.

"The Rev. C. C. Jones has resigned the professorship of ecclesiastical history and church policy in the theological seminary at Columbia, and returned, we understand, to the work of preaching the gospel to the slaves in Georgia. At this change we most sincerely rejoice; for however well qualified he may be for the duties to which he had been called in the seminary, his place can be more easily supplied there, than in the self-denying missionary field which he has chosen, we trust, for life. We have long believed, and are constantly more and more confirmed in the belief, that the slave population of the Southern States are, in many respects, the most accessible people by the gospel of Christ on the face of the earth; and there are surely no Christians, in our

day, under so strong obligations to teach the gospel to any portion of our fallen race, as slave-holders are under to teach it to the slaves—if we except the obligation of parents to children. But alas, the depravity—pride—deceitfulness, of the human heart! How few among even the most humble, self-denying, and devoted ministers of the cross, either enter this department of labour, or are careful to give faithful instruction to this class of the households to which they have undertaken to be spiritual overseers and pastors.—*Charleston, S. C. Ch. Jour.*

PUBLIC THANKSGIVING DAY.

We have been told by the advocates of religious establishments, that America is the only country in the world that is without a God. The following beautiful State Paper shows that it is possible for governors to recognize religious principles, and cherish religious observances, without interfering with the rights of their fellow citizens, or giving offence either to the Jews or to the Gentiles, or to the church of God.

By His Excellency Edward Everett, Governor of the Commonwealth of Massachusetts: a Proclamation for a Day of Public Thanksgiving and Praise.

Whereas it has long been the established custom of the people of Massachusetts, toward the close of the year, to unite in public expressions of gratitude to that gracious Being by whom the earth is moved in its orbit through the heavens, and the seasons, each with its peculiar blessings, are brought forth in their order: I do hereby, with the advice and consent of the Council, appoint Thursday, the twenty-ninth day of November next, as a day of public thanksgiving and praise; and I do earnestly recommend that it be kept, according to the practice of our forefathers, as a day set apart for solemn religious observance, for liberal remembrance of the poor, and for the cultivation of kindly affections among kindred and friends. The people of the Commonwealth are accordingly invited to assemble on that day, in their usual places of worship, and to unite in a heartfelt tribute of thanks to ALMIGHTY GOD for his numberless mercies;—especially, for that watchful Providence which, amidst a thousand causes of dissolution, has sustained the wonderful framework of our being; for that renewed exercise of creative power, which has again called forth, from the lifeless earth, the various productions of vegetable nature, appointed for the food of man, and for the abundance which during the past season has crowned the labours of the husbandman; for the absence of pestilential diseases, and the general prevalence of health throughout the country; for the preservation

of peace with foreign nations, and the maintenance of order and quiet in our own community; for the prospect of returning prosperity in the various branches of active industry; for the continued enjoyment of the blessings of civil freedom, of constitutional government, and of equal laws impartially administered; for the increasing attention given to the great cause of education; for the happy influence of benevolent efforts, made in the spirit of Christian love, for the relief of every form of human want and suffering, the reformation of vice, and the moral improvement and elevation of the community; and, above all, for the inestimable blessing of the gospel of our Lord and Saviour Jesus Christ. And, while we offer our ascriptions of praise to the Author of good for these and all his mercies,—which, notwithstanding our unworthiness, are daily vouchsafed to us,—let our hearts be touched for the children of want. In no way can we so well show our thankfulness as by imitating, in our humble measure, the goodness of our heavenly Father, and co-operating in the chosen work of divine benevolence.

Given at the Council Chamber at Boston, this twenty-eighth day of September, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty-third.

EDWARD EVERETT.

By His Excellency the Governor, with the advice and consent of the Council,

J. P. BIGELOW,

Secretary of the State.

God save the commonwealth of Massachusetts.

MISCELLANEA.

RESOLUTION OF THE BOARD OF BAPTIST MINISTERS IN LONDON, ON GOVERNMENT GRANTS TO COLONIAL DISSENTERS.

That this Board, deeming it unscriptural and injurious to the churches of Christ that they should receive support or endowment from the state, feel it to be their duty to recommend to their fellow-Christians emigrating to the colonies, whether members of churches or ministers, to decline pecuniary aid from the Government, either in the form of grants for building chapels, or stipends for ministers.

THE MONMOUTHSHIRE BAPTIST HOME MISSIONARY SOCIETY.

At a public meeting, held at the English Baptist Chapel, Pontypool, on Tuesday the 19th of February, 1839, the Rev. T. Thomas in the chair, the following resolutions were unanimously adopted:—

I.—That this meeting, impressed with the consideration of the moral state of a large portion of the County of Monmouth, unanimously resolve that a Society be now formed, for the purpose of extending to the destitute population the knowledge of the Gospel of Christ.

II.—That the regulations now read be adopted as the general principles of the Society.

1. That this Society be designated "THE MONMOUTHSHIRE BAPTIST HOME MISSIONARY SOCIETY."
2. That the objects of the Society be to extend and promote the cause of religion in the most destitute parts of the county, by means of the public ministry of the gospel, the circulation of suitable tracts, together with all other means calculated to accomplish the object in view.
3. That any person subscribing ten shillings per annum, shall be a member during the continuance of such subscription; and that a donation of five pounds or upwards shall constitute a member for life.
4. That the affairs of the Society be managed by a Committee, chosen annually; and that the minister and one member of every church making a yearly collection towards the Society, be considered members of the Committee.
5. That a public meeting be held annually, at which the proceedings during the year shall be reported, and the collections and subscriptions paid to the treasurer.
6. That the agent or agents of the Society shall furnish a quarterly account to the Secretaries of the state of things in the missionary field, which account shall be laid before the Committee at their next meeting.

III.—That Mr. R. E. Rees, of Llantarnam, be requested to act as Treasurer; and the Rev. J. Roberts, of Tredegar, and the Rev. S. Price, of Abersychan, as Secretaries to the Society, for the year ensuing.

IV.—That the following persons constitute the Committee, with power to add to their number, viz:—J. Jenkins, Esq., Caerleon; W. Jenkins, Esq., Pontneer; Mr. W. W. Phillips, Pontypool; Mr. C. Davies, Pontypool; Mr. W. Rees, Pentrebach; Mr. J. Hiley, Varteg.

V.—That the Committee be instructed to adopt measures, as early as practicable, in order to ascertain the places most eligible to be occupied as Missionary Stations, and to engage a suitable person as Agent.

VI.—That the Regulations of the Society and the Resolutions of this Meeting, be printed and published, with an Address on the subject of the Society.

INFANT EDUCATION.

The Home and Colonial Infant School Society held its third annual meeting on Friday, March 23, 1839. Of this institution the Queen is patroness, and some of the most eminent for piety and equitable opinions among the higher classes, as Lord Barham, Lord Glenelg, and Mr. Buxton, are numbered among its vice-presidents and committee. The following extracts from its Report deserve, we think, the attention of our readers.

VOL. II.—FOURTH SERIES.

Metropolitan Destitution.

"The Grays Inn Road Model School contains about 200 children. Nothing more strongly shows the neglected state of the population of this great metropolis, than the fact that the Committee, choosing a situation mainly because certain premises were convenient and the price not unreasonable, could at once collect so large a number of children, not one in ten of whom knew their letters, or had apparently ever been in any school. It is obvious on consideration, however, that the great Educational Societies, whose head-quarters are in London, do but little to assist the education of the resident population,—they operate in some degree to absorb the funds that might be devoted to that purpose, and to occupy many men who under other circumstances might form local committees, at the same time they maintain no schools except their Model Schools. This is not said in the way of reproach; these societies are for the nation at large, and not for London; and as the difficulty of forming local committees to raise schools in the metropolis is, from the peculiar habits of its population, far greater than in the country, it is high time that this subject received more attention. At present, London, where the population ought to be the best educated, and set the first example, is believed to be the worst instructed part of England."

The Colonies.

"In reviewing their labours connected with the Colonies, the Committee have to state, that they have this year trained four teachers for the Mauritius, and nine for the West Indies. (The latter for the Trustees of the Mico Charity.) Lessons, prints, &c., have been sent to Sidney and the Cape of Good Hope; the Committee are also expecting in a short time to send a Teacher to Van Dieman's Land; and they trust, as the labours of home diminish, more may be done for our colonial possessions. Greatly as education has been neglected in our own country, it has obviously been much more fearfully neglected in these distant parts of the empire."

Legislation.

"Without entertaining any very strong feeling on the question of Parliamentary interference with education, the majority of the Committee would certainly have wished that the Government should have confined its plans to the manufacturing districts, until it had been ascertained what the public, interested as it now is, could have accomplished: and they are more inclined to this opinion, from the doubt they entertain, whether any government would be disposed to give to the people an education as deci-

H H

dedly religious as this Committee would deem indispensable.

"It has hitherto been the boast of this country, that those great and good institutions which are its chief glory have emanated from, and been carried on by, private benevolence. Is there any good reason why the Christian education of the people should form an exception? Is it not clearly a Christian duty, and if so, might not its performance be of love, not of compulsion?"

ENGLISH MONTHLY TRACT SOCIETY.

This Society is formed for the purpose of circulating religious tracts.

The object proposed is to furnish every family throughout our country, *commencing with the higher classes*, with an evangelical tract once a month.

Ninety thousand tracts have been issued during the last twelve months, which have been distributed chiefly amongst the *nobility and gentry in the metropolis*. It is gratifying to know that they have been in general favourably received, and in some instances thankfully acknowledged.

NEW CHAPEL.

WINDSOR, BERKS.

The towns of Windsor and Eton, with the immediate vicinity, contain not less than ten thousand inhabitants. Since the opening of the Great Western Railway, which passes within two miles of Windsor, the population has been rapidly increasing; the facility of communication with the metropolis thus created, and the attractions connected with the royal residence, have occasioned also a vast influx of visitors, especially on the Lord's day; a circumstance which renders it additionally desirable that increased means should be provided for maintaining the public worship of God, and affording an opportunity to so many immortal beings of hearing the word of life. At present such accommodation is on all hands admitted to be very inadequate, and a necessity is felt that something should be done to extend it.

Under these circumstances, a few individuals connected with various churches of the Baptist denomination, whom the providence of God had brought to settle in Windsor, resolved to make an effort. They were a feeble band, and possessing but limited capabilities for such an undertaking, but convinced that it was their duty they were willing to make the attempt. They began by hiring the Public Rooms, in the High Street, which were opened for divine service on the 15th of August last, when sermons were preached by the Rev. F. A.

Cox, D.D., L.L.D., of Hackney; and the Rev. Edward Steane, of Camberwell: the latter of these esteemed ministers subsequently organized a Christian church. A Sunday-school has also been established; and the public worship of God maintained to the present time.

Scarcely had these steps been taken, when they were served with notice to quit the Public Rooms at Lady-day next; they were thus reduced to the alternative of abandoning their purpose, so hopefully commenced, or of taking immediate measures to procure a building of their own. They decided on the latter course. An eligible plot of freehold land being for sale in Victoria Street, they have agreed for the purchase of it; the proprietor very liberally making a handsome deduction from the price, in consideration of the object, and giving a donation of £10 towards the building. On this ground they propose to erect a Chapel, neat and commodious, and of the dimensions of 35ft. by 60ft. The probable expense of such an edifice, without galleries, cannot be much less than £1000, and the purchase of the ground is £140 more.

The individuals immediately concerned in this effort are altogether unable to meet the requisite expenditure themselves, but they are determined to use their utmost exertions; and they trust they shall be cheered and assisted by the liberality of the Christian public, and of their own denomination in particular.

NEW CHURCH.

WEDNESBURY, STAFFORDSHIRE.

The town of Wednesbury contains, with its immediate vicinity, a population of from 15,000 to 20,000 inhabitants. The attention of the brethren constituting the "Mining District Association" had been for a considerable time directed to the spiritual wants of the town, and few quarterly meetings were held without painful reference to their duty on its behalf.

However, it was not till the year 1834 that any decided effort was made. Then Brother Wright, of Cosely, and Brother Parker, of West Bromwich, with Brother Rogers, of Dudley, succeeded in obtaining the use of the Friends' Meeting Room, in High-street, which was granted by S. Lloyd, Esq., himself one of the Friends, on condition that no collection for the ministry should be made by the occupiers.

The effort was continued there for about two years, when the attendance and other circumstances appeared so encouraging, that the brethren resolved on a more decided step. An eligible piece of ground in Dudley Street was obtained and purchased by

Brother Bayliss, and a Chapel was commenced. The building was completed, and the chapel opened, on Monday, March 26, 1838; on which occasion, the brethren Swan and Hoby, of Birmingham, and Owen, of Burton-on-Trent, preached. Supplies for the pulpit were furnished from the quarterly meeting of the association for the district, and consisted chiefly of lay brethren, with occasional services by the settled ministers of the neighbourhood.

In December, 1838, the chapel, having been painted and the gas introduced, was re-opened by Brother Stokes, of West Bromwich, and Mr. Cousins, of Bradley. At the quarterly meeting, held at Willenhall, Jan. 1, 1839, it was resolved, after much consultation, "that a church be formed at Wednesbury;" and the brethren Bayliss, Wright, and Stokes, were appointed a committee to make the necessary arrangements. The committee decided on the 11th of March, 1839, as the day for the formation of the church, and Brother Stokes was requested to undertake the necessary correspondence, and to invite the brethren Swan and Morgan, of Birmingham, to engage in the services of the occasion. On the 11th of March, 1839, the church was formed. Brother Stokes read the Scriptures and prayed; Brother Swan described the nature of a christian church; Brother Smith, of Birmingham, (who attended in consequence of the illness of Mr. Morgan,) addressed the members, gave the right hand of fellowship, and administered the Lord's Supper, and concluded by prayer. There were united on this occasion six dear christian friends, four of whom were dismissed from other churches, and two who stood in connexion with churches which had been broken up and re-formed. It was a time of much gladness to the assembled friends from the neighbourhood, to witness the voluntary union and christian affection of this little band; and not a few prayers were addressed to Heaven, that the "little one might become a thousand."

In the evening, Brother Bayliss read the Scriptures and prayed, and Brother Wright, of the Darkhouse, Cosely, preached to the people from Hebrews xi. 5:—"He pleased God."

In addition to those who formed the church, several are waiting to join the society by baptism; and the general prospects of the interest are of the most encouraging order.

W. S.

ORDINATION.

MANCHESTER.

On Wednesday, March 13th, Mr. John Girdwood, late of Horton College, Brad-

ford, was ordained pastor of the Baptist church, George-street, Manchester. The Rev. W. Fawcett, of Sutton, Yorkshire, delivered the introductory discourse, on the nature of a christian church; the Rev. D. Marsh, of Ashton-under-Lyne, proposed the usual questions, and offered up the ordination prayer; after which, the Rev. J. Acworth, A. M., President of Horton College, gave the charge. In the evening, the Rev. C. M. Birrell, of Liverpool, preached to the people. The services were very interesting, and although the weather was unfavourable, they were well attended.

RECENT DEATHS.

MRS. SPRAGUE.

March 5th, 1839, died Sarah, the beloved wife of Joseph Lee Sprague, Baptist minister, Bovey Tracey, Devon., aged sixty-four. During her illness, she was supported and cheered by the presence of the Lord, and a lively hope of a blessed immortality.

REV. S. COOPER.

On Lord's day, March 17th, died the Rev. Samuel Cooper, Baptist minister of Cholsey, Berks, aged 73. He had been unwell for some months, but had so far recovered, that he was able to preach once on a Sabbath. He retired to rest on the Saturday night, as well as usual; but before the morning he was a corpse.

He was baptized at Birmingham, and united to the church, meeting in Cannon-street, December 16, 1787; ordained to the pastoral office over the church at Rumsey, January 18, 1807; and removed to Wallingford in 1810, where he was for some time an assistant to Mr. Lovegrove. He preached at Cholsey, and other neighbouring villages, for about 29 years. He was highly esteemed as a faithful and affectionate minister of Jesus Christ. He was interred in the Baptist Burial-ground, Wallingford: his funeral was attended by the neighbouring ministers, his relatives, and many others. Funeral sermons were preached for him at Wallingford, by the Rev. Joseph Tyso, and at Cholsey and Slade-end, by the Rev. William Harris. His conduct adorned his profession, and his end was peace.

Wallingford, April 10.

J. F.

REV. R. SAUNDERS.

The Pastor of the Baptist church at Barton Mills, Suffolk, having fulfilled his ministry, which continued thirty-two years, rested from his labours on the 9th of April. His death was preceded by a painful affliction of ten weeks' duration. Mr. Saunders, who was in the 75th year of his age, was a

plain, unassuming village pastor, and had for many years adorned the gospel by his integrity and meekness.

MR. PAUL HICKS.

On Tuesday, April 9th, Mr. Paul Hicks, for many years a highly respected deacon of the Baptist church in the New Road, Oxford, entered into his rest, aged 62. For nearly five months he was confined to his room, during which time he enjoyed much of the consolations of the gospel, and endured with calm submission those protracted sufferings which terminated in dissolution. For about a week in the latter stage of the disorder, his mind suffered considerable depression; a sense of imperfection and unworthiness pressed so strongly on it, as frequently to produce a burst of tears; but subsequently his mind regained its former composure, and, relying with holy confidence on the sufficiency of the Redeemer's grace, and the promise of a

faithful God, he could look forward to a change of worlds, having finally arranged all his worldly affairs, and say—

"The holy triumphs of my soul
Shall death itself outbrave;
Leave dull mortality behind,
And fly beyond the grave."

Shortly before his departure, he expressed a wish, that if any notice were taken from the pulpit of his decease, it might be from those words which expressed the ground of his hope and the source of his joy—"The blood of Jesus Christ his Son cleanseth us from all sin."

On Monday, April 15, his mortal remains were deposited in the burying-ground of the New Road Chapel, after a service in that place of worship which he had so long attended, conducted by the pastor of the church, and attended by a numerous audience.

"The memory of the just is blessed."

B. G.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

THE PRIMITIVE EVANGELIST AND MODERN MISSIONARY.

It has long appeared to the writer, that the office or work of an evangelist was designed to continue in the church, equally with the offices of the pastor and deacon; not, indeed, as a third order in each particular church, but to be employed by a single church, or the co-operation of several, as occasion might require, to convey the glad tidings of salvation to unenlightened places, and promote the establishment and revival of gospel churches. It is not surprising, that as the man of sin was revealed, the work of an evangelist was lost sight of. The church in modern times has, for the most part, devolved the duties of the pastor and evangelist, originally distinct, on one and the same individual, to the injury of both departments of the service of Christ: and it is probable that few measures would be so conducive to the extension of his kingdom as a return to the primitive order of things, in relation to these important offices.

To those who entertain these convictions, the papers which have appeared in recent numbers of this Magazine, on the evangelist's office, must have been deeply interesting; and Mr. Douglas has rendered a valuable service to the church, in bringing forward the subject so prominently by his recent publication.

There is, however, a sentiment pervading Mr. Douglas's letter, in the number for December, which it seems desirable to submit for more enlarged consideration. Mr. D. assumes that the ministry of the modern missionary is similar to that of the primitive evangelist. "If," says he, "the work of the primitive evangelist is allowed to be permanent, as seems to be admitted,—the epistles of Timothy and Titus being regarded as infallible directories to the modern missionary,—then it must follow that his ministry must be continued in the church likewise. Our missionaries, therefore, ought no longer to be viewed and treated by those who employ them as *human expedients*, but as God's *ministers*, holding a ministry in his church, equally important and dignified with that of our pastors."—*Baptist Magazine*, 1838, p. 556.

The writer is very far from regarding either missionaries or missionary societies, as *human expedients*. The latter may, by some perhaps, be deemed capable of a few modifications, which might assimilate them more closely to the New Testament economy for propagating the gospel; but, substantially, they must be looked upon as combinations of particular sections of the Christian church, for the accomplishment by union of what no single church, or many churches acting separately, could hope to achieve. The designation "*Missionary Society*," signifying merely an institution for *sending forth*, and being now commonly applied to

an agency for propagating the gospel throughout the world, has the advantage of being so comprehensive as to allow such institutions to employ any collateral means which may be required for the promotion of their glorious object.

The *missionary*, then, is an agent *sent forth* by a church, or a society, to preach the gospel in foreign nations, or in our own country. But is he, on that account, to be regarded as similar to a primitive evangelist? That our beloved brethren are "God's ministers, holding a ministry in his church, equally important and dignified with that of our pastors," is most readily admitted; yea their sacrifices and labours entitle them to more abundant honour. Still the question returns, Are they evangelists? Let us examine. Will their being *sent forth* on their work, by a public institution, called a missionary society, make them so? Or their having to travel 500 or 15,000 miles to enter on the scene of their labours, instead of remaining in their own neighbourhood, or country? These inquiries will, doubtless, be met by an immediate negative; and hence, it becomes necessary to look at our missionaries in their actual work, apart from the mere circumstances attending their entrance upon it. How does the case then stand? Wherein do they essentially differ from our pastors at home? The one class of ministers may have gone from London to Kingston or Calcutta; and the other may have merely proceeded to York, or even remained in the metropolis; but, losing sight of this extrinsic variance, are not our missionaries as much pastors as their brethren at home, and the latter as much evangelists as the former?

How does Mr. D. describe the work of an evangelist? "As an evangelist, he (Timothy) was a travelling preacher of the gospel." And again, "Like the apostles, however, that ministry (the evangelist's) was not confined to one church, but extended to all the churches, in order to increase their purity, and preserve their union. It extended, also, to the enlargement of the general church, by the formation of new ones." The evangelist then is a *travelling preacher*; not merely travelling to a station, distant or near, where he is to settle; not confined to one church, but extending his labours to all the churches. His work is, to preach the gospel where it will be "emphatically *seen*;" to form new churches; and to promote the revival, and general welfare, of any existing churches he may be called to visit. But is it not nearly, or quite unusual, for our missionaries to be, in this sense, *travelling preachers*? Are not some delegated to preach at a particular station, to form a church, and branch churches, or stations, in the immediate locality, and there to remain

as pastors of such churches and village branches? And are not other missionaries sent out expressly to fill the pastoral office over some church, from which death has removed the former pastor?

A consideration of the facts to which these inquiries must lead, may serve to remove the vague impression, that because our missionaries go abroad to their work, therefore, they must be evangelists; and that our home ministers must be pastors, and not evangelists, because they remain in their own country. The fact is, as already remarked, that the practice, both abroad and at home, has been to blend the two offices in the labours of the same individual. Whether foreign or domestic, some brethren confine themselves chiefly to their particular church or station, while others devote considerable time to the visitation of other districts, either for preaching, or some other evangelical object; but, after all, if settled over a church, or in a particular neighbourhood, they cannot be deemed evangelists, however much they may occasionally be called from home about the work proper to an evangelist. It is, for instance, well known, that in the early stage of the Baptist mission,—and in order to meet the objection then so often urged, Why not first take care of home?—those two excellent men, Steadman and Saffery, were deputed by the Society to itinerate in Cornwall; and they spent ten weeks, in 1796, in publishing the gospel, and visiting the churches throughout that county (see *Periodical Accounts*, vol. I. page 262); but, though sent forth by a missionary society, and of course missionaries for the occasion, they were pastors still. In like manner, an evangelist may be constrained by circumstances to abide at one place for a year and six months, or even for three years, like Paul at Corinth and Ephesus (Acts xviii. 11, and xx. 31). He is not, however, on that account, transformed into a pastor, but is employed, as Paul and Timothy were, in preaching and teaching, planting churches, and ordaining pastors over them, and thus fulfilling his travelling ministry, from place to place. In the present case, as in others, we must designate men by their more prevailing and habitual, rather than by their occasional employments and conduct.

What, then, it may be inquired, is the practical bearing of this question? If it be an illusion that our missionaries are evangelists, it is a pleasing one; why disturb it? Because the interests of Christ's kingdom require, at this juncture especially, that all our institutions should be reviewed and modified, according to the standard of Scripture authority; and, if the Saviour was pleased to appoint the distinct ministry of an evangelist, to work in constant harmony with

the ministry of the other officers of his church, it must be of the utmost importance to determine, whether we actually possess such a ministry in the labours of our missionaries, or whether it is yet to be sought. The latter is apprehended to be the case; for though the church has had a Whitfield and a Wesley, who were unquestionably evangelists, and may now possess a few men whose labours are of the same order; yet their systematic recognition and employment, at home or abroad, cannot be deemed characteristic of the present state of our ecclesiastical economy; but remains to be desired by all who regard the evangelist's ministry as intended for perpetuity.

Admitting these premises, where will the obligation devolve to restore this ministry to the church? Every Christian, it may be replied, should give the matter his best consideration; and unite with this the fervent prayer, that He, whose gracious institution has been neglected, would pardon the error of his people, and once more endow labourers for this service, and in his providence raise up means, and furnish opportunities, for their employment. If the church be but awakened to the object, what remains will be comparatively easy.

Many single churches, whose numbers and affluence would enable them to do it, might send forth and maintain an evangelist themselves.

Several churches in a large town, or city, might unite for the same purpose.

County associations might, with the utmost ease, employ one or more evangelists; not merely to go among villages, and thus only relieve pastors, and other gifted brethren, from labouring in their respective neighbourhoods, but to make an efficient beginning in the most important localities, and thus establish new churches in stations to which pastors could not so well direct their attention.

Home missionary societies, acting in concert with county associations, or separately in districts where few or no churches exist, might also most effectually promote this object. Their agents have, perhaps, hitherto been too much confined to villages, where no hope of forming a permanent, or self-supporting church could be entertained; and have moreover, in many instances, belonged to a class of teachers well adapted for occasional village preaching, but not to be called out as evangelists, or withdrawn from their secular calling for any constant ministry whatever. An evangelist, to come up to the Scripture mark, should, by his endowments, be a debtor to the wise as well as the unwise; one who can, from a due cultivation of mind, in connexion with divine grace, "give attendance to reading, to exhortation, to doctrine;" who can "medi-

tate on these things, and give himself wholly to them, that his profiting may appear to all."—1 Tim. iv. 13, 15.

Denominational unions might be appealed to for this object; but their design is sufficiently distinct and important to engage their undivided attention; referring, as it does, to the external relations of the churches, constituting such unions, rather than the direct promulgation of the gospel, the formation of new churches, or the internal condition of those already existing, which may, from their depressed and destitute state, require an evangelist's aid.

Foreign missionary societies might also accomplish much for the restoration of the evangelist's ministry. Although the preceding remarks may have shown, that our brethren are not generally evangelists, yet that the distinct ministry of such agents is required in unenlightened countries, even more than in nations already pervaded with Christianity, is abundantly manifest. No opportunity can be better adapted than this, for carrying out the instructions of the all-wise Lawgiver of the church. It was in the first publication of the gospel, in different countries, that He appointed the ministry of the evangelist to precede, and prepare materials, for that of the pastor, to gather believers into churches, and then "set in order the things that were wanting, and ordain elders (pastors or bishops) in every city." Titus i. 5. To follow this rule, our missionaries must not, as they have mostly done, after having gathered a church, settle over it themselves as pastors; but, relinquishing it to the pastor, go on to another city or place, doing the work of evangelists, and again proceed elsewhere, on the same glorious mission of love.

Two or three remarks may be added in conclusion.

1. The two classes of ministers, evangelists and pastors, necessarily meet at some points, and blend together in their labours; especially in having to preach the same gospel, and aim, in common, at the conversion of sinners, and the edification of believers. Still, their peculiarities of service demand special and distinct endowments, so that a good pastor and a good evangelist can rarely unite in the same individual. Much wisdom is involved in the choice of labour to which the servants of Christ may consecrate their gifts.

2. The work of the Lord would probably be better performed, in each department, by being entrusted to distinct and appropriately qualified officers. The evangelist, enterprising, hardy, and rising above the gentler attachments of home, goes forth to face the difficulties and obstacles which occur in every path of duty hitherto untrodden; while the pastor, not distracted or enfeebled

by stretching himself over too large a space, devotes himself, with comparatively unexcited industry, to the minuter details of personal and local usefulness; to a more systematic and various course of study and preaching; and to a wise and substantial building up of the church in the glorious truths of the everlasting gospel.

3. Admitting, as the reader has all along been supposed to do, that the work of the evangelist was designed to be perpetual, it may be confidently anticipated, that the employment of such an agency by the church, as an act of humble and dutiful return, on its part, to the order established by the Saviour in his kingdom, will be followed by an eminent blessing from Him who has declared, "Them that honour me I will honour."

EDMUND CLARKE.

Truro, February 15, 1839.

To the Editor of the Baptist Magazine.
DENOMINATIONAL EXTENSION IN THE METROPOLIS.

MR. EDITOR,—

No true Baptist, I conceive, can have read in your number for April, the spirit-stirring "Annual Letter of the London Association, by the Rev. E. Steane," without feeling his "heart burn within him." For a long time past has the great expediency of the plan it proposes been urged by me in conversation with my private friends, but I despaired of ever seeing it executed. Perhaps, Sir, you will ask, Why I despaired? I will tell you.

To the best of my recollection, it was in or about the year 1814, that, at the Rev. W. Button's in Paternoster Row, I met the Rev. Opie Smith, of Bath; the purpose of whose visit to London at that time was, to lay before his Baptist brethren in the ministry, and other influential persons of our denomination, a plan for erecting in a central part of the metropolis, a Baptist Tabernacle; the outline of which was as follows. 1st. That the building, in form and capacity, should resemble either Surrey Chapel, or that of the Countess of Huntingdon, in Spa Fields. 2dly. That immediately in front of the pulpit there should be a beautiful marble baptistry, surrounded by an ornamental brazen balustrade; and that this should be always open to the view of the congregation.* 3rdly. That the Tabernacle

* Upon this point Mr. Smith strenuously insisted; and I entirely concur with him. "Why," said he, "should they who practise infant sprinkling ostentatiously display their fons, and we hide our baptistries as if we were ashamed of them?"

should be supplied month by month, for at least three fourths of every year, by the most popular ministers of our denomination, both in town and country; their remuneration being similar to that received by the ministers periodically supplying Surrey Chapel, or the Tabernacle in Moorfields.

Such was the outline of the plan then proposed by Mr. Opie Smith; and so zealous was that excellent man in its behalf, that (if I remember rightly) he proffered from his own purse, the munificent donation of two thousand pounds towards its accomplishment. Well, how was this proposition received? Why, Sir, with the exception of Mr. Button and two other ministers, not merely with great coldness, but with violent opposition. Upon what plea think you? That this Tabernacle would not succeed? No; all agreed that it could not fail. Then, why not hail it as a blessing? Alas! alas! for human frailty, even in good men. "It will thin our own places," was the only argument urged against it. ("Hast thou set up nothing in competition with God: no pride, profit, self-love, or self-interest of thine own?" *Dupps.*) Discouraged and sorrowful, Mr. Smith returned to Bath, and the noble project was abandoned. But, *tempora mutantur*, I rejoice to see that Mr. Steane now comes forward, authorized by eighteen churches, with one still more noble, because, more extensive. May the God of Moses and of Ezra pour his Spirit upon us as he did upon his ancient people, that we also may be made "willing-hearted to bring bracelets, and earrings, and rings, and jewels of gold, and vessels of silver, to build a house to the name of the Lord our God."

Not only, Mr. Editor, is this "Letter of the London Association" of intense interest to us dwellers in the metropolis, but, as you justly observe, "The principles which it advocates are of universal concern." Let our whole body, then, instanter, up and be doing, and not pusillanimously "sit still till death hides us in the grave." "Nothing," says Mr. Steane, (and he is perfectly right,)—"Nothing is so much an hinderance to active, zealous workmen in the service of Christ, as an indolent fellow-Christian. It is the slothful man, that says "there is a lion in the way." If we only address ourselves diligently, and with determination, to the business, we shall find difficulties diminish as we approach them, and help flowing in from unexpected quarters. The cause is not ours, it is the cause of God; we are but the labourers, he is the *Architectus Marimus*." Nothing can be more true, it is the cause of God; of that God, who, while he graciously accepts even the "mite," bestowed heartily in his cause, most assuredly requires from each of us that mite; and where is the man, where is the

woman among us, who is so poor as to be unable to cast a single mite into this treasury for building a house to the Lord our God? Few, indeed, I believe, are in a condition so utterly destitute. Bring forth, then, my Baptist friends, male and female, old and young, rich and poor, of your substance, according to your ability, and soon will "difficulties" not merely "diminish," but altogether vanish.

As the object proposed to us is not only of extraordinary magnitude, but, as regards our denomination, somewhat new, I beg to suggest whether it may not be advisable to adopt measures for its attainment varying from the ordinary course. Zechariah prophesied that, not only upon every pot in Jerusalem and in Judah, but upon the very bells of the horses, should be inscribed "HOLINESS TO THE LORD." Why, then, should not everything we possess bear the same inscription? Hitherto, the appeals in behalf of our institutions have been made to our purses, and to them only; but, in furtherance of the glorious design now before us, permit me to recommend that the appeal to the members of our body be directed alike to their purses and their other substance. If they will read, seriously meditate upon, and earnestly pray over, the thirty-fifth chapter of Exodus, and the first chapter of Ezra, I feel assured they will be induced most willingly to dedicate to God *something* they possess, not only that they can easily spare, but which is peculiarly dear to them. Matthew Henry, on the twenty-second verse of the chapter of Exodus above referred to, remarks, "Many of the things they offered were their ornaments, bracelets and rings, tablets or lockets; and even the women parted with these. 'Can a maid forget her ornaments?' Thus far they forgot them, that they preferred the beautifying of the sanctuary before their own adorning. Let this teach us, in general, to part with that for God when he calls for it, which is very dear to us, which we value, and value ourselves by." Well then, my fellow-Baptists, does not God in this epistle, through eighteen of his churches, plainly call upon us to address ourselves forthwith to the great work he has pointed out? That this is the truth, appears to me unquestionable. If, therefore, with all the means we can command, we heartily respond to this call, quickly will our new temple rise to diffuse blessings over the whole earth.

ZELUS.

EDITORIAL POSTSCRIPT.

Our friends will perceive the propriety of giving as much publicity as possible, in their respective circles, to the facts announced last month respecting the Mission-

ary Herald. The gratuitous distribution of the Herald now ceases. The enlarged series, which is to commence in June, will be published for sale; but it will be included in the Baptist Magazine, without any additional charge, or diminution of the number of pages devoted to other subjects. An increased sale will, of course, be necessary to counterbalance the increased expense, and enable the proprietors of the Magazine to assist the widows of our ministering brethren in the same degree as heretofore. Motives of charity, therefore, will concur with considerations pertaining to the promulgation of truth, to induce our subscribers to call the attention of their acquaintance to the subject.

Mr. Steane wishes us to mention, that he has inadvertently mentioned Chelsea, in his Letter on the Extension of the Denomination in the Metropolis, among the suburban villages destitute of a Baptist chapel. The statement should have been, not that we have no chapel there, but none at all corresponding with the requirements of the place, or the position and magnitude of the Denomination. Possibly the same remark may apply to one or two of the other villages enumerated.

We regret to observe, that an error of the press in our last, rendered two sentences unintelligible, in the Letter of the London Association. The last line on page 173 should have been the last line but one in page 174. The unfortunate transposition of this one line destroyed the sense of both passages.

We have just learned that Mr. and Mrs. Joseph Harris arrived in safety at Colombo, Ceylon, on the 2nd of November. Mr. Harris, writes in excellent spirits, being delighted with the aspect of missionary affairs, and with the kindness displayed by the Governor, Sir S. Mackenzie, and his lady, of whose Christian benevolence and zeal he has formed a high opinion.

LITERARY NOTICES.

The Rev. Samuel Green, of Walworth, is preparing for publication, a Theological and Biblical Dictionary, intended chiefly for Sunday School Teachers, Bible Classes, and young Christians. It will explain all terms employed on theological topics, and serve as an illustrative commentary on the Sacred Volume. The book, which will be small and cheap, may be expected shortly.

The Course of Lectures on National Church Establishments, now delivering at Freemasons' Hall by the Rev. Dr. Wardlaw, of Glasgow, are in the press, and will be published early in May.

In the press, and will shortly be published, in two volumes, 8vo., price 24s., with a Portrait, Memoirs of the Life and Correspondence of Robert Morrison, D.D., F.R.S., M.R.A.S., &c. &c. Compiled by his Widow. To which is appended, besides other interesting documents, a Critical Essay on the Literary Labours of Dr. Morrison, by the Rev. Samuel Kidd, Professor of Chinese in the University College.

MISSIONARY HERALD.

CCXLV.

MAY, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

ANNUAL MEETINGS.

On Wednesday, May 1st, the Rev. THOMAS ROBERTS, of Bristol, will preach the Annual Sermon, for the Baptist Missionary Society, at Surrey Chapel, Blackfriars Road. Service to commence at half-past six.

On Thursday, May the 2nd, the Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields. Chair to be taken by the Treasurer, W. B. GURNEY, Esq., at Eleven o'clock.

On Thursday evening, a Meeting for Prayer and Addresses, in reference to Missionary operations, will be held at New Park Street Chapel, in the Borough; to commence at half-past six.

FOREIGN INTELLIGENCE.

CALCUTTA.

On the very eve of publication, we have received a communication from Calcutta, dated 9th February, containing the very painful intelligence of the decease of our much respected friend and brother, Mr. Penney, who was removed by cholera, after about twelve hours' illness, on the 2nd of that month.

The preceding day was the anniversary of his birth, (when we believe he had completed his 47th year.) and also of his arrival in India; and a few friends were invited to dine with him on the occasion. He felt unwell at the table, and, as his illness did not yield to the remedies employed, medical aid was called in. It however soon appeared that he was suffering under the deadly disease we have mentioned, and that it was sent, thus suddenly, as the messenger to convey him to his heavenly home. He was attended, with affectionate assiduity, by the brethren Yates and Ellis, till he breathed his last. "He answered," says Mr. Ellis, "all the questions put to him: said that death had indeed come upon him unexpectedly, but that he was not afraid to die." 'I have,' he added, 'no fervent joy, but peace in the prospect of departure. I know in whom I have believed.' He said but little more than desiring the brethren to take care of his wife and children. At seven, his breathing became difficult, and his words scarcely audible. His pain had lessened a good deal, and death was evidently near, when about 8 A. M. he gasped heavily and breathed no more. His death was deeply felt, and numbers flocked to inquire, and could hardly believe that he was gone. At five in the evening, a great many friends being present, brother Thomas read and prayed, when we followed him to the grave, brother Yates giving an address at the interment. Nearly all the missionaries in Calcutta were present, and deep sorrow was on every countenance. I had been with him only a few hours before his sickness, and as to our own feelings they were those of the Psalmist, when he said, *I was dumb, and opened not my mouth, because thou didst it.*"

Thus, while two of the little band of our missionary brethren at Calcutta, have been compelled by long-continued illness to withdraw from the field for a season, a third has been taken away as with a stroke from his earthly labours, to an abode of never-ending peace and joy. How loudly do such events call upon us to *work, while it is called to-day.*

Mr. Penney had resided in Calcutta just twenty-two years, and had occupied a post of great usefulness, for which he was admirably adapted, as Superintendent of the Benevolent Institution. Great numbers of interesting youth have been indebted to him for instruction fitted to promote their temporal interests; and not a few, it is hoped, have derived, through his means, knowledge of the best and highest kind. But the active mind of our brother was not confined to this single sphere of exertion. He cheerfully bore part in the miscellaneous occupations which devolved on his missionary brethren; and our Quarterly Paper, published at the commencement of this month, contains an extract from a funeral sermon he had delivered in the Circular Road Chapel, on the decease of his friend Mrs. Yatea. Little, probably, did those who heard it, imagine how soon the preacher was to follow!

Mr. Penney was twice married. His mourning widow was grand-daughter to the venerable Dr. Carey, being the eldest child of his son Felix. Three children of tender age, are left orphans by this removal. May the Judge of the whole earth prove himself, on this sorrowful occasion, the Husband of the widow, and the Father of the fatherless!

AGRA.

The following account of the progress of missionary work at this station was lately received from Mr. WILLIAMS, the pastor of the church there, by one of the brethren in Calcutta. It bears date, Agra, 30th Oct., 1838.

"It is with much pleasure that I send you some information respecting the establishment and prosperity of the Redeemer's kingdom, which to all who love Christ and desire the salvation of immortal souls, must ever appear an object of the first magnitude and importance. I regret, however, that I cannot say all I could wish on that delightful subject; but still the little affords at least some room for gratitude and joy, and also great reason to hope that through the blessing of God, on the labours of his faithful servants, things will soon bear a much brighter aspect than at present. The good seed of the kingdom is constantly sown here both amongst the native and European population, though but thinly among the former, for want of more labourers. We have English preaching three times a week in the chapel, and once at the house of one of the brethren. The attendance at both places is very encouraging. During the past year the chapel has been enlarged, and is now a commodious place of worship; and I have baptized six persons, one of whom is a native, who previously gave ample proof of his being a subject of saving grace. Our regular attendants on public worship are at present from fifty to eighty, being much less than usual, in consequence of the recent departure of the European regiment from the station, which circumstance has also deprived us of twelve of our members. We have now but twenty-three members and eight communicants, but others are about to come forward and give themselves up to the Lord. We have Hindoostanee worship twice on the Sabbath morning, at my house.

Evening at Mr. Bowman's. I also regularly attend the native market, held twice a week, and other places occasionally, as opportunities occur, accompanied by a native Christian, who is an able and useful man, and is supported by one of the brethren. Mr. Greenway also continues his valuable and useful labours, both among the native and European population, as far as his calling will permit, during the year. Several parts of the Scriptures, together with a great number of tracts in the Oordoo and Hindoo languages, have been distributed. A few days ago, I went to Muttra, and visited the celebrated Ghaut, to which people from all parts of the country resort. After speaking to the spectators on the all-important subject of salvation, I distributed a good number of tracts, and several parts of the scripture: thus far the divine word, which is absolutely necessary to awaken and subdue obdurate sinners, to reduce the rebellious to a state of cheerful obedience, and to quicken and raise the dead to newness of life, has been disseminated. Muttra, I think, would be a good place for a missionary; it presents a very extensive field of labour. We have lately had four native inquirers, but were I to write very favorably respecting them, it might be premature; this much I can say, that they regularly attend the preaching of the gospel, so that they may hereafter, by the blessing of God, be brought to the knowledge of the truth. We have therefore, blessed be God, no reason to be discouraged. May the Lord pour out his Spirit upon his people every where, according to his gracious promise! May the cause of God and truth continue to go forward until peace shall extend her empire throughout the world, and men of every nation, kindred, and tongue, shall own the authority of Christ, and bow to the sceptre of his grace!

With Christian regards,
I remain, yours truly,
(signed) R. WILLIAMS."

MONGHYR.

From Mr. LESLIE to Mr. DYER, dated 28th Sept., 1838.

My dear Mr. Dyer,

Through the tender mercy of a gracious God, I have once more been brought back from the mouth of the grave. I have had another severe attack of the jungle fever, which has left me sorely broken down. The first two Sabbaths after my seizure, the very worthy magistrate of this place conducted service in the chapel, by reading Burder's Village Sermons; after that, Brother Lawrence kindly came and took up my labours, both English and Hindoostanee. Next week he leaves, and is to be succeeded by Brother Beddy. The fever has indeed left me, but I am so reduced in strength, that I know not when I shall be able to preach again. As Mr. Moore has fully determined on not returning, Mr. Lawrence has resolved on permanently settling in Monghyr. There is ample work for two; for though I have for the last year sustained all myself, yet it has been rather too much; and I have not been able either to take a single missionary journey, or to go, with the exception of a few times, into the bazars to preach. The fever, too, always hanging about me, has kept me down. All press me to return, for a season, to England; but to this I am very reluctant; and the more so, as the two Peaces are now with you, and it would not look well to see so many of us at home at the same time. I have, however, determined, that if, during the next two months, the fever does not disappear, that I will come home—for what else can I do? But should it disappear, I will most cheerfully stay. I should wish that the Committee would sanction my coming home next year, if I live so long. The doctor says, that my constitution is fairly injured by the climate, and that I can never expect to be well without a change of climate and going to sea. You may rely on it that I will not come unless I see it to be the will of God; for what happiness would home afford me, if I were burdened with the consciousness of acting against His will?

JERICHO.

Our excellent brother, Mr. CLARKE, it will be seen, is still in circumstances of much affliction. It is highly probable that we shall, ere long, see this faithful missionary in his native land. We re-

joice that Providence has kindly raised up the means of supplying the vacancy which an absence for a few months would occasion.

I am sorry that my sickness still presses hard upon me. At Mount Hermon I had a severe attack of fever and ague, which left me with an affected spleen, for which I am now wearing a mercurial plaster, since I have had two attacks of fever. Indeed the ague commences on the slightest agitation, or extra labour; and on Christmas Day it came on without any discernible cause at all. I am very weak, and dare not preach. The doctor forbids continuous speaking, and says if I do not recover something in three months or so, I must leave the island, and repair to England, to regain health. He is of opinion, that a general debility, rather than any particular complaint, is the matter with me, excepting the slight swelling of the spleen. I am seeking to be more and more resigned to the will of God, and pray chiefly that my Father, who so kindly corrects me, may sanctify to my soul all the afflictions He is pleased to send. I know I shall have no more than what are needful for me. My little daughter continues very ill; yet we hope she will recover. My dear wife continues well. Blessed be God for this great mercy. Mr. and Mrs. Merrick, Joseph, and his two sisters are all great helps and comforts to us. Mr. R. Merrick is a most diligent, plain, useful labourer. He does what he can without fear, and without conceit. Joseph Merrick increases in my estimation daily. He is very useful, and very acceptable among all the people; the two girls are diligently engaged in the schools, and the mother is a pious useful woman.

Should sickness drive me again from beloved Jamaica, I shall proceed to London, or Liverpool, with my wife and child, if the Lord will, and seek a resting place at Berwick, for the winter—work will be out of the question until the spring, when I hope, with God's blessing, I might do something in the Scottish and Northumbrian villages and towns, for the Society; and, by this means, might not be such a dead weight upon its funds. By the following Autumn, I hope, we might be able to return. My people are now trying to remove chapel debts; and if I am forced away from my loved work by sickness, I shall leave, I hope, with lighter loads upon me in this way, than I did when I went to America.

On the day before Christmas, we had an examination of the schools at this place. Mr. Wheeler was present and seemed much gratified. The children sat down to tea in the chapel, and parents and children seemed

alike pleased on the happy day. I hope it will have a good effect upon the school.

Jan. 7th. On the Christmas Day we had a public meeting, at which twelve of the members spoke. I shall get Mr. Merrick to copy the resolutions and speeches in my next, as the latter were very short. I think, however, they were all that could well be expected from a first meeting. The thing was quite new, and the speakers had not time to premeditate much. Near the conclusion, I took ague, and had to leave for a sick bed. About 300 sat down to dinner, and behaved, Mrs. Clarke informed me, with great decorum and quietness. The poorer and the young folks were remembered, and numbers of the children stood behind their parents, to be helped by them on the occasion. On the 31st of December, we examined the scholars at Mt. Hermon, and were much gratified with their progress in reading, &c. They too had their tea together, and a book was given to those who could read. On the New Year's Day, I intended to lay the stone of the New Chapel, but was prevented by rain and indisposition. On the 19th inst., we hope to lay the stones of both chapel and house. From 300 to 400 sat down here also to dinner, under a booth. It rained a little, but they did not mind it, and all seemed happy as possible on the occasion. Mrs. Clarke became very sick while we were at Mount Hermon, and as soon as the fever abated, we came to this place, where we had scarcely arrived when it came on again with increased severity, and continued until today, with but little abatement. The doctor thought her much better, and we hope she is again recovering. I have felt anxious to go to the association, but so little of excitement, or fatigue, or exposure to night air, upsets me, that I dare not go, although Brother Knibb kindly offered to send his chaise for me within fourteen miles of my residence. On Sabbath the 6th instant, we baptized at this place 167. I got Mr. R. Merrick to administer the ordinance for me. The crowd was immense, but all was very quietly and properly conducted. At chapel time I perceived that many hundreds could not approach the chapel near enough to hear the word of life. A booth made outside was filled, and every window and door crowded. Those at a distance finding they could not hear, sat down under the shades of trees. I felt my spirit stirred in me, and went out to attempt to preach, standing in the door of a small house at some distance. The house was immediately filled, and all around me—the people pressed to hear. I was soon reminded of my inability to keep up continuous speaking; and had to give a sermon of a quarter of an hour's length. My breast pained me much all the day after,

but I feel no further bad effects from my imprudence. I feel myself a useless cumberer of the ground, but God has given me patience and resignation, and in His own time and way, I trust, He will turn to me again, and employ me in His vineyard to labour for the glory of His great name. I am praying to God for two more labourers to assist me in my work. Could I see two young men of piety, and promising parts, full of zeal for the glory of God, I should immediately take them under my roof for instruction. If any help is offered for such a purpose, by friends in England, I shall be glad to receive a little of it, as my expenses last year have been too great to allow much, to get me out of my pecuniary difficulties with chapel-building matters. And as soon as chapels are paid for, we may begin and enlarge, for the people that come cannot be accommodated at present with seats within hearing, much less within the walls of the chapel.

PORT MARIA.

Mr. Day, the much respected pastor of the churches at Port Maria and Oracabessa, has also been greatly afflicted. His last letter is dated from Ebenezer Cottage, near Annotta Bay, the residence of his kind friend, Mr. Barlow. He writes on Dec. 10.

MY DEAR BROTHER, — Before this reaches you, the intelligence of my dear partner's death will have arrived, and I doubt not your sympathies awakened in my behalf, and your prayers presented to the God of all grace for my consolation and support. Since that afflictive dispensation of divine providence, it has pleased God still further to try me by severe personal affliction. Two days after my dear wife's death, I was seized with an attack of bilious fever, from which I have never fully recovered, before I have been again thrown aside by repeated attacks of the same disorder. I am now gradually recovering from the fourth relapse of this kind, which in violence exceeded all the former ones. My strength has been so prostrated, that I have not been able to preach often since my first illness. I feel this to be the bitterest ingredient in my cup of sorrow, that I cannot go forth to scatter the seed of the kingdom, when the ground seems to be so well prepared for its reception, nor to feed the famishing multitudes, who hunger and thirst for the bread and water of life. I hope, however, before the time this reaches you, to be fully engaged in the important sphere of labour in which I am placed. Although my afflictions, both personal and relative, have been great, the hand of my God has been upon me for

good. I have found the truths which I delight to declare to others, the solace and stay of my own mind, when heart and flesh seemed to be about to fail. O that I may be the better qualified to administer to others the same comforts with which I have been comforted in the furnace of affliction!

The greater part of my time, since unable to labour in preaching the word, has been spent under the roof of Bro. Barlow, to whom I feel myself much indebted for his kind and assiduous attention to my weakness and my wants. My dear infant, too, which was left motherless at twelve days old, has found a kind mother in Mrs. Barlow, who has shown herself a mother indeed to the fullest extent. My children have been quite sick, but through mercy are now much better.

With regard to the state of the churches over which I am placed, they are gradually improving, although partially deprived of the ordinary means of grace. When they have no minister among them, one of the members reads a sermon, and in my absence from them they meet for prayer, for my restoration to health and the scene of my labours; I trust their prayers and those of many others, will soon be answered in my behalf.

The negroes in the parish of St. Mary's, are returning to their work, although not so readily as we could wish. We do our utmost to promote industry and good feeling between them and their employers. I hope to furnish you with a correct account of the churches, &c. under my care, at an early period.

SAVANNA LA MAR.

Our number for February contained intelligence of the severe illness of Mrs. HUTCHINS. Subsequent letters inform us that the fears entertained on her account have been verified, and that she entered into her heavenly rest on the morning of Thursday, 29th November.

In reference to this mournful event, Mr. Burchell writes thus, under date Dec. 11.

"For the last four months our house has been full of sickness, which, with my many other common and uncommon duties, has fully occupied my time. Our dear sister Hutchins was with us at this place for nearly five weeks, and finished her sufferings and her earthly career here on Thursday morning, the 29th of November. During the greater period of her prolonged affliction, she was privileged to enjoy the greatest support from her heavenly Father, and the most pleasing consolations from the

word of God. Sunday, the 25th of November, was a day of distressing conflict with her. I never witnessed a more painful or violent assault of the great Adversary of souls. Very early on Monday morning, a ray broke upon her soul, and she sent for me. I arose and went to her: spoke and prayed with her; the clouds now broke, and soon were they all scattered, and she was afterwards privileged to enjoy the brightest manifestations of the divine presence and favour; and her last day was, indeed, a holy and a happy day—composed, tranquil, confident in God. It was a privilege to be with her. She was sensible and happy to the last."

Mr. Knibb adds:—

"Her last words were—'Now unto Him who has kept me from falling, and is presenting me faultless before the presence of his glory with exceeding joy,—to the only wise God, my Saviour, be all honour and glory—Amen—Amen.'"

We rejoice that our bereaved brother, and the relatives of his beloved partner, have such 'strong consolation' to mitigate their sorrows. At the earnest request of Mr. Hutchins, his sister, Miss Martha Hutchins, has been sent out to Savanna la Mar, to take charge of his infant family.

KINGSTON.

From Mr. TINSON, Jan. 2, 1839.

I thank you and the Committee for your kind consideration of the case I sent home some months ago; but am sorry to inform you, that the gentleman who promised to build the chapel, &c. is dead! His name was Simon Taylor—the property is called Pleasant Hill. It is about twenty-two miles from Kingston, delightfully cool—surrounded by large coffee properties, and a great number of people, with no proper person to guide them, nearer than this. I had set my heart on getting a missionary amongst them, but for the present, God has ordered it otherwise, and we must be still. The property now belongs to a brother of the deceased, who is very rich, and a very kind master; but whether or not he will carry his brother's plans into effect, I am unable to say. I shall take the earliest opportunity of ascertaining, and will let you know.

I mentioned to you some time since, another station about eighteen miles from town, in another direction, quite in the interior. This is promising to do well. It has been chiefly supplied by one of the officers in our church at Hanover Street,

and I look forward to his becoming the pastor. He is a hard-working, zealous, intelligent man. We have a few members there, but no church formed as yet. A proprietor of an estate called Mount Atlas, has given a piece of land for the erection of a chapel and school-house. £150 sterling would enable us, with what the people can do, in money, labour, and materials, to put up a good house, which would answer the purpose of chapel and school. Of course we shall do nothing till the land be properly conveyed to the Society: this would have been done ere now, but I have really not had time to see to it; and the friend whom I have been sending to the people, and who would some weeks ago have taken the measurement and description of the land, has been near death. He is now convalescent. As soon as this matter is settled, you shall have a copy of the conveyance.

With the stations at Hanover Street and Yallahs, I am much encouraged and comforted. During the year we have added by baptism, seventy-four in Kingston, and seventy-one at Yallahs. We have had some things to try us rather severely, but these have sweetened the promises, and I hope strengthened our faith in them. We are now enjoying harmony and peace, and I trust there is an increasing desire to help in benevolent effort. Our schools are progressing encouragingly, and the people are striving to erect a good school-house in Hanover Street, or rather it is an enlargement of the old one, with a new roof over the whole. The expense will be about £300. We have not yet quite finished our buildings at Yallahs. These varied secular duties, and the superintendence of schools, begging, &c. &c. keep one in a constant ferment. But all this is necessary in the present state of society here. I hope we may be able to do with less help from home this year, than last; but you must not let us go yet—our anxieties are often great as to how we are to pay tradesmen, and schoolmasters, and meet our own necessary expenses.”

SPANISH TOWN.

From Mr. PHILLIPPO, 8th of January.

“The Christmas holidays have just passed, and with them all alarm of insurrection again. No previous occasion of this kind has ever passed off so quietly and rationally. Our chapels have been crowded beyond all former example. Yesterday morning, I administered the ordinance of baptism to 185 persons, and afterwards the sacrament to full 1200 communicants. With those baptized on a previous Sabbath, I received into

the church yesterday 238 members. The occasion was a solemn and deeply interesting one. Among the 185 baptized, was one entire family of four sisters, young ladies of independent property, who have for years been teachers in our Sabbath school; and besides these, about ten other interesting young people, teachers and scholars in our Day and Sabbath Schools. The Lord is certainly doing great things for us. Though long in the midst of these scenes, I am often filled with wonder, as well as with admiration.”

RIO BUENO.

From Mr. DEXTER, 3rd of January.

“We have had an interesting Christmas week. On the Sabbath before, I was at Stewart Town,—on Monday went to Rio Bueno,—preached there on Tuesday, and returned in the evening to Stewart Town, where I next morning baptized forty-four, preached, received the new members, and administered the Lord's supper. On the Saturday our new chapel in the mountains was opened. It is a stone building, measuring forty-eight feet by thirty-six, and with about £80 expense, will make a school room and chapel to seat from 500 to 600 persons. The school will be commenced there on Monday the 14th.” This new station will be called Birmingham.

HOME PROCEEDINGS.

The following Circular, addressed to the kind friends who have been in the habit of receiving monthly parcels from the Mission House, is inserted for general information.

Fen Court, April 15, 1839.

My dear Sir,

I have now to state that the arrangements for publishing the Missionary Herald on the new and enlarged plan, notice of which has been already given, are completed, and that the new series is intended to commence on the 1st of June next.

The “Herald” will now consist of a whole sheet, or sixteen pages, embellished with a wood cut, stitched up in a cover, and to be sold at the low rate of one penny a number. The parcels will not be forwarded from Fen Court as heretofore, but from the publisher, Mr. Wightman, 24, Paternoster Row, to whom all orders should be addressed, through the medium of the country booksellers. Such orders as have been forwarded to Fen Court, will be handed over to Mr. Wightman; but as in many instances, the names of the country booksellers have not been mentioned, it is desirable, to prevent mistake and delay, that information

should be given to the publisher, both of the number of copies required, and the channel through which they are to be sent. As it is necessary to ascertain as early as possible what number should be struck off, it is requested that this information may be sent to Mr. Wightman, without delay.

The additional space will enable the Editor to meet the wishes of those friends, who may prefer that the particular items of contributions remitted, should appear at once in the Herald, instead of waiting for the Appendix to the Annual Report. Whenever, therefore, this mode of publishing the particulars of a remittance is desired, instead of reserving them, as formerly for the Report, the friends forwarding the money will be pleased to signify their wish, annexing a list of contributions, with the names plainly written, and it shall be complied with. To avoid confusion, it will be necessary that such particulars should be forwarded at the same time with the remittance.

The "Quarterly Papers" will be published and sent out gratuitously from Fen Court, as heretofore, each contributor of a penny a week or upwards being entitled to a copy.

It is hoped that the arrangement about to be carried into effect, will augment the interest felt in our missionary undertakings, as well as obviate many inconveniences, to which the former system was liable; and it is gratifying to know that it is hailed with warm approbation in every part of the kingdom. Much will depend, as to its success, on the kind interest taken on the subject by our ministering brethren, and other friends, who have the management of our numerous Auxiliary Societies; and I beg to request, dear Sir, your kind concurrence in endeavours to promote the circulation as far as your influence extends.

I am, my dear Sir,
Yours, very truly,
JOHN DYER.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 15, to April 15, 1839, not including individual subscriptions :

Weymouth Auxiliary Society, by Rev. G. H. Davis.....	20 18 3	Ridgmount, by Mr. Brookes	3 15 0
Oxfordshire Auxiliary, by Mr. Bartlett, balance	9 17 10	Mersey, collected by Mrs. Rogers	1 2 0
Tottenham Ladies' Auxiliary, by Miss Derrmer.....	49 9 2	Colchester Auxiliary, by Mr. Francis..	48 6 1
Chepstow, Monthly Subs. by Mr. Stads	7 9 4	Wimborne, by Mr. Miel	4 5 7
Leeds Auxiliary, by Mr. Town	21 0 0	Dorchester, by Rev. C. Evans	2 8 10
Rheeser Chapel, Shoreditch, Coll. 1838	1 10 0	Hackney Auxiliary, balance	24 9 10
Southampton, by Rev. B. H. Draper ..	30 0 0	Ladies' Auxiliary	21 4 10
Beaulieu, by Rev. J. B. Burt	3 0 0	Portsmouth, &c., by Mr. George	18 11 4
Canterbury Auxiliary, by Mr. Flint.....	107 14 6	Shackwell Auxiliary, by Mr. Ayton..	25 0 0
Haddenham, &c., by Mr. Tyler	2 18 6	Shakespeare's Walk Auxiliary, by Rev. T. Moore	5 6 0
Camberwell Auxiliary Society, by Miss Guteridge.....	113 15 3	Plymouth, by Rev. S. Nicholson	23 15 8
Boxmoor, by Rev. F. W. Gotch	7 11 7	Romford, collected by Mr. Ward	1 5 0
Denbigh, by Mr. Davies	3 10 2	Totteridge and Whetstone Association, by J. Wood, Esq.	5 4 5
Misenden, by Rev. H. H. Dobney	15 0 0	Woolwich Auxiliary, by Rev. J. Cox ..	13 6 8
New Mill, by Mr. Grover	6 18 0	Collections, 1838	8 4 2
Hadlow and Plaxtol, by Rev. E. Carey	14 13 0	Oswestry Auxiliary, by Mr. Jones	33 2 5
Ilford Missionary Association, by Miss Rose	12 3 2	Watford Auxiliary, by Miss Smith ..	70 6 7
South London Auxiliary, by G. Kitson, Esq.	47 17 10	Collection at Public Meeting	24 0 9
Amersham, by Mr. Statham	22 18 6	West Drayton, by Rev. W. Nash	5 0 0
St. Alban's, by Mrs. Leonard for <i>Ceylon</i>	5 5 0	Devonshire Square Auxiliary, by Mr. Davies, on account	60 0 0
Bew Auxiliary, by Rev. W. Norton	34 0 0	East Kent Auxiliary, by Mr. Farnell ..	6 5 0
West Kent Auxiliary, by Rev. W. Groser.....	10 0 0	Aldborough, by Mr. Swindell	4 1 6
Edinburgh Auxiliary, by Mr. H. D. Dickie	48 3 11	Baptist Free School, by Mr. Kendrick	2 5 1
Dublin, by Mr. Parkes	17 12 9	Llangollen, by Rev. J. Prichard	4 0 0
Kettering, by Mr. Gotch	10 18 0	Hitchin, by Rev. T. Griffin	31 2 6
Bewdley, by Rev. G. Brookes	3 5 0	Clapham Society, in aid of missions, by Mr. Phillips	15 0 0
North of England Auxiliary, by Rev. R. Peggilly	21 8 6	Luton, by Miss Daniel	2 5 0
Stepney, collected by Mr. S. March	6 0 0	Poole, by Rev. T. Bugla	1 17 0
Crowfield, by Rev. J. Sprigg	4 4 0	Nantwich, Mr. and Mrs. Ferguson.....	5 0 0
Hammersmith Auxiliary, by S. Cadby, Esq.	75 0 10	Brighton, by Mr. Savory	6 0 0
		Essex, by Mr. Evans :	
		Waltham Abbey.....	6 4 10
		Bishop's Stortford	4 9 10
		Loughton	13 0 2
			23 14 10
		Blackley and Rishworth, by Rev. S. Whitewood	2 7 7

Perth Ladies' Association, by Mr. Thompson, for Female Education	6	0	0
Wantage, by Mr. Cowie	12	0	0
Wilt. and East Somerset Auxiliary.			
Laverton	7	12	4
Bratton	37	16	6
	45	8	10
Hell and East Riding Auxiliary, by John Thornton, Esq.			
Hull	114	18	11
Beverley	14	6	0
Burlington	22	4	0
Bishops Burton	7	17	9
Skidby	1	5	0
	160	11	8
Previously acknowledged	140	0	0
	20	11	8

Huntingdon Society, by Mr. Paul, Treasurer.

St. Neot's	23	0	3
Huntingdon	11	0	9
Spaldwick	2	15	4
Bythorn	3	0	9
St. Ives	08	19	0
Bluntingsham	62	3	5
Somersham	4	0	0
Ramsay	23	19	3
	229	7	9
Previously acknowledged	162	15	4
	66	12	5

DONATIONS.

"A grateful heart"	1	0	0
H. Thompson, Esq., Framlingham	5	0	0
Mr. Knight, Limehouse	1	0	0
Mr. D. Dewar, Dunfermline	3	0	0
Friend at Mofmouth, by Rev. T. Loader	4	4	0
Mr. Beeby's Missionary Box	0	12	0
Mr. W. Saunders, Horningsea	5	0	0
Mr. and Mrs. Rose, Ilford	2	0	0
Friend, by John Sheppard, Esq.	3	3	0
S. of	1	0	0
Gerst, James, Esq.	10	0	0

For Special Objects.

Frome—Friends by Miss Payne, annual contribution for a pupil at <i>Monghyr</i> , by the Rev. Geo. Parsons	5	0	0
Do. by Mrs. Coombs, for do., by do.	5	0	0
Camberwell—Mr. and Mrs. Thomas Garney, second year's contribution for support and education of a youth, named William, at Chitpore	5	0	0
Do. for a girl, named Martha	4	0	0
Coventry—Pupils at Misses Franklin's School, for a Female pupil at Sibpur, to be called Mary Rebecca Franklin	4	0	0

Towards discharge of the Society's Debt.

Mr. R. Stephenson, <i>Edinburgh</i>	20	0	0
Mrs. Broadley Wilson	30	0	0
Rev. Thomas Finch, and Friends, <i>Harlow</i> and <i>Victoria</i>	30	0	0
Anonymous, Bank Note, 12115	20	0	0
Mr. Richard Cartwright	30	0	0
Mrs. Gouldsmith, <i>Hackney</i>	10	0	0
Friend at Watford	10	10	0
Mrs. Rippon	5	0	0
Mr. Furner, <i>Lymington</i>	5	0	0
Rev. J. C. Norton, and Friends at <i>Lougham</i>	12	0	0

TO CORRESPONDENTS.

The Rev. T. F. Abbott returns his best thanks to the "Society for the support and encouragement of Sunday Schools," for a grant of school books; and to Mrs. Coultart and Friends for a box of useful articles for sale.

The thanks of the Committee are presented to Mrs. Brown, of Thrapstone, for a box of useful articles for Mrs. Clark, of Brown's Town; to Miss Redding, Hackney, for several years in numbers of the Missionary Register, and 3 vols. of Dr. Barrow's Sermons; and to Mrs. Parsons, Lavington, for 10 vols. of Magazines; to Mrs. Arthington, of Leeds, for a box for Mrs. W. H. Pearce; to Friends at New Park Street, for two parcels of books for Mr. Abbott's Assistants; to Mrs. Gibson and friends, Edinburgh, for a box for Mr. Knibb; to Mrs. Nichols, Collingham, for two chests of books for Mr. W. H. Pearce; and to some Friend or Friends unknown, for two parcels for Messrs. Knibb and Dexter.

IRISH CHRONICLE.

MAY, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. JONES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich and by any Baptist Minister, in any of our principal towns.

THE present number of our Chronicle of necessity goes to press too early to lay before our readers any account of the public meetings of the Society, or of their result in replenishing our more than exhausted funds. It were an idle boast to say that we anticipate these meetings without anxiety.

We cannot but be concerned, when we think of the claims of Ireland, together with the fixed and steady belief which, without uncharitableness, our section of the church of Christ entertains, that her renovation will best be effected by means of churches which in a spirit of love keep the ordinances that have been delivered unto us,—and when we review what has been done by us for Ireland, we confess we are deeply concerned. Our motto in years past was, Expect great things—Attempt great things. When has this motto ever been applied to our doings for Ireland? A few preachers placed at great distances from each other, fettered and cramped as to mutual intercourse, and directed to itinerate over tracts of country, so extensive that frequently visiting the respective stations has been utterly out of the question. A few readers sent from cabin to cabin, with the word of truth certainly, and influenced, as we hope, by love to the Redeemer, and compassion for the souls perishing around them. A few schools where some hundreds, or it may be thousands, of children have been taught to read, many we trust to value the oracles of divine truth—less for the whole of Ireland, except as to schools, than is attempted for a single county in England. We are far from undervaluing what the Society have attempted for the last quarter of a century, or what has resulted from these attempts. They have made known the truth as it is in Jesus. They have been the honoured means in many instances of rescuing the victims of oppression from the grasp of a power which ‘trades in the souls of men.’ Light has been diffused, and souls have been saved—so that results are realized of greater magnificence than it can fall within the whole scope of time to develop, or than the imagination can adequately conceive. Still we do wish our question to be answered. When have we ever expected or attempted great things for Ireland? More distant fields have been much more cultivated; the groups of islands in the South Seas for instance. In connexion with our own section of the Redeemer's kingdom, a single island containing not one-twentieth of the population of Ireland, may be quoted as another instance. It has received ten times the care we have bestowed on that unfortunate country. Not that too much has been done for the less—we would cheerfully extend our efforts on its behalf—but we do think that enough has not been done for the greater. We are quite aware of the different circumstances in the respective cases. We rejoice in the success with which it has pleased God in the one to crown the efforts made; but we hold that it is quite gratuitous to maintain that similar efforts in the other, would not have been similarly successful. We would like the trial to be made, premising, however that should facts prove what we fear is gratuitously taken for granted, we could not consent to withhold the effort till it shall be fully established that success in Christian labour is to measure and regulate that labour: and that what God as a sovereign vouchsafes, is to guide our obedience to his command.

The present is usually the season for societies to congratulate their friends, and to pour forth their own thanks to the Father of mercies for the blessing he has been pleased to pour upon their attempts to serve him in the gospel of his Son. We have some reason for falling into a similar strain, but we acknowledge that this is overborne by our regret and shame that so little has been attempted—so little has been hoped for in connexion with the field assigned to us to cultivate. When shall Ireland be regarded by all as a part of the missionary field. When shall our churches, instead of resolving as too many of them

unhappily do, that *this year* they can do nothing for Ireland, rise to a just sense of their responsibility. When shall our opulent friends feel not that what they contribute in other directions, should prevent their contributing more than a very modicum in this, but that Ireland claims, deserves, and would as amply as any other land reward their sacrifices? When in one word shall it be felt, that popery as well as paganism is to be put to flight by the *called and chosen and faithful* followers of the captain of salvation?

Our friends must not forget the pecuniary condition of the Society. In retiring from their office, the Committee leave to their successors a debt of from five to six hundred pounds, unless within the next fortnight funds be afforded to us beyond what commonly come in at this season. The Committee fancy, notwithstanding this, that they have faithfully discharged the trust which their constituents reposed in them. To them, not to the Committee, the debt belongs. A few friends have said *practically* let it be paid. Only let the example be followed, and the difficulty so far ceases.

It were not well for a new Committee to begin their labours by promises that may fetter them, still their attention will be immediately directed to a searching inquiry as to what of the expenditure of the Society can be given up without impairing its usefulness. We trust that if any thing of this kind be found—of which we entertain but little hope—the liberality of our friends will prevent the necessity of their carrying retrenchment further.

One thing in reference to future acknowledgments of money in the Chronicle, we wish to have distinctly understood. Each number will bring these acknowledgments only down to the end of the month next but one preceding that of publication, e. g. August Chronicle will contain money acknowledgments up to the end of June, no farther.

Of recent correspondence we submit the following extracts.

From Patrick Brennan, a reader of both the E. and I. scriptures, residing at Boyle.

This month I have been employed in visiting the schools and the different families whose names you may see on the other side of the sheet, and I have reason to be thankful to the Lord; he has given me free access to both Roman Catholics and Protestants. Two of the persons that I have been in the habit of visiting, died this month, and I trust had their hopes for salvation in the Lord Jesus. I visited each of them a short time before death, and I was well pleased with them in hearing them say that they had no confidence in any thing that they did or that could be done for them, that the atonement of the Lord Jesus was their only hope. I was invited by their families to continue my visits among them, and I hope the Lord will bless his holy word to their souls, and his name shall have all the glory. A few days ago I visited a family of the name of H——, residing near Clongher, where I stopped that night; I was much pleased with the attention which the people paid while I was reading and speaking to them about the way of salvation, through the Lord Jesus Christ. Two of this family have, I trust, been brought to the knowledge of the truth in one of our schools taught in Clongher, under the patronage of that worthy and Christian lady, Miss Holmes, who never, I am sure, misses any opportunity of bringing the truth of the gospel to the hearing of those under her care. The priest of the parish was very much opposed to this poor family, on account

of the two girls that left his church, so that the poor girls were obliged to leave their father's house, and go to their service, where I am happy to be able to say they are well liked, and much esteemed for their knowledge and good behaviour. This may show you how useful the schools have been, when conducted by such as feel an interest in making known the truth as it is in Jesus.

From Robert Beaty, a reader residing near Coolaney, Sligo.

In reviewing my labours during the month now passed, I feel that I have abundant cause of gratitude and thankfulness to Him who is the Father of all mercies, that through his supporting grace I have been kept hitherto and enabled, according to the abilities which God hath given me, to direct perishing sinners to that Saviour in whom alone there is life.

In looking over my journal I find eighty family visits, besides school visits; eighty-seven tracts distributed, and that I have five times held prayer meetings, about twelve persons in attendance. In these meetings we read and explain a chapter in the gospel by Matthew, and one in the Epistle to the Romans, taking them in order, those present being at liberty to ask questions. The people manifest an anxious desire for being engaged in this exercise, and there already appear some indications of profit. At our meeting in F——, on Lord's day evening last, I intimated that I might not be there on next Lord's day; I was greatly pleased to hear some of them purposing to meet themselves, this I looked upon as a great indication of good.

At these meetings I feel myself greatly assisted by the instructions I receive from that excellent commentary, with which the friends have so kindly favoured me, and for which I again desire to return them my sincere thanks. I have several times visited read, and prayed with that excellent Christian woman, Mrs. H——, who is now gone out of much affliction and distress, to enjoy the rest which remaineth for the people of God. At my last visit, which was on the 18th ult. she told me that she knew that the time of her departure was drawing nigh, but that she knew that her Redeemer liveth that her earthly tabernacle was fast breaking down, but that she knew she had a building of God, an house not made with hands, eternal, in the heavens. About ten years ago, when employed in teaching a school, she received a fall, which rendered her unable to be out of bed during the remainder of her life. This, accompanied with other bodily diseases and extreme poverty, rendered her affliction very great, but great grace was given her, so that she was enabled to rejoice in the midst of all her affliction, looking to the Saviour, knowing that he does all things well. She departed on the night of the 23rd, to be ever with the Lord.

On the 13th, had a conversation with G. B——, who told me that he reads the scriptures frequently, and prays to the Lord, that he may understand, but still he laments his ignorance of it; he invited me to his house, to hold a prayer meeting, and explain the scriptures. He had been present when I held a meeting in a cabin in the village where he resides; he said he felt this to be a delightful work, and that if he had a castle he would freely give it for that purpose, &c.

A young man named S——, who formerly resided in this neighbourhood, with his mother, a Roman Catholic, was educated at one of our schools, when he committed to memory 100 chapters of the New Testament; he was then sent to a trade, and now resides about fifteen miles from this place. Since this lad has been able to act for himself, he has never gone to mass, but seems to take the Bible for the rule of his life; goes to hear the gospel preached, and his conduct seems to be very consistent. On the 23rd, he called on me, and requested that I would favour him with a pocket Bible, which I hope shortly to have the pleasure of doing.

Moneys up to April 15, 1830.

Rochdale, by Mr. James Littlewood :	
Mr. Jacob Bright	1 0 0
Mr. Thomas Booth	0 5 0
Kelsall, Henry, Esq.	5 0 0
Mr. James Littlewood	1 0 0
Mr. William Littlewood ...	0 10 0
Mr. Thomas Robinson, jun.	0 5 0
	8 1 0
Owsestry Auxiliary, 1830-9 :	
Society of sums collected by	
Miss Minett	0 13 0
Mrs. Windsor	0 13 0
Miss Wynne	1 14 9
Miss Margaret Morris	2 11 8
Miss Roberts	1 1 10
Mr. B. Roberts	1 2 10
Mr. E. Morgan	0 17 2
Miss Thomas	0 16 0
Miss Beard	0 3 3
	9 12 6
Mr. E. Roberts, an. sub.	0 10 0
	10 3 6
New Mill, Tryng, by Mr. Grover :	
Mr. George Griffiths, jun.	1 0 0
Mr. Joseph Baldwin, Berk-	
hamstead	1 0 0
Mr. Thos. Elliot, Tryng	1 1 0
Mr. Grover	1 1 0
	4 2 0
By Mr. Millard :	
Miss Jacobson, Kingsland Road	0 10 0
Stalham, Norfolk.	
Collected by Mrs. S. Cooke :	
Mr. J. Silcock	0 10 0
Mr. R. B. Silcock	0 10 0
Mr. Shipper	0 10 0
Mr. Barber	0 10 0
Mrs. S. Cooke and family ...	1 0 0
Six Friends, 2s. 6d. each	0 15 0
Two do. 4s. each	0 8 0

Two do. 2s. each	0 4 0
Sundries	0 3 0
	4 10 0
Bacup, by Rev. F. Dawson :	
John Lord, Esq.	1 0 0
Miss Ormerod	1 0 0
Miss B. Ormerod	1 0 0
Mr. Whitaker, sen. Esq.	0 10 0
Mrs. Whitaker	0 10 0
Mrs. Susan Haworth	0 10 0
Mr. Samuel Haworth	0 5 0
A Donation	0 4 6
	5 0 0
Hackney, for Mare Street School.	
Collected by Miss Booth :	
Mrs. Waters	0 10 0
Mr. Dupree	0 5 0
Miss Blight	0 5 0
Miss Ireland	0 10 0
Mrs. Cotton	0 8 0
Mrs. Allan	0 3 0
Mrs. Martin	0 4 0
Mrs. Ivory	0 2 0
Mrs. G. Davis	0 3 0
Mrs. Gamble	0 4 0
Mrs. Cox	0 7 0
Mrs. Hoby	1 0 0
Mrs. Williams	0 10 0
Mrs. Chapman	0 5 0
Mr. Dean	0 10 0
Miss Wardell	0 4 0
Miss Meen	0 4 0
Miss Booth	0 3 0
Sunday School Children	0 5 5
	6 7 11
For Mary's Philanthropic School, Clonsola, near Mount Shannon.	
Mrs. Herne	0 10 0
Tottenham. Collected by Miss Cooper :	
Mr. Fletcher	1 1 0
Mrs. Fletcher	1 1 0
Miss Howard	0 10 0

Mrs. Bell, two years	0 10 0	
Miss Derrmer	0 10 0	
Mrs. Flower	0 5 0	4 7 0
Mr. G. S. Tosswil		1 0 0
Mr. T. Davis, by Rev. C. Hardcastle	0 10 0	
Rev. C. Hardcastle	0 10 0	1 0 0
Exeter, by Mr. Tanner:		
Mr. Lillycrop	0 10 0	
Miss Salter	1 0 0	
Mr. J. C. Wilcocks	0 5 0	
Miss Booth	0 5 0	
Mrs. Glyde	0 5 0	
Mr. N. Tanner	0 5 0	
Mr. Jeffery	0 5 0	
Mr. J. Commin	0 5 0	
Mr. Wilson	0 5 0	
Miss Lee	0 5 0	
Mr. S. Davis	0 5 0	
Mrs. Furse	0 5 0	
Mr. Mills	0 5 0	
Mrs. Jas. Tanner	0 2 0	4 11 0

Female Baptist Irish Auxiliary Society, by Mrs. Ivimey.

Mrs. Acworth	0 10 0	
Mrs. Bailey	0 5 0	
Miss Bailey	0 5 0	
Mrs. Bagster	0 10 0	
Miss Bagster	0 5 0	
Miss Braneire	0 5 0	
Mr. Andrew	0 4 0	
Mrs. Castle	0 15 0	
Mrs. Cartwright	1 10 0	
Mrs. Crassweller	0 5 0	
Miss Coombes	0 5 0	
Miss Dorrell	0 5 0	
Mrs. Hale	0 10 0	
Mrs. Ivimey	0 17 0	
Mrs. Marlborough	1 1 0	
Mrs. Merrett	0 5 0	
Mrs. Penny	0 10 0	
Mrs. Satchell	1 1 0	
Mrs. Shoveller	0 10 0	
Mrs. C. Young	0 5 0	9 10 0

Church Street Auxiliary, by Mr. Ellmore

John Foster, Esq., Biggleswade	2 2 0	30 0 0
Do. debt	10 0 0	
Blyth Foster, an. sub.	1 1 0	
Mrs. Hall, do., do.	1 1 0	
Do. for the debt	5 0 0	19 2 0

Perabore, collected by Mrs. Risdon:

Mr. Edmasd Andrews	2 11 0
Mr. Jas. Andrews	0 5 0
Mrs. Robert Andrews	0 5 0
Mrs. Samuel Andrews	0 5 0
Mr. Samuel Conn	0 2 0
Mr. Dufty	0 5 0
Mr. Robert Dufty	0 5 0
Mrs. Hudson	0 10 0
Mrs. Henry Hudson	0 10 0
Mrs. James Merrell	0 5 0
Mrs. Morgan	0 5 0
Mrs. Perkins	0 5 0
Mr. Pearce	0 5 0
Mr. Pitcher	0 5 0
Mrs. Risdon	0 10 0
Sarah Simon	0 5 0

Ether Saunders	0 2 0
Mr. Warner	0 3 0
Collected by Mrs. Hope:	
Mrs. Brown	0 5 0
Mrs. Conn	0 5 0
Mrs. Hope	0 5 0
Mrs. Merrell	0 2 0
Mrs. Roberts	0 5 0
Mrs. Sherer	0 2 0
Mrs. Wagstaff	0 2 0

Collected by Chas. Jones:

William Conn, jun.	0 2 0
Mr. John Done	0 4 0
Mrs. Edgington	0 2 0
Mr. Gitters	0 5 0
Mr. Hooper	0 2 0
Chas. Jones	0 2 0
Mr. Ricketts	0 2 0
Small Sums	0 4 0
	9 16 0

Deceased Friend, donation by X. Y. Z.	3 0 0
Ashford, Kent, by Rev. Thos. Davis	4 13 0
Amersham, by Rev. J. Statham	5 0 0
Hallsbam, by T. Dicker, Esq.	4 16 4
Hitchin, collected by Miss Stringer	2 0 0
From Rev. J. Bates; on account of Collections in the North of Ireland, (particulars in the Report)	50 0 5

Burford, Oxon.

Mrs. T. Pinnel	0 10 0
Miss Pinnel	0 10 0
	1 0 0

Plymouth, by Rev. S. Nicholson:

How Street Society, in aid of Missions.	
Hearle, Mr.	0 10 0
France, Mr.	0 10 0
Sums under 10s.	1 0 0
Collection at Social Meeting	2 10 0
Ladies' Branch, one fourth	7 2 7
	11 10 1

Hammermith, by Miss Ottridge

New Park Street Association.	
Subscriptions, (a third) by Mrs. Evans	10 5 5
Mission P. M. Box (a third)	1 5 0
New Park H. School, by Mrs. Marlborough	6 0 0
	17 10 11

Mrs. Arnold	0 5 0
Mr. Dolney	0 10 0
Mrs. Payne	0 10 0
Mrs. Rippon	0 10 0
Mrs. Winsor	0 10 0
Mrs. Low	0 10 0
Miss Gaze	0 10 0
Mrs. Jones	0 10 0
Mr. Gould	0 10 0
Mr. Marlborough	0 10 0
Mrs. Marlborough	1 2 0

Taunton, by Mr. T. Horsey:

To collected by Miss Phoebe Horsey	
Blake, Mr. Rice	0 10 0
Clatworthy, Mr. do.	0 10 0
Coombs, Rev. W. H. do.	0 5 0
Eyre, Mr. T. S. do.	0 10 0
Horsey, Mr. T. do.	1 1 0
Levesley, Mr. do.	0 5 0
Newberry, Mr. T. do.	0 10 0
Stevenson, Mr. do.	1 1 0
Toms, Mr. W. do.	0 10 0
Walter, Mr. do.	0 10 0
Young, Mr. John	1 0 0
	7 5 0

THE
BAPTIST MAGAZINE.

JUNE, 1839.

MEMOIR OF MR. WILLIAM BLUNSON,

BY THE REV. W. BARNES.

Mr. W. BLUNSON, of Islip, was a member of the Baptist church at Thrapstone, Northamptonshire, during twenty-seven years, eleven of which he was a deacon. His death took place, quite suddenly, in the evening of the 13th of November last. That evening, a friend called at his house, whom he welcomed cheerfully, and after talking with her a few minutes, he rose up to attend to some domestic matters in the back part of his premises, promising soon to return. Only a short time afterwards, Mrs. B., thinking him gone longer than was required, went to the door to call him, when she found him sitting near it on a chair, evidently unwell. She asked him, whether he was in pain? to which he replied, "Yes." This was the last time he spoke. He was carried in, and restoratives were administered; but in vain. Before medical aid could be obtained, he died. Reader! be thou also ready; for at any instant the Master may come and call for thee—"Blessed is that servant whom when he cometh he shall find watching." This was the posture of our departed brother; a sudden death was not unexpected by him, nor undesired. His age was sixty-seven years.

Mr. Blunson was a native of Rushton, a village in this county. His parents and friends were church people, and of that class who are not at all addicted to straying from the sacred walls. Our friend passed his youth without religious culture. The first time he appears to have heard the gospel faithfully preached, was in his eighteenth year, at the parish church of Oakley, a village near Rushton. His heart was not quite unpre-

pared to receive good impressions, for, in a statement of his experience, he says, that he had recently been often reading the Holy Scriptures, and that, in consequence, he was sometimes much distressed with thoughts on the brevity of life, his constant liability to death; and his unfitness for eternity. He returned from Oakley church "condemned and miserable." From this time he usually spent his sabbaths at Oakley, during the ministry of Mr. Chew; but, though "the truth was preached plainly, and the way of salvation clearly described," he still remained "a stranger to Jesus Christ." "The doctrine, that I heard (he writes) worked forcibly upon my mind, and put me upon a *kind* of repentance, and a desire to satisfy the demands of the law; and I was able to restrain myself from many evils which I had before committed, and to do several good acts which before I was a stranger to; but, alas! it was not the love of Christ that constrained me in these things: I was working by my own strength, and clothing myself with my own righteousness. And now I said, 'Peace! Peace! when there was no peace;' and thought myself most secure, when I was most in danger. I now thought myself high in the favour of God, and resolved not to be behind others in any thing. With these views I determined to receive the sacrament, looking upon that as the greatest work I could do. In considering this matter before the feast day, convictions crowded upon my mind, with dreadful apprehensions and fears. At one time, I thought myself unworthy; at another, that it was a duty incumbent on me, and on

every one that had been baptized; and that without it I could not be saved. So, on Christmas day, I went to church in order to receive it. During divine service I had many terrors on my mind, now thinking I would not receive it, and then that to refuse would be a great sin. The result was, I received the sacrament, but during the administration I trembled exceedingly. I was surprized to see many of the communicants composed and apparently delighted. I concluded, that they had been better instructed than I, and had attended frequently, and so were in less dread. Well, thought I, if this be the case, I will get better instruction too, and will attend frequently, that I may do it as easy and comfortable as they seem to do. With these resolutions I returned home, and according to my purpose, I procured a book called 'A new week's preparation, &c. ;' and, when the next sacrament day came, I went with much self-satisfaction."

Now Mr. B. was called "a good moral man," and "an excellent churchman." In the estimation of all his neighbours he was righteous overmuch, but his own subsequent opinion of himself was doubtless according to truth—"In all this I was yet a stranger to Christ." In the religious history of our friend, we have a brighter chapter than the one now read; but how many of our countrymen who crowd to the altar could not carry the narrative of their experience one sentence further. They have allayed the disquietude of an evil conscience by an attention to the forms of godliness, and in them they softly but dangerously repose.

Mr. Chew, the pious incumbent of Oakley, left that place in 1790 or 1791, after which Mr. B. returned to his own parish church, much to the gratification, it appears, of the old rector. Under the rector's ministry his serious impressions wore out, so that he joined in the general condemnation of Mr. Chew as "a downright Presbyterian;" and, having released himself from the restraints of conscience, under the notion that he had been betrayed into methodistical opinions, he gave way to worldly entertainments, and spent much of his time in "unprofitable and vain amusements." But the time drew nigh when he was to be effectually wrought upon by the Holy Spirit. Early in 1792, he heard that a young man whom he had known

was dead, and that a funeral sermon was to be preached for him at Rothwell meeting, on the following Sunday afternoon. By this circumstance, he was led, for the first time, to a Dissenting place of worship. The preacher was Mr. Wood, and the text Eccles. xi. 9, "Rejoice, O young man, in thy youth," &c. This sermon removed his prejudices against Dissenters, and produced a deeply penitential state of heart. He was often from this period seen at the meeting-house, both at Rothwell and Kettering. "I now (he writes) began to relish the preaching of the word, and on returning from the house of God, I read with great attention and delight the word of God at home, taking every opportunity of improving myself therein. I looked back upon my former life with horror and amazement. I could not but admire and adore the mercy and long-suffering of God towards me." Of the books he read, he mentions "Boston's Fourfold State," as being most useful to him. By reading this work, and by attending the preaching of Mr. Wood, he was brought to see the necessity of parting with every sin, of renouncing his own righteousness, and of depending on the sole merits of the Lord Jesus Christ.

Toward the close of 1792 he joined the Independent church at Rothwell. This connexion continued until 1811, when his membership was transferred to the Baptist church at Thrapstone. He however remained a Pædobaptist many years after this. In 1826, he writes thus: "It is now fifteen years since my union with the church at Thrapstone as a Pædobaptist; but, after weighing the matter of baptism over and over most solemnly and impartially, I have come to this conclusion, that it is the plain and positive command of Christ, that all who sincerely repent and heartily believe the Gospel, should follow their Lord and Master through the ordinance of baptism." In accordance with this conviction, he and Mrs. Blunson were baptized at Thrapstone, in August, 1826.

During the whole period of his connexion with this church he maintained an honourable profession, and displayed the liveliest interest in the prosperity of the Redeemer's cause. In the villages around he was well known, and much beloved, as an occasional preacher, and a pious sympathizing friend. At Woodford, he preached steadily for six years.

A few years since he was called to endure no inconsiderable share of persecution for conscience' sake, in being suddenly, and with irreparable loss, ejected from a tenancy which he held under the Duke of Dorset. His trials mellowed the natural kindness of his disposition, so that he became to the poor and the afflicted within his reach, "an angel of mercy." His memory lives in their hearts, and will do so till they cease their functions. The general estimation in which he was held, was testified by the numbers that crowded the chapel, to hear his funeral sermon, which was

preached from a text that was often on our brother's lips, "For I know whom I have believed, and that he is able to keep that which I have committed unto him, until that day."—2 Tim. i. 12.

This brief memorial of "a good man and a just, will not be unacceptable, it is hoped, to the readers of the Magazine at large, and by many of them in this vicinity it will be looked for; and from warm regard to the deceased it will be perused at first, and referred to again and again afterwards with affectionate interest. "The righteous shall be had in everlasting remembrance."

THE RELIGIONS OF MAN AND THE RELIGION OF GOD.

DISCOURSE II.

FROM THE FRENCH OF A. VINET, PROFESSOR OF THEOLOGY IN THE ACADEMY OF LAUSANNE.

TRANSLATED BY JOHN SHEPPARD, ESQ.

"Neither have entered into the heart of man, the things which God hath prepared"—1 Cor. ii. 9.

THESE words afforded us, some days ago, a subject of humiliation and gratitude. They teach, that we are incapable of providing a religion for ourselves, and that God in his goodness has deigned to help our inability. But these very words, which are a subject of praise and a source of edification to some, are to others a topic of offence, and an occasion of stumbling. Human reason is not willingly convinced of its insufficiency; does not willingly suffer bounds to be prescribed to it; is strongly prompted to repel ideas which it has not conceived, truths which it has not divined, a religion which it has not invented. And, if the doctrines proposed are in their nature mysterious and inscrutable, the feeling of repugnance lifts itself into revolt, and issues with some minds in pertinacious unbelief.—"I comprehend not, therefore I believe not; the Gospel is full of mysteries, therefore I cannot receive the Gospel:"—such is one of the favourite arguments of incredulity. Indeed, considering how it is prized, and what confidence is placed in it, one would imagine it must be solid, or at least very specious: and yet it is, in fact, neither; it will not bear the most cursory review, the most superficial examination of reason; and, if it still has some acceptance in the world,

this only proves the shallowness of men's judgments on subjects the most worthy of a serious attention. In effect, on what does that conclusion rest?—on the pretension of comprehending every thing in the religion which God has presented to us, or may yet present: a claim alike unjust, unreasonable, fruitless. These characteristics of it we are about now to unfold.

I. Such a claim is *unjust*; for it demands of God that which He owes us not. In order to prove this, let us suppose the Divine Being to have actually given a religion to man, and this religion to be the Gospel; for this supposition will not in any degree alter the tenour of our reasoning.

It is not to be doubted, that—as far at least as respects us—the Supreme Disposer was free to give us a religion, or not to do so; but it must be admitted, that, in his making this gift to us, a farther engagement is implied—that this first benefaction in some sort engages Him to others. As it is by a written revelation that God manifests his designs towards us, it was needful that He should invest that revelation with all the authority which might rightly determine us to receive it; it was needful that He should give us means of judging whether the men who speak to us in His name have been truly commissioned by Him; it was needful, in short, that we should be enabled to assure ourselves

that the Bible is verily the word of God.

It was not, however, necessary that every one's conviction of this should be derived through the same kind of proofs. Some persons will be brought to Christianity by historical or external arguments. They will prove to themselves the truth of Scripture as the truth of other histories is proved. They will ascertain, that the books which compose it are, in fact, of those times and authors whereto we assign them. That being shown, they will next collate the prophecies contained in those ancient writings with events which took place ages after. They will convince themselves of the reality of the miracles related in these books, and will infer from it the indispensable intervention of divine power, which, as it alone governs the agencies of nature, could alone interrupt or modify them.

Other persons, less apt for such research, will be more struck with the internal evidence of Holy Scripture. Finding there the state of their own soul perfectly delineated, its wants perfectly expressed, the true remedies for its diseases fully indicated; struck with those marks of truth and candour which cannot be fictitious; in fine, feeling themselves moved, transformed, renewed within, by the mysterious influence of these writings, they will have acquired in this way a conviction of which they may not always be able to render an account to others, but which is not, therefore, the less just, irresistible, and unchangeable.

Such are the two ways by which men penetrate the sanctuary of faith. And it behoved the wisdom of God, the justice, and we dare to say, the honour of his government, to open to man this twofold way; for, since He willed that man should be saved by knowledge, that will itself involved the provision of means whereby he might attain it.

So far, my brethren, has the Divine Being placed himself under engagements towards us, and He hath fulfilled them. Enter into this double path of demonstration. Interrogate history, time, and place, on the authenticity of Scripture; approach all the difficulties; investigate closely all objections; suffer not yourselves to be cheaply convinced; be rigid in your judgment of this book, in proportion to its claim of dictating the sovereign rule of this life, and unfolding the secrets of the next; you are per-

mitted—nay, more, you are exhorted, to be so; provided you enter on these inquiries with the capacity which is requisite, and with intentions which are pure.

Or, if you prefer the other path, examine with a sincere heart the contents of Scripture; consider, in perusing the words of Jesus, if ever "man spake like this man;" see whether the wants of your soul, so long disappointed—the anxieties of your reason, so long unrelieved, do not meet, in the doctrine and in the work of Christ, that satisfaction and relief which no wisdom of this world could have procured you; breathe, if I may so speak, the sweet savour of truth, artlessness, purity, which exhales from the whole gospel; see whether in all its parts it bears not the unquestionable seal of inspiration and divinity: try, in short; and, if the Gospel produces on you a contrary impression, return to the books and to the wisdom of men, and seek from them what Christ could not communicate.

But if, neglecting both these paths, which lie open to you, which the experience of ages has fully made known and cleared, you first require that the religion of Christ should become comprehensible at all points by your intellect, and accommodate you by denuding itself of all mystery; if you will penetrate within the veil to seek, not that aliment by which the soul may live, but a repast for your restless curiosity, I affirm that you assume towards God a pretension the most indiscreet, presumptuous, and unjust: for He has not engaged, either expressly or tacitly, to unfold to you the secrets which your eye is eager to scrutinize; and this daring importunity is suited only to excite his indignation. He has imparted more than was your due, abundantly more; the rest "belongeth unto Him."

If a claim so unjust could be admitted, where, I pray, would be the limit of your demand? Already you expect of God more than He has granted to angels; for those eternal mysteries which confound you—the accordance of divine foreknowledge with human liberty, the origin of evil, and its unspeakable remedy, the incarnation of the Eternal Word, the relations of the "Word made flesh" with the Eternal Father, the expiatory virtue of his sacrifice, the regenerating efficiency of the Great Comforter,—all these are secret things, of which the full comprehension has been

withholden from angels; since they are things which (an apostle assures us) "angels desire to look into." If you murmur that Jehovah hath reserved to Himself the knowledge of these divine mysteries, why not also find fault with a thousand other bounds which He has prescribed to you? Why not complain that He has not given you wings as the bird, to visit regions which as yet your eye can scarcely discern in their remoteness; why not that He has left you unprovided, in addition to the five senses which you possess, with ten more of such as are perhaps granted to some other creatures, procuring them perceptions of which you cannot conceive? Why, finally, do not you blame your Maker for having caused the light of day to be invariably succeeded, on our earth, by the shadows of the night. But, no; for *this* you will never reproach Him. You love that darkness which brings repose for the tired body and exhausted mind; which suspends for so many of the wretched the feeling of their griefs; that night in which, we may almost say, there are no longer any orphans, captives, victims, because it spreads over all the losses and pains of our nature, with the opiate of sleep, the thick veil of forgetfulness. You love that night, which, peopling the void of heaven with a thousand stars that day was unconscious of, reveals infinitude to your elated fancy.

And why, then, not love, on the same grounds, the night of the mysteries of God? that favouring and salutary night where reason bows down and obtains quieting repose, nay, where the shadows are themselves a revelation; since one of God's chief attributes, his immensity, here discovers itself most: that solemn night by which, in fine, the tender relations that He has permitted us to form with Him are guarded from all mixture of familiarity; inasmuch as here we perceive that the Being who has stooped even to us, is the same inconceivable Deity who reigns throughout all ages, who comprehends in Himself all existences, and all the conditions of existence; the centre of all thought; the law of all law; the final and supreme reason of all things? So that, if you are just, instead of censuring Him for the mysteries of his religion, you will bless Him for having enveloped you with their awful shade. But,

II. This claim, my brethren, is not

merely unjust as it respects God; it is, moreover, extremely *unreasonable*.

What is religion? It is the Deity placing Himself in relation with man; the Creator with the creature; the Infinite with the finite. Here already, without going farther, is a mystery; a mystery common to every religion, and in every religion impenetrable. If, then, whatever is a mystery offends you, here you are stopped on the very threshold—I say not of Christianity, but of all religion: I even say of that religion which is called *natural*, on account of its rejecting revelations and miracles; for, at the very least, it must suppose a relation or communication of *some* kind between God and man; the contrary being tantamount to atheism. Your claim, therefore, holds you back from all religious belief; and since on this ground you will not be Christians, neither is it permitted you to be deists.

You will say, "We pass over that one difficulty. We suppose between God and us relations, relations which we cannot conceive. We admit these because we need them; but this is the only step we shall make: we thus grant enough." Say, rather, that you have thus granted too much, not to grant much more; nay, to grant every thing. You have consented to admit, without comprehending it, that there may be relations, communications, between God and you. But, observe well what this proposition implies. It implies that you are dependent and yet free; which you do not comprehend: that the Spirit of God can communicate with your spirit; which you do not comprehend: that your prayer can influence the will of Deity; and this also you do not comprehend. All these mysteries you have been compelled to pre-suppose, in order to establish with the Supreme Being certain vague and superficial relations, which if you stop at all short of, you remain virtually in atheism.

And yet, after having, by a sort of force upon yourselves, admitted mysteries such as these, you recoil from those of Christianity. You have accepted the foundation, and you refuse to build on it. You have received the chief mystery, and you refuse the secondary. Doubtless you are right, if it can be proved to you, that the religion which contains these further mysteries does not come from God; or, indeed, if they include ideas which are contradictory. But you

have not the slightest pretext for denying them on the mere ground that they are not understood; the acceptance of the former makes it imperative on you to accept these also.

Nor is this all, my brethren: not only are mysteries an inseparable part, and even the substance, of all religion; but, further, it is impossible that the true religion should fail to present a great number of them. If it be the true, it must teach us more truths concerning God and divine things than any other, or even all other religions together: but every one of these truths relates to the Infinite, and consequently is in contact with mystery. How can it be otherwise in religion, when it is so in nature? Behold God in his visible works. The more He gives us to contemplate, the more subjects he presents for our astonishment: to every creature some enigma is attached; each grain of sand is inscrutable. If, then, the manifestation of God in nature gives rise to a thousand queries for which there is no answer, how shall it be when with the first revelation there is combined another? when God, the Creator and Preserver, exhibits himself under new aspects, as God the Reconciler and Saviour? Must not mysteries multiply along with these discoveries? With each new dawn shall we not see a new night associated? Must not each new disclosure be enjoyed at the cost of some new privation? The doctrine of grace, alone—so needful, so comfortable, that it may be called the very basis of the gospel—has it not opened a profound abyss, into which during eighteen centuries presumptuous and restless spirits have been ever plunging?

Christianity, then, must needs be mysterious, even more so than any other religion, precisely because it is true. It is like the great mountains; the loftier their elevation the more vast their shadows. The gospel is obscure and mysterious in the very proportion of its sublimity. And will you still be indignant that you do not wholly comprehend it? In sooth, how wondrous, that the ocean cannot be contained in the hollow of your hand, nor the Uncreated Wisdom by the limits of your intellect. How deplorable, that a finite creature cannot comprise the Infinite, and that there is found in the universe of being some idea beyond its reach! In other words, it would indeed be lamentable, that God

should know any thing which man does not know.

Let us acknowledge, then, how senseless is such a claim, especially in reference to religion. But let us also acknowledge, my dear hearers, how, in setting up this claim, we should contradict ourselves; for the submission which we refuse in religion, in a thousand other cases we practise. It is our daily lot to admit things which we comprehend not, and we do so without the least repugnance. The things which we are debarred from understanding are more numerous than we perhaps imagine. Few diamonds are perfectly transparent or pure; still fewer truths are entirely clear or luminous. The union of our body and soul is a mystery; our most familiar sentiments and affections are a mystery; the action of thought and will is a mystery; our very existence itself is a mystery. Why do we admit all these different facts? Is it because we comprehend them? No, certainly; but because they are evident in themselves, and because these truths are our life. In religion, we have no other rule to follow. We must ascertain whether it be true, whether it be needful; and, once convinced on these two points, must yield, as angels do, to the necessity of not knowing some things. And,

III. Wherefore not cordially submit to a privation which is in reality none? To desire the comprehension of mysteries is to desire a useless attainment; it is to raise, as we have stated, a claim the most vain and *fruitless*.

What is the aim of the gospel in reference to us? Obviously, to regenerate and save us. But this aim is completely attained by the things which it discloses. What end, then, would be answered by our knowing likewise those which it conceals? We possess those kinds of knowledge which can enlighten our consciences, rectify our inclinations, renovate our hearts; what should we gain by possessing the rest? It infinitely concerns us to know that the Bible is the word of God: does it equally concern us to know in what manner the "holy men" that wrote it were influenced by the celestial Spirit? It concerns us infinitely to know that Jesus Christ is the Son of God: do we need to know precisely how the Divine and human nature are in his adorable person united? It unspeakably concerns us to know, that except we be born

again, we cannot enter the kingdom of God, and that of this new birth the Holy Spirit is the Author: should we be more advanced by knowing the divine procedure in operating that marvellous change? Is it not enough for us to know the truths by which we must be saved? Must we needs know those also which cannot have the least influence on our salvation? "Though I understood all mysteries," says St. Paul, "and had not charity, I am nothing." St. Paul then was willing to forego the understanding them, provided he possessed charity; may not we, after his example, forego it also, provided we like him, have "charity;" in other words, Christian life?

But, it may be said, if the understanding of these mysteries would really have no influence on our salvation, why have they been declared or indicated to us at all? And, what then, if it should be just to teach us to refrain from that too frequent *Why?*—what if it should be to furnish an exercise for our faith, and a trial of our submission? But we shall not limit ourselves to such a kind of answer.

Remark, I pray you, in what manner the mysteries which you complain of have taken their place in the religion. You will easily perceive that they are not there for their own sakes, but that they come in as sequences of certain truths, which directly influence your salvation. They, in fact, contain or involve those truths; but are not the saving truths themselves. They are like the vase, which holds a medicinal beverage; it is not the vase, but the beverage which will heal you, yet the beverage could not be presented without it. Thus every truth which saves is conveyed in or through a mystery, which has not in itself saving virtue. So the great work of expiation necessarily connects itself with the incarnation of the Son of God, which is a mystery; so the sanctifying graces of the new covenant necessarily attach themselves to the effusion of the Holy Spirit, which is a mystery; so the divinity of our religion finds a seal and guarantee in the miracles, which are mysteries. Every where the light springs out of darkness, and darkness attends upon the light. These two classes of truths are so united, so interlinked, that we cannot remove the one without the other: each mystery which you should try to tear away from the system of

religion would bear away with it some one of those truths on which your regeneration and happiness depend.

Accept then, these mysteries, not as truths by which you can be saved, but as necessary foundations, or concomitants, of God's work of mercy towards you.

In the matter of religion the true point of inquiry is this—Does the religion which is proposed to us change the heart, unite it to God, prepare it for heaven? If Christianity produce these effects, we may leave its enemies quite at liberty to revolt against its mysteries, and even to tax them with absurdity. The Gospel, we shall say to them, is then an absurdity; you have detected it. But, in truth, an absurdity of a singular kind; which attaches man to all his duties, which regulates human life better than the doctrines of sages, which restores in the inward man equilibrium, order, and peace, which makes him fulfil joyfully all the offices of social life, which renders him more fit to live, and more willing to die; which, were it generally received, would be the safeguard and support of the whole social fabric. Cite to us among human absurdities any one which produces such results. If this "*foolishness*," which we preach to you, does produce them, may we not naturally infer that it is the very Truth; and that, if these things have not entered into the heart of man, it is not because they are absurd, but because they are divine.

Weigh, my dear brethren, this single reflection. You are constrained to agree with us, that no one religion which man can invent, suffices for his wants, or is adequate to his salvation. After this admission, you have a choice to make. Either you will reject all those as insufficient and delusive, and, resolving to seek nothing better because nothing better can be invented, will abandon to chance, or the caprice of temperament and opinion, your moral being, and your whole future state; or else, you will adopt this other religion which some treat as foolishness; and it will render you holy and pure, blameless amidst a perverse generation, united to God by filial love, and to your brethren by charity, unwearied in well-doing, happy to live, happy to die.

After this, let it be discovered that the religion was false; but, meanwhile, it has restored in you the image of God, re-established your original relation to

that great Being; made you meet to enjoy the life and happiness of heaven. By it you have become such persons, that it is impossible for God not to receive you at the last day as his children, and render you participants of his glory. You are made for paradise: nay, paradise has begun in you here below: for you love. This religion, then, has effected what every religion proposes, and what no other has realized.

But, still, it was false! What, then, would it have done more had it been true? Or, rather, do not you see that here is a resplendent proof of its truth? Do not you see that it is impossible for a religion not to have come from God which leads to God; and that there is a direct absurdity in supposing that you could be regenerated by a lie.

After its acceptance as well as before, you will not comprehend every thing in the doctrines of the Gospel. It appears, therefore, to have been necessary, that you should be saved by things which you could not comprehend. But, is that a calamity? Are you any the less

saved? Does it beseem you to call God to account for a remaining obscurity which causes you no loss, when as to all that is essential for you, he bestows light in profusion?

The first disciples of Jesus, men without culture or learning, accepted truths which they did not comprehend, and spread them through the world. Numbers of sages and men of genius have accepted at the hands of those poor people truths which they also comprehended not. The ignorance of the former, the science of the latter, have been alike docile. Do what both the ignorant and the learned have done. Embrace with affection those truths which would never have entered into your heart, and which will save you. Lose not in vain discussions that time which is vanishing, and which bears you into the joyous or terrible light of eternity. Hasten to become holy and to be saved. Love first, and you shall "know hereafter." May the Lord Jesus prepare you for that period of full light, repose, and blessedness!

BAPTIST WORTHIES.—No. IV.

ELIZABETH GAUNT.

ELIZABETH Gaunt was a member of the Baptist denomination, and a resident in London, where she spent the greater part of her life in works of mercy—visiting the gaols—relieving the destitute—giving protection to the persecuted, and causing the widow's heart to sing for joy. The writer is unacquainted with the particulars of her birth, conversion, and baptism; but enough is known of her virtues and sufferings to justify the insertion of her name in the list of those "Baptist Worthies" who lived during the seventeenth century. After the defeat of the Duke of Monmouth in the west of England, A. D. 1685, many of his adherents dispersed themselves through the country, and some were concealed in London from the vengeance of James II., who offered rewards for their apprehension. According to Bishop Burnet, "one of the rebels found out Mrs. Gaunt, and she harboured him in the house, and was looking for an occasion of sending him out of the kingdom. He went about in the night, and came to hear what the

king had said; so by an unheard-of baseness, he went and delivered himself, and accused her that had harboured him. She was seized on and tried."

David Hume (no friend to the Baptists in particular, nor to the Nonconformists in general) gives the following account of this excellent woman:—"Of all the executions during this dismal period, the most remarkable were those of Mrs. Gaunt and Lady Lisle, who had been accused of harbouring traitors. Mrs. Gaunt was an Anabaptist, noted for her beneficence, which she extended to persons of all professions and persuasions. One of the rebels, knowing her humane disposition, had recourse to her in his distress, and was concealed by her. Hearing of the proclamation, which offered an indemnity and rewards to such as discovered criminals, he betrayed his benefactress, and bore evidence against her. He received a pardon, as a recompense for his treachery: she was burned alive for her charity."

Contrary to all the principles of justice and humanity, and upon the sole

evidence of a fugitive and a vagabond, the unjust judge ordered the jury to find her guilty, upon which she was left for execution. On the 23rd of October, 1685, she underwent this horrible and barbarous sentence at Tyburn, in the presence of a large concourse of persons, who "made great lamentation over her." "William Penn, the Quaker, who saw her suffer, said, she laid the straw about her for burning speedily, and behaved herself in such a manner that all the spectators melted into tears."

Previous to her death, she delivered to Captain Richardson, the keeper of Newgate, a paper, written by herself, from which the following extract is taken:—"I do not find in my heart the least regret for any thing I have done in the service of my Lord and Master, Jesus Christ, in securing and succouring any of his poor sufferers that have shewed favour, as I thought, to his righteous cause. And now as concerning my crime, as it is now called; alas, it was but a little one, and such as might well

become a prince to forgive. I did but relieve an unworthy and distressed family; and lo! I must die for it. I fear, when God comes to make inquisition for blood, it will be found at the door of the unjust judge, and of the unrighteous jury who found me guilty upon the single oath of an outlawed man."

The following eulogium on her character and virtues, shall close this brief narrative:—"All true Christians found in her a universal charity and sincere friendship, as is well known to many here, and to a multitude of the Scotch nation, ministers and others, who, for conscience' sake, were thrust into exile from prelatial rage. She dedicated herself, with unwearied industry, to provide for their support, and therein, I do think, she outstripped every individual, if not the whole body of Protestants in this city."

Thus to relieve the wretched was her pride,
And e'en her fallings lean'd to virtue's side;
But in her duty prompt at every call,
She watch'd and wept, she prayed and felt for all.

CONSEQUENCES OF PÆDOBAPTISM.

BY A CELEBRATED PÆDOBAPTIST.

BLAISE PASCAL, whose Provincial Letters have rendered his name familiar to the literary men and theologians of all Europe, has given, in his Thoughts on Religion and Philosophy, a new translation of which is recently published, a description so vivid of the change produced in the Christian Church by the prevalence of Pædobaptism, that we feel that we are serving the interests of truth and purity, by transferring it to our pages. As the writer was a member of the Romish communion, though a pious man, there are, as might be expected, some expressions in which Protestants will not concur: but the general tenor of the article deserves the serious attention of Christians of every denomination.

At the first formation of the Christian Church, all Christians were perfectly instructed in the points necessary to salvation. Instead of this, at the present day, the general ignorance is so great, as must deeply grieve all who have the welfare of the Church at heart. Persons were formerly admitted into the Church only after laborious preparation, and long cherished desires; now, they find themselves in it without trouble, care, or labour. Formerly, they were admitted after a very strict examination; now, they are received before they are capable of being examined. Formerly, they were not received till after they had abjured their past life, and had renounced the world, the flesh, and the devil; now,

they enter while they are incapable of any such acts. In former times, it was necessary to come out of the world, in order to be received into the Church; now, men enter into the Church at the same time as they enter into the world. Formerly, by assuming the Christian profession, an essential distinction was recognised between the Church and the world: they were considered as two opposites—as two irreconcilable antagonists, one of which would assail the other without intermission, but of which the feeblest, in appearance, was destined to triumph one day over the strongest. Such being the state of the two contending parties, men renounced the one to join the other: they aban-

done the maxims of the one, to adopt those of the other: they divested themselves of the sentiments peculiar to the one, to assume those of the other;—in fine, they quitted, they renounced, they abjured the world, the scene of their first birth, to devote themselves wholly to the Church, in which their second birth had taken place; and thus the mighty difference between them was most clearly discerned. Now-a-days, men find themselves in the one, almost at the same time as they come into the other;—the very moment of our birth into the world is that of our second birth in the Church: so that, as reason expands, it makes no distinction between these opposite worlds;—it is educated and formed in both at the same time. People take the sacrament and indulge in the gaities of life; the essential distinction, formerly so palpable, is done away: the Church and the world are so confounded and mingled, as to render it impossible to distinguish them.

Hence it was that, formerly, among Christians, none were seen but well-instructed persons, whereas now they are in a state of frightful ignorance. Hence those who, in former times, became Christians by baptism, and who quitted the vices of the world to practise the devotions of the Church, very rarely apostatized; now, nothing is more common than to see the vices of the world in the midst of Christians. The Church of the Saints is defiled by the admixture of the wicked; and her children, whom she has conceived and carried from infancy, are the same who bring into her very heart, that is to say, to the participation of her most awful mysteries, her greatest enemies, the spirit of the world, the spirit of ambition, the spirit of revenge, the spirit of impurity, the spirit of concupiscence; and the love she has for her children, obliges her to introduce into her vitals her most cruel foes. But it is not to the Church that we must impute the calamities that have followed so disastrous a change; for as she saw that the delay of Baptism would leave a great number of children under Adam's curse, she wished to deliver them from perdition, by hastening the succour she gave them; and this kind mother beheld, with extreme regret, that what she procured for the salvation of her infants, became an occasion of the destruction of the adults.

The real intention of the Church is,

that those, whom she withdraws, at so tender an age, from the corruption of the world, should stand aloof, as far as possible, from the sentiments of the world. She anticipates the use of reason, in order to anticipate the vices into which corrupted reason would seduce them; and before their spirits can act, she fills them with her own spirit, that they may live in ignorance of the world, and in a state so far removed from vice, as that they should never know it. This appears from the ceremonies of Baptism; for she does not grant Baptism to infants, till they have declared, by the mouth of their sponsors, that they desire it—that they renounce the world and Satan; and as she wishes them to preserve these dispositions unaltered through life, she commands them expressly to guard them inviolably, and enjoins upon the sponsors, as an indispensable duty, the instruction of the children in all these points; for she does not wish that those who, in the present day, are nourished in her own bosom, should be less instructed and less informed than those whom she formerly admitted to the number of her sons: she does not wish for less perfection in those whom she nourishes, than in those whom she has already received. Nevertheless, this sacrament is perverted so widely from the intention of the Church, that we cannot think of the fact without horror. Men never reflect on this great benefit, because they have never personally asked for it—because they never remember having received it. But as the Church evidently demands not less zeal in those who have been brought up the servants of the faith, than in those who aspire to that privilege, it is necessary to set before their eyes the example of the catechumens of antiquity—to contemplate their ardour, their devotion, their dread of the world, and generous renouncement of it; and if they were not thought worthy to receive Baptism without these dispositions, persons who do not find themselves so disposed, ought to submit to receive the instruction they would have had, if they were for the first time about to enter into the communion of the Church, and ought to submit to a repentance which they should feel no disposition to reject, and have less aversion for austerity and the mortification of the senses than they can find charms in the indulgence of the false pleasures of sin.

That they may be disposed to receive instruction, they must learn the different customs practised in the Church at different periods. At the commencement of the Church, they taught the catechumens, that is, those who desired baptism before the rite was conferred, and never admitted them to it till after full instruction in the mysteries of religion, repentance for their past life, an intimate acquaintance with the grandeur and excellence of a profession of the faith and the Christian doctrines, nor till after the most convincing marks of true conviction and an extreme desire for baptism. These things being known to the whole Church, the sacrament of incorporation, by which they became members of the Church, was conferred upon them. In the present day, baptism having, for very important considerations, been granted to infants before the use of reason, the negligence of their relations allows these Christians to grow old, without any knowledge of our religion.

When instruction preceded baptism, all were instructed; but now baptism, preceding instruction, that instruction which before was necessary in order to receive the sacrament, is become optional; it is, consequently, neglected,

and almost abolished. Reason teaches the necessity of instruction; so that when instruction preceded baptism, the necessity of the one naturally led to the practice of the other; but now, baptism preceding instruction, as men are made Christians without instruction, they believe they may remain Christians without it. Whilst the first Christians testified their warmest gratitude for a favour which the Church granted only to their long-continued entreaties, Christians in our day manifest ingratitude for the same favour which she grants before they are of an age capable of asking for it. If she abhorred so thoroughly the falls of the first Christians, although so infrequent, how must she abominate the falls and continual relapses of modern Christians, who are far more deeply indebted to her, since she has delivered them so much more fully and freely from the condemnation in which they were involved, by their first birth.

She cannot, without sighing, behold them abuse the greatest of her gifts; and that what she has done to insure their salvation, should become almost the certain occasion of their being lost; for she has not changed her disposition, though she has altered her customs.

THE PRAYER MEETING.

FROM THE AMERICAN BOSTON RECORDER.

It was a thin meeting. It was sad to see the empty seats and lonely walls. Here was one, there another, a few yonder. Things looked chilly. One could hardly be a good man, if he were not sad about it. The party last evening was full. We saw crowded rooms as we passed. The scientific lecture was numerously attended; you could hardly get a seat. And the fireworks—every inch of ground was covered with the multitude. And at the spacious mansion where the people were introduced to the illustrious stranger, the throng was immense. We thought of all this, as we saw the emptiness of the place of prayer. And the reason was, it was *only* a prayer meeting!

There were disciples at the social party, at the scientific lecture, at the fireworks, at the reception of the illus-

trious stranger. It was not discipleship especially that carried them to either of these places. But discipleship does bind men's hearts to places of prayer, and so we looked for those disciples at the prayer meeting too. But we looked till we were ashamed. They were not there. Was it because it was *only* a prayer meeting?

Had Paul spent the evening in that village, we think he would have been willing to attend that prayer meeting. Had the patriarch Abraham stopped for the night in the neighbourhood, he would doubtless have been there. He was fond of prayer. King David would have been glad to have carried in his harp, and help them praise God. He could not have well said "my heart panteth after God," and then forsake a prayer meeting at the next door. Isaiah

would not have been ashamed to have been present. We have known of his saying, "Oh, house of Jacob, come ye and let us walk in the light of the Lord;" he could not therefore have thought lightly of a place of prayer. Indeed, we cannot think of a man of all the prophets that would have turned his back on a prayer meeting. Nor one of all the apostles. They urged all men to pray, and to pray with all prayer, and to continue therein, &c.; and it would have been sad to have seen such men disrelish a prayer meeting. But if patriarchs, and prophets, and apostles were of this way of thinking, then a prayer meeting is not so very dishonourable a place. A man might be in one, we should say, and not see his honour laid in the dust. And the principal men of that village might have been at that meeting, and they would not have lost any honour, since patriarchs, and prophets, and apostles, have not lost theirs by loving such things.

We have seen honourable men and counsellors, and chief captains, and other dignitaries of various dimensions,

invited to meetings for prayer. But there was a marked aversion; in some cases, contempt. What could interest them in such a meeting! True, business of high importance was to be transacted there, business with the infinite Monarch, business having relation to scenes of future grandeur and glory, in contrast with which this poor world dwindles to insignificance; business in which thrones and dominions, and principalities and powers, all the most exalted beings of the universe, feel the deepest interest. All this may be predicated of meetings for prayer. Yet few of the honourable of this world are ever there.

But prayer meetings will not always be treated thus. As mighty agents in bringing on the day of millennial glory, they will yet take a higher place in the interests of men's hearts. And the kings of the earth shall bring their glory and honour into them. And wise men and mighty men shall be seen making their way to places of prayer. And that averse and reluctant heart shall not be found that shall disparagingly say, "*It is only a prayer meeting!*"

THE WORD OF THE OMNIPOTENT.

"I am the Lord; that is my name: and my glory will I not give to another; neither my praise to graven images."—ISAIAH xlii. 8.

I AM the Lord! My power, ye mortals, own;
O'er earth and heaven I rule supreme, alone;
Nor shall your graven stone my glory bear,
Nor to assume my praise your image dare.

I rule supreme—JEHOVAH is my name—
Hear it, my foes, and bow with awe and shame:
Hear it, ye nations! hear it, and obey;
Own my omnipotence and boundless sway.

I with a word have called the light to birth,
I spread the darkness o'er the shadowed earth;
Mine is the voice that rocks the roaring deep,
And mine that stills the murmuring waves to sleep.

'Tis my Almighty mandate bids the storm
Mid pealing thunders veil my awful form;
My whisper in the still small voice is found,
When wrathful tempests cease to rage around.

Come, then, ye nations! from remotest lands—
Come, and receive a blessing from my hands,
For water on the thirsty I will pour,
And he that drinks, shall need the stream no more.

London, March, 1839.

J. A. B.

REVIEWS.

The Englishman's Greek Concordance of the New Testament; being an attempt at a Verbal Connexion between the Greek and the English Texts. Containing also, A Concordance to the Appellatives and Proper Names, Greek and English; an Index, English and Greek; and an Appendix. London: Imperial 8vo. pp. 962. Price £2 2s.

A sermon was preached in our hearing several years ago, in which the minister descanted at some length on the difference between two words, which, though rendered differently in the common version, were in the original precisely the same. Of course, the views which he deduced from the apparent difference were entirely unfounded: yet the error into which he had fallen was not surprising, but was one to which his want of acquaintance with the Greek language naturally exposed him. It occurred to us at the time, that it would be advantageous to a large and valuable class of religious teachers—men who understand the nature and bearings of gospel truth far better than many of the learned, but who have never received any classical instruction—if they were furnished with a Concordance, so constructed that they might find the Greek word used in a passage which they wished to investigate, and see in what other parts of the New Testament it occurred, and how it was rendered. We have known many who have entered upon pastoral labours under circumstances which precluded them from the successful study of dead languages, who yet possessed vigorous mental powers, and who were intent on remedying, by the diligent use of all the means of knowledge within their reach, the defects of their education. A little reflection, however, showed that it was not to such men alone that a Concordance of the kind would be useful; but that others, who have some acquaintance with the Greek Testament, would find it a valuable assistant in their investigations, and that even to the first Hellenists in the land, it would often be more convenient to have the passages in which a word occurs ranged before their eyes according to the diversified renderings of the version in common use, than in the

original Greek. The result of these musings was an inclination to attempt the work. The plan was formed, and certain portions of it were executed. Through the pressure of other engagements, it has been sometimes suspended, and then again it has been resumed; but it was never abandoned, till, the volume before us coming under our notice, we found our intentions fulfilled by other hands, and the vision of many days realized, in a large, well-printed, imperial octavo volume.

Every thing in the typography and general appearance of the work recommending it to the eye, it was with no common emotions that we sat down to examine the manner in which the editorial labours had been performed. Having ascertained that the general plan resembled our own, a comparison was immediately instituted between some portions of our manuscript and the corresponding parts of the printed work. The result proved, that great attention had been paid to accuracy: indeed, to tell the whole truth, we found, as far as our investigation went, but one variation of importance; and with regard to that, it appeared on further examination, that we had been led into a mistake by an error in a Greek concordance which we had used at the commencement of our essay, but had subsequently discarded. The industrious compilers of this volume began their labours, it appears, with a careful revision of Schmid's Greek Concordance, which they properly took as the basis of their work.

"The revision of Schmid was thus conducted. Every word as cited in Schmid was found in a Greek New Testament, interleaved for the purpose, and therein underlined with black ink. When the whole of Schmid had thus been verified, of course it was only needful carefully to look through the Greek Testament thus marked, in order to discover how many words were omitted in Schmid; for if every word which actually occurred in Schmid was thus underlined in the New Testament, the words NOT underlined were of course not in Schmid. About 620 such were found, besides many errors, &c. &c."—Preface.

Two or three specimens will give a better idea of the nature and utility of this performance than many descriptive

paragraphs. We give first the word **ΕΠΙΣΚΟΠΟΣ**, which signifies inspector, overseer, or superintendent; a word well known in ecclesiastical controversy.

“ ἐπισκοπος, *episcopos*.

Acts xx. 28. the Holy Ghost hath made you overseers,

Phi. i. 1. with the bishops and deacons :

1 Ti. iii. 2. a bishop then must be blameless,

Tit. i. 7. For a bishop must be blameless,

1 Pet. ii. 25. Shepherd and Bishop of your souls.”

Two kindred words, a verb describing the action of an **ΕΠΙΣΚΟΠΟΣ**, and a substantive describing his function, are subjoined.

“ ἐπισκοπέω, *episkopeo*.

Heb. xii. 15. Looking diligently lest any man

1 Pet. v. 2. taking the oversight (thereof), not by constraint,

ἐπισκοπή, *episkopē*.

Lu. xix. 44. knewest not the time of thy visitation.

Acts i. 20. his bishoprick let another take.

1 Ti. iii. 1. if a man desire the office of a bishop,

1 Pet. ii. 12. glorify God in the day of visitation.

The word **ΔΙΑΚΟΝΟΣ**, which signifies servant, attendant, or minister, may be a suitable specimen to accompany the preceding, as the technical term of another class of office-bearers in our churches is derived from it.

“ διάκονος, *diakonos*.

Mat. xx. 26. let him be your minister ;

— xxiii. 13. Then said the king to the servants,

— xxiii. 11. greatest among you shall be your servant.

Mar. ix. 35. be last of all, and servant of all.

— x. 43. among you shall be your minister

Joh. ii. 5. His mother saith unto the servants,

— 9. the servants which drew the water

— xii. 26. there shall also my servant be.

Ro. xiii. 4. For he is the minister of God to thee

— — he is the minister of God, a revenger

— xv. 8. a minister of the circumcision for

— xvi. 1. Phebe our sister, which is a servant

1 Co. iii. 5. ministers by whom ye believed

2 Co. iii. 6. also hath made us able ministers

— vi. 4. ourselves as the ministers of God

— xi. 15. if his ministers also be transformed as the ministers of righteousness ;

— — 23. Are they ministers of Christ ?

Gal. ii. 17 (is) therefore Christ the minister of sin ?

Eph. iii. 7. Whereof I was made a minister,

— vi. 21. beloved brother and faithful minister,

Phi. i. 1. with the bishops and deacons :

Col. i. 7. for you a faithful minister of Christ :

— 23. I Paul am made a minister

— 25. Whereof I am made a minister

— iv. 7. a faithful minister and fellow-servant

1 Thes. iii. 2. Timotheus our brother and minister of God.

1 Tim. iii. 8. Likewise (must) the deacons (be) grave.

— 12. deacons be the husbands of one wife.

iv. 6. thou shalt be a good minister of

It would have been pleasant in using the work to have had a brief explanation of every Greek word with it, at the head of the list of texts in which it occurs. But if this plan had been adopted, it would have given opportunity to infuse a theological bias, which has now been avoided. In its present state it will be equally acceptable to students of every denomination ; the whole of the matter being so exclusively drawn from the Greek and English Testaments as to preclude every thing which could impart the slightest sectarian tinge.

Appended is a complete Index directing to the various Greek words which any single term in the English Testament may have been employed to express, and directing to the page in the Concordance in which each may be found. This affords a species of assistance in the examination of real and supposed synonyms which cannot be obtained elsewhere. The following specimens will show its value.

baptism,	βαπτισμα	. . . 102
	βαπτισμος	. . . —
baptist,	βαπτιστω	. . . 101
	βαπτιστης	. . . 102
baptize,	βαπτίζω	. . . 101
barbarian,	βαρβαρος	. . . 102
barbarous,	βαρβαρος	. . . —
bare,	γυμνος	. . . 129
barley,	κριθω	. . . 433
barley, adj.	κριθινος	. . . —
—		
power,	αρχη	. . . 84
	δυναμις	. . . 166
	δυνατος	. . . 167
	εξουσια	. . . 269
	ισχυς	. . . 392
	κρατος	. . . 432
power (be of)	δυναμαι	. . . 164
power (have)	βιβαμαι	. . . 151
	εξουσιαζω	. . . 270

power (mighty)	μεγαλιωτης	. 475
power of (being under the)	εξουσιαζω	. 270
powerful	πεινης :	. 261
	ωχυρος	. 392

It affords us great pleasure to see that a work so well adapted to promote biblical knowledge, and assist in the interpretation of the inspired word, has fallen into hands competent to the undertaking, and ready to devote to it so much patient industry. We do not wish to encourage unlearned men to fancy themselves critics; but we think that this volume, if properly used, may obviate mistakes into which intelligent and modest inquirers are liable to fall, and do much towards the extinction of certain errors which have derived their origin from petty verbal criticisms on the English text. To many a solitary student who, with few advantages, is endeavouring to acquire an acquaintance with the Greek New Testament, it will be invaluable. Scholars will be able to make with increased facility, by its means, inquiries which they have been accustomed to conduct by the aid of Cruden and Schmid. To preachers who may use it in preparing for the pulpit it will often suggest new views of the spirit of apostolic language, and of the harmony between representations made in different places, the correspondence of which with each other had been overlooked. By one who studies to be "a workman that needeth not to be ashamed," but whose pecuniary resources are slender, this volume, if presented by his friends, would be more highly valued than five times its cost in silver plate, or any other showy luxury. This last suggestion will, we hope, be practically regarded by many who esteem their pastors.

The Student's Manual; designed, by specific directions, to aid in forming and strengthening the intellectual and moral character and habits of the Student. By JOHN TODD, Pastor of the Edwards' Church, Northampton, U.S. 12mo. pp. 240. Price 3s. 6d.

It would, perhaps, be difficult, certainly it would be interesting, to trace the influence which American theology has exerted on our own. In science and literature, that influence has been confessedly very slender, so that some

have formally affirmed it as a truth, and then have endeavoured to account for it, that since the days of Edwards and Franklin our western brethren have been denied the visitations of genius. In reference to divinity the case is manifestly and greatly different. It was admitted by Fuller, and those other great men whose names cluster round his, that it was, under God, in the school of Jonathan Edwards they were trained to such vigorous thinking and mighty doings, the impulse of which is at this hour felt and manifested by thousands. Not many years ago, Dr. Dwight's theology was read with unaccountable eagerness, was applauded as extravagantly as it is now completely neglected. Some congregations heard the youthful preacher quote his authority, others unwittingly listened to his words, and he was forsaken only when he had been first plundered by the multitude, and then *pitied* by Robert Hall. Very recently a new and peculiar class of writers has been introduced. Amongst them Abbot, Todd, and Finney, stand foremost, differing in some respects, yet agreeing in more. Perhaps Abbott is the most elegant and diffuse; Todd the most pointed and condensed; Finney, the most vigorous and fervid. Yet they all agree in carelessness of phraseology, in homeliness and excess of illustration, in neglect of theological subtleties, in pointed, practical, and resistless appeals to the heart. They have been very extensively read, and are exerting an increasing influence on the thoughts and feelings of many—of some who foster it, of others who do not suspect it, and of others who would not like to own it. Amongst ourselves, there is scarcely any thing to supplant them, or to supply their place, which in part may account for their popularity. We have multitudes of books published, but, with one or two exceptions, they are distinguished by nothing, unless it be by the utter absence of every thing that could distinguish them. A modest man, who wishes to pass unnoticed through a crowd, must divest himself of all that is peculiar; and, if books follow the same rule, they may be equally successful. Our American brethren are not quite so careful; hence Abbott obtains commendatory prefaces by Dr. Pye Smith, and Todd is introduced by a representative of our Sunday schools.

One thing in part accounting for this difference demands notice, even though

it be only a conjecture Is there not a larger *proportion* of the national intellect devoted to the service of God in America than in our own land. Here, science and politics swallow up nearly all that is left by commerce; and, if anything is cast into the treasury of God, it is "of their abundance." It is painful to observe the amount of talent which is squandered every day in disseminating political delusion and personal abuse; in which the worst passions are indulged, and for which there is ready pay. In America there are more and worse political vehicles than with us, but they do not employ the *mind* of the nation: religion has more regard, and in her train are to be found increasingly the best educated and the most endowed. There are but rarely read in this country sermons which combine such vigorous thought, and such burning eloquence, as those written by Mr. R. Williams, of New York; and it would be well for this country, if our intellectual giants would do homage to the Infinite Spirit, for, however forgotten or despised, the warning is yet true, "the lofty looks of man shall be brought down, and the Lord alone shall be exalted in that day."

We have said, however, and repeat, that there is an excess of illustration in the work under our notice. Every portion of the book bears out this statement. Page 45 will furnish a good exemplification of it. To enforce or to explain the important doctrine of "rising early," we have anecdotes about Buffon and his poor Joseph—Frederick II. of Prussia—Peter the Great—Doddridge and his Commentary—Dr. Dwight and his students—the writer and his old clock. Illustrations are not only allowable, but important, when they fix attention on the *subject*, and render it more intelligible or more beautiful; but too many deform or eclipse it. True, people are generally as disinclined as they are unaccustomed to *thinking*, and these are pleaded for as companions to beguile the weary way; but, in fact, they are far more likely to become the substitutes than the aids of intellectual effort. Novels and religious stories are the perfection of this condescension to the sluggish and the dull; but, though we are told they contain some "moral," yet it is that which a thinking man may get at a much shorter way, and which is the only thing the thoughtless never find. So a person reads Abbot's Young

Christian, and will remember its lengthened illustrations after their design has vanished from his memory. Those who apprehend the subject are tired with what appears extraneous and useless, those who never will apprehend it are cheated into the delusion that they have been actively and profitably employed. There is a feebleness in impressions thus produced compared with those that result from the stern working out of the principle in the man's own mind, and the mind itself is injured, for, being pandered to once, it demands it again. The parabolical style of the Saviour's ministry cannot be alleged as an example or excuse. His discourses were addressed to the lowest of the people; were spoken, not written; and contained much, after all, that required close attention and thought. In the pulpit, such a style approaches much nearer propriety; for many hear who cannot read—there is no opportunity to look back—the hearer must go on with the speaker—and all come to *feel*, as much as to *think*. But with books it is not so. This peculiarity is the more remarkable in American divines, as it stands out in unmitigated contrast with the rough-hewn massive intellectuality by which their predecessor Edwards was rendered so illustrious.

The homeliness of style and reference adverted to is very conspicuous in the Student's Manual. No doubt we have gone too far in another direction. That stateliness which Johnson introduced, and which Hall recast in the mould of perfect elegance, has robbed us of those more available images which abound in familiar and domestic life. Some of these, however, are fearlessly and felicitously employed by Brougham in his best productions, and are gaining ground amongst us every day; so that foreigners reading our books will conjecture at least that we have homes, though they know not of what description they are. Our American brethren surpass us incredibly in this matter. By defending their practices, however, they imply a suspicion that they need defence. Hence Finney remarks, "the illustration should, if possible, be a matter of common occurrence." Todd goes further, and says—"It is of little consequence by what we illustrate, if we make a thing clear, and impress it on the mind." But, in order to this, many figures of speech must be avoided, or else the reader will be diverted entirely from the

subject, or filled with imaginings altogether opposed to it. A remark of the author's in regard to the minute relation of facts shall illustrate the evil of which we complain, and state the result it will produce—"It is like trying to eat some of our small fish, slow in process, and when you have done, you remember the bones, while you forget the meat."

A similar objection may be made against the accumulation of proverbs, apophthegms, and short quotations, with which a considerable portion of this book is filled. It gives to it the air of a common-place book, breaks in on the train of thought, disturbs the mind by inequalities of style, and weakens the ultimate impression. Amongst so many, some must be excellent; but then some are known to every reader, and some have not much to do with the subject.

There is, further, no class of persons in this country exactly corresponding to those for whom the author wrote. The book, therefore, hardly suits the mass of students in our universities, who are too proud to read it, and too wicked to be corrected by it; nor those who occupy our dissenting colleges, whose characters are more select, and whose circumstances are more peculiar than those of the mixed multitudes of students to whom he re-

fers. Yet, allowing to the full all the imperfections we have mentioned (and to which we refer thus exclusively, that our readers may not be deprived of the pleasure of perusing its excellencies for the first time in the work itself) we most cordially and unhesitatingly recommend the work—to all our young friends who wish for a disciplined mind and heart—to all who in later years may be mourning over that mental and moral impotence which past sluggishness has induced—and especially to those who occupy our theological seminaries, and hope to be the future instructors of our churches. They may be reminded of their deficiencies and responsibilities, and think that they rather need more grace to enable them to do their duty, than knowledge to ascertain what it is. They may complain of this book, as Pope did of philosophy—

"What can she more than tell us we are fools?
Teach us to mourn our nature, not to mend;
A sharp accuser, but a helpless friend."

But the complaint will soon be turned into praise if they carry these suggestions and feelings to the throne of mercy, and beseech penitentially that grace which pardons the past and sanctifies the future.

BRIEF NOTICES.

The Life, Times, and Characteristics of John Bunyan, author of the Pilgrim's Progress. By ROBERT PHILIP, Author of *The Life and Times of Whitefield; the Experimental Guides, &c.* London: 8vo. pp. 596. Price 12s. cloth.

It is not often that an author characterises his own labours, and anticipates the reception with which they will meet, so correctly as Mr. Philip has done in the following passage:—"I gossip away on the subject of Bunyan as if every one sympathized with my own enthusiasm; whereas many will laugh at me. Be it so. More will forgive me; and posterity will thank me for 'gathering up the fragments' with zeal as well as zeal." He has studied Bunyan's publications very closely, and sought for facts and documents relating to him with great diligence: having done this, he has arranged all the information he has obtained, and the probabilities which he has elicited, under twenty or thirty heads, without any apparent effort to select or to condense.

VOL. II.—NEW SERIES.

The style in which he writes is lively, often jocose; and he criticises his predecessors, particularly Dr. Southey, freely, though with good humour. Some of the opinions expressed are not precisely such as we were prepared to receive from Mr. Philip: for example, he thinks "it is high time for Non-conformists to allow that a Minister who has but slender gifts in prayer would do well to enrich his worship from the Liturgy." If our readers claim from us an opinion respecting the comparative merits of this and of another Memoir, which has recently passed under our notice, we may say that this is a large full-length portrait, painted somewhat roughly, and that which is prefixed to Fisher's edition of the *Pilgrim's Progress* is an elegant miniature. Mr. Conder's Memoir of the Life and Writings of John Bunyan is exceedingly well adapted for the purpose which it was designed to answer; but he who wishes to be put into possession of all that can be collected and inferred respecting the details of Bun-

o o

yan's history must have recourse to Mr. Philip.

Illustrative prints were intended to accompany the volume, which could not be finished in time, and which are promised, as a separate publication, to be bound up with it. It contains, however, a pleasing view of Bunyan's Cottage at Elstow, an Engraving by Rogers of his person, and some other embellishments.

Remains of the late Reverend John Martin, D.D., Minister of Kirkaldy: consisting of Sermons, Essays, and Letters. With a Memoir. Edinburgh: 8vo. pp. 490. Price 10s. 6d.

Dr. Martin fulfilled the duties of a minister of the Scotch Established Church at Kirkaldy more than thirty years, having previously laboured fourteen years in a more retired sphere. He appears to have been a learned and industrious man, and the volume before us consists generally of the matured productions of his mind. It contains ten sermons, which convey much evangelical and solid instruction; six essays read before a Clerical Society; and a large number of letters written to friends in relation to various providential dispensations. The class of persons for whose use the Essays were originally designed, will find in them much that will repay them amply for an attentive perusal. The subjects discussed in them are as follows: 1. On the application of the epithet Reverend to ministers of the gospel. 2. On Jacob's wrestling at Penuel. 3. Review of personal experience in severe and protracted sickness. 4. Examination into the meaning of being "born of water and of the Spirit." 5. On the humility of Jesus Christ. 6. Observations on the nature of faith.

Memoir and Select Remains of the Rev. William Nevins, D.D., of Baltimore; with an Introductory Essay by the Rev. OCTAVIUS WINSLOW, A.M. London: 18mo. pp. 336. Price 6s.

Dr. Nevins, who was born in Connecticut in 1797, became pastor of the first Presbyterian church in Baltimore in 1820, and, after having been honoured with much success in his ministerial labours, died in 1835. He was a devout man, and an eminent preacher. The Remains consist of about one hundred and fifty pieces, varying in length from a single sentence to a dozen pages, but all carrying with them evidence that they were the fruit of a vigorous mind, well stored with gospel principles. We have never seen a book better fitted to be taken up occasionally, when a few minutes only can be spared, to give a profitable direction to the thoughts, and furnish matter for contemplation. The Introductory Essay presents an interesting view of some of the causes—though only some— which conduce to the remarkable usefulness

in the conversion of sinners by which many of our American brethren have been distinguished.

An Explanatory and Practical Commentary on the New Testament of our Lord Jesus Christ. Intended chiefly as a help to Family Devotion. Edited and Revised by the Rev. W. DALTON, A.M., Incumbent of St. Paul's Church, Wolverhampton. In two volumes. Vol. I., containing the Gospels and Acts. Dublin: 8vo., pp. 696. Price 12s. cloth.

In this work, which is principally intended for family use, the scriptural narrative is divided into sections from twenty to thirty verses in length, on each of which two or three pages of comment are provided. The remarks are not so much explanatory as applicatory and inferential. The writer's views are such as generally prevail among the evangelical part of the established clergy, indicating an attachment to pædobaptism and national churches, and the expectation of a personal reign of Christ on the earth before the final judgment. We perceive nothing in the execution of the plan that requires censure, and not much that corresponds with the high estimate of its excellence which the editor expresses in his preface.

A Narrative of the Greek Mission; or, Sixteen Years in Malta and Greece: including Tours in the Peloponnesus, in the Egean and Ionian Isles; with Remarks on the Religious Opinions, Moral State, Social Habits, Politics, Language, History, and Lazarettos of Malta and Greece. By the Rev. S. S. WILSON, Member of the Literary Society of Athens. London: 8vo. pp. 596. Price 12s.

The beautiful view of a Greek monastery, printed in oil-colours by Baxter, which faces the title-page, is enough to put a critic into a good humour, and induce him to look kindly upon the volume. Had it not been for this we should perhaps have brought against the author an accusation of garrulity, but as it is, we shall only say that his style is discursive, and his book large. What claim it has to be called a Narrative, we cannot discover; it is rather, a collection of observations made during a long sojourn in the district of which it treats. These observations relate to localities, customs, language, diseases, remedies, superstitions, religious communities, history, and in short every thing bearing on the welfare of Greece and its vicinity. Mr. Wilson travelled, we believe, as an agent of the London Missionary Society, and he evinces a well-informed mind, and a philanthropic heart. He has blended amusement with instruction; and, did other claims allow, we should feel pleasure in extracting many anecdotes, descriptions of character, and illustrations of the inspired volume. Mr. Wilson urges the claims of Greece on the benevolence of British Protestants very strenuously; and especially

advocates the location of a missionary colony from England, composed entirely of pious cultivators of the soil and their families, together with a few artisans and their families, in Negropont, the ancient Buzaa.

Lectures to Professing Christians. By CHARLES G. FINNEY, author of *Lectures on Revivals*, &c. &c. A new edition, revised. London: 16mo. pp. 311. Price 3s. 6d.

These lectures display the same excellencies and the same failings as appear in Mr. Finney's volume on *Revivals*. A lively perception of invisible realities, great zeal for the supremacy of God and the salvation of men, and uncompromising boldness in the dissemination of his sentiments, are allayed by a love of harsh terms, a fondness for startling assertions, and a disposition to lay great stress on doubtful matters. There is much in the volume adapted to arouse the lethargic, and rescue the self-deceived from their delusions; but there is also much that is unguarded, and liable to injure the interests which the author wishes to promote. It is well deserving of the attention of ministers, and of all in the churches who "have their senses exercised to discern both good and evil."

Thoughts on Religion and Philosophy, by BLAISE PASCAL. A New Translation, with an original Memoir of the Author, and an Introductory Essay by ISAAC TAYLOR, Esq., author of *Natural History of Enthusiasm*, &c. Glasgow: pp. 450. Price 5s.

It is from this volume that we have extracted the article on the Effects of Pædobaptism which appears in the essay department of our present number. The hundred and twelve pages of introductory matter prefixed to this edition give it a decided preference over any other.

Scriptural Reasons for giving up the Sprinkling of Infants, and adopting the Immersion of Believers, as the only Christian Baptism. By JOHN BOWES, Pastor of a Christian Church, Liverpool. London: 12mo. pp. 24. Price 3d.

The substance of this sensible tract was delivered orally in Mr. Fisher's Chapel, Liverpool, on the 10th of April, 1839, when the writer was "buried with Christ by immersion" by Mr. Birrell. He had been a Pædobaptist minister about seventeen years. "My long blindness," he says, "arose, 1. From my education or early training. 2. From the custom of real Christians and ministers so dark as myself. 3. From adhering too closely to human authors. 4. Before the 10th of March last, I had indeed read the Scriptures on Baptism, but I had never read consecutively all the texts I could find on the subject. My experience on this subject has taught me, that the dense mists of the middle and dark ages are only now passing away.

The Christian Mission. By JAMES ALFRED BODDY, B.A., Curate of Goodshaw, and author of "Euston Hall." London: 12mo. pp. 120. Price 3s. 6d.

The general tendency of this work is good, and we should have placed it without hesitation among the "Approved," had we not found the writer inculcating the propriety of legislative enactments to assist in doing that work which he himself shows our Lord has devolved on those who love him. These do not need compulsion to induce them to contribute to the enlargement of his kingdom; and it is to them the work belongs—not to those who hate him, or are indifferent to his claims. Let the author meditate on his own words, in describing the contents of his first chapter—"The Christian Mission entrusted by our Saviour to each of his disciples."

The Church's Voice of Instruction. Translated from the German of F. W. KRUMMACHER, D.D., author of *Elijah the Tishbite*. London: 16mo. pp. 257. Price 3s. 6d. cloth.

Fifteen Sermons on evangelical subjects are comprised in this volume. Like the other productions of their popular author, they are ingenious and picturesque, and blend some very beautiful passages with much that is fanciful both in sentiment and language.

Father Butler. The Lough Dearg Pilgrim. By WILLIAM CARLETON, Author of "Traits and Stories of the Irish Peasantry," "Tales of Ireland, &c. Second Edition." Dublin: Foolscape 8vo. pp. 229. Price 3s. 6d. cloth.

If it were a true history, we should wish that Father Butler might be read by every educated person in the three kingdoms. In that case we should speak of it as a remarkably interesting illustration of some of the evils of the Romish system, especially of the enforcement of celibacy on the priesthood. But we cannot regard fiction, however well it may be executed, as a legitimate weapon in religious controversy. To all who do not concur with us in this scruple, we can recommend the book, which is not chargeable we think with exaggeration or asperity.

The Bible Story Book. By BOURNE HALL DRAPER. Third and fourth series. London: 16mo. square. pp. 254. Price 4s. 6d. cloth gilt edges.

An attractive book, with many well executed wood-cuts; which like the text are illustrative of scenes in biblical history. "The third and fourth series will be found a little advanced above the class for which the other volumes were designed."

The History of Insects. London: (Tract Society) 16mo. square. pp. 192. Price 3s. 6d. cloth gilt.

This is an elegant little volume, corresponding in appearance and embellishments

with that entitled "Light," which we recently noticed, and like that intended to render scientific acquisitions subservient to the illustration and enforcement of religious truth.

The Death of Death in the Death of Christ.

By R. MAYHEW, Minister of the Gospel; Author of "Love to the Life," and the "Paternal Gift." Reprinted from the Edition of 1679. London: 8vo. pp. 84. Price One Shilling and Eightpence.

The plan of Ward's Library of Standard Divinity allows the purchaser to omit any part of the series, without detriment to the remainder. Of this liberty it may be advantageous to make use with regard to the treatise before us, which, though it expresses some good thoughts in quaint language, is utterly unworthy to be associated with the excellent works which have preceded it.

An Address to the Young on behalf of the Heathen. Delivered to the Children of Silver Hill Sunday School, Winchester, by THOMAS BUCHANAN, Superintendent. Price Two-pence.

Friends of the Baptist Mission who desire to interest Sabbath Scholars or other young persons in the labours of our missionaries, will find in this tract an instrument of which they may easily avail themselves, either by distributing it in its present form, or by making use of the facts which it adduces in their verbal communications.

The Author's Printing and Publishing Assistant, comprising Explanations of the Process of Printing, Preparation and Calculation of Manuscripts, Choice of Paper, Type, Binding, Illustrations, Publishing, Advertising, &c. With an Exemplification and Description of the Typographical Marks used in the Correction of the Press. London: Price 2s. 6d. Cloth, gilt.

The information communicated in this little work is very accurate, and to unpractised authors very important.

The Patriarchs. London: (Tract Society) 12mo. pp. 188. Price 1s. 6d.

Brief notices of the principal facts related in the book of Genesis, illustrated by wood cuts, exhibiting the dress, arts, and manners of the times, and accompanied by pious and practical suggestions.

Easter Eggs, and Robin Red Breast. From the German of the Rev. Christopher Schmid. By the Translator of Krummacher's "Little Dove." Edinburgh: pp. 96.

The Little Lamb. From the German of Rev. Christopher Schmid. By the Translator of Krummacher's "Little Dove." A story for children. Edinburgh: pp. 93.

Short romances, intended to inculcate kindness towards fellow-creatures, and trust in Divine Providence—and to excite the expectation of a recompense in this life.

Old Humphrey's Observations. London: Tract Society, 24mo. pp. 3-48.

Miscellaneous essays on seventy or eighty different subjects, written in a lively style, and containing a good deal of practical wisdom.

RECENT PUBLICATIONS

Approbated.

The Inquirer directed to an Experimental and Practical View of the Atonement. By the Rev. OCTAVIUS WINSLOW. London: 24mo. pp. 209. Price 2s. 6d.

Hours of Thought. By WILLIAM M'CONNIS, author of "The Christian Church considered in relation to Unity and Schism." Second edition, with corrections and large additions. London: 12mo. pp. 238. Price 2s. 6d. Cloth.

Principles of Teaching, or the Normal School Manual; containing Practical Suggestions on the Government and Instruction of Children. By HENRY DUNN, Secretary to the British and Foreign School Society. Third edition, revised and enlarged. London: 16mo. pp. 370.

Model Lessons for Infant School Teachers, and Nursery Governesses. Prepared for the Home and Colonial Infant School Society. By the Author of "Lessons on Objects," &c. 12mo. pp. 167.

Missions the Chief End of the Christian Church; also the Qualifications, Duties, and Trials of an Indian Missionary: being the substance of services held at the ordination of the Rev. Thomas Smith, as one of the Church of Scotland's missionaries to India. By the Rev. ALEXANDER DUFF, DD., Church of Scotland Mission, Calcutta. Edinburgh: 18mo. pp. 171.

Cardinal Bellarmine's Notes of the Church Examined and Confuted: Part IV. London: 8vo. Price 1s. 6d.

Conscientious Clerical Nonconformity. A Discourse, delivered at Chadwell Street Chapel, Pentonville, on Monday, April 15, 1839, on occasion of its re-opening for the use of Ridley H. Hershell, a converted Jew. By Thomas Binney. Second edition. London: 8vo. pp. 76. Price 1s.

The Way of Salvation. By HENRY FORSTER BURDER, D.D. Third edition. London: (Tract Society) 16mo. pp. 220. Price 1s. Cloth.

The Redeemer's Dominion over the Invisible World, and the Entrance thereinto by Death. By JOHN HOWE, M.A., sometime Fellow of Magdalen College, Oxon. London: (Tract Society) 18mo. pp. 124. Price 1s. Cloth.

Sobermindedness recommended to Young People. By MATTHEW HENRY. London: (Tract Society) 32mo. pp. 141. Price 8d. Cloth.

Christian Biography. Life of the Rev. Joseph Hughes, A.M., of Battersea, Secretary to the Religious Tract Society and the British and Foreign Bible Society. London: (Tract Society) 12mo. pp. 73. Price 6d.

The Matrimonial Ladder. Second edition. Price 6d.

"All that can be said" against the Truth of no avail when seriously considered. Exemplified in the Researches of Professor Jewett, of Marietta College; also, in A Commentary on the Acts of the Apostles, by John Morison, D.D. as related and reviewed in the Baptist Magazine for March, 1839. With notes and comments by a Layman. London: pp. 12. Price 2d., or 1s. per dozen.

INTELLIGENCE.

AMERICA.

NEW JERSEY BAPTIST CONVENTION.

A very harmonious and delightful anniversary of this body was held at Trenton, on Wednesday, the 7th Nov. The Introductory Sermon was delivered by Mr. John Rogers, from Scotch Plains. His theme was that of *robbing God*, by withholding from him what he claims as his own. The two Secretaries of the American Home Mission Society, brethren Crawford and Murphy, were in attendance, and two delegates from the Baptist Convention, of Pennsylvania. The amount of funds received by the Convention during the year, was about 2300 dollars, most of which had been expended in aiding feeble churches, and sustaining several missionaries. An interesting report was read in the evening, by brother Rhee, which furnished the occasion of addresses from brethren Cornelius, Crawford, Welch and others. A collection was then taken amounting to about 60 dollars. Several resolutions were adopted, indicative of an increasing spirit of benevolence, and consecutive effort. The next session is to be held at Newark.

During the meeting the members of the Convention were invited to visit the State Prison, whose site is near that of the Baptist Meeting-house, where they were assembled. The Prison is built on the plan of the Penitentiary of this State, with ranges of cells for the solitary confinement of the prisoners. The aisles or corridors are of considerable extent, and so constructed with reference to sound, that a person at the entrance speaking distinctly on the ordinary key of his voice, can be easily heard by all the prisoners in their cells. This was fully demonstrated to us by the Warden, who, we should judge, is a pious, intelligent man, well qualified for the responsible station he occupies. Having arranged us within and near the entrance of one of the avenues, he spoke to a prisoner at the further extremity, who immediately replied, by knocking at the door of his cell. He then in an ordinary tone of voice said, "prisoner, about sixty persons are present from almost every county in the State—persons who feel for you and pity your condition—many of them ministers of the gospel, whose hearts beat high with Christian principle, and who would pray for you if they believed you desired their prayers. Prisoner, if you sincerely desire the prayers of these gentlemen, give them a token to that effect, and they will

pray for you." Instantly there was an eager knocking at the door apparently of every cell, showing conclusively that the immured and solitary there, both heard and *felt* the words that had been addressed to them. A hymn was charmingly sung by the Warden and two female attendants, and their services closed with prayer by brother Dodge, of Newark.

The Baptists in New Jersey have been steadily advancing in benevolent efforts and increasing in numbers, ever since the formation of their Convention. The number of communicants has doubled within seven years, and the contributions to benevolent societies have increased *fifty fold* within the same period. There have been about 1500 baptized within the past year in New Jersey, making the whole number of church members upwards of 8000.—*Bap. Record.*

REMARKABLE BAPTISM.

A man who has resided at Freetown corners for a number of years, by the name of John Backus, experienced religion at the age of twenty-five years. He had then one child; has since raised a family of nine children, seven of whom are still living, and are all professors of religion. He has also a very large circle of grand-children, many of whom are professors, and one of them a highly esteemed Baptist minister; and also a large number of great-grand-children: and after living alone, as it respects church connection, at the advanced age of ninety-one years, one month, and nine days, he was baptized by Eld. Benjamin W. Capron, and united with the Baptist church at Freetown corners, on the 14th of October, 1838, in the presence of some of his children, and a great number of his grand-children; and probably some of his great-grand-children were present to witness the pleasing scene.—*New York Baptist Register.*

BAPTIST ANTI-SLAVERY CONVENTION.

From the number of suffrages on this subject already published in the Baptist papers that favour the cry of the slave, we infer that there will be a Convention. Should no other time and place appear preferable, we would venture to suggest the last week in May as the time, and the city of Troy or Albany as the place—provided the Baptist churches in either of these places will extend an invitation to that effect. If not, then let it be at Hartford or Utica, on the same terms.

It ought not to be forgotten that there are

Denomination in this country and that Society, with a view to the diffusion of information relative to the operations of the Society, and in the hope that some method of co-operation may be hereafter devised.

It was farther resolved unanimously:—

That the Committee consist of the following persons:—the Rev. J. M. CRAMP, Dr. COX, the Rev. Messrs. STOVEL, HINTON, and GROSER; with the Treasurer and Secretaries ex officio; and that they report their proceedings, from time to time, to the General Committee of the Union.

On the motion of the Rev. E. STEANE, seconded by the Rev. Dr. MURCH, it was resolved unanimously:—

I. That this Union, keeping in view the first great object of its institution, mindful of the obligations devolving on Christian ministers and Churches to aim steadily and perseveringly at the promotion of evangelical godliness, and influenced by an earnest desire to approve themselves, in this respect, to their heavenly Master, gladly take hold of the opportunity of their Annual Session, again to urge upon themselves and the Baptist denomination at large, the solemn duty of supremely seeking, amidst the various conflicting parties and pursuits of the times, the spiritual and eternal welfare of their countrymen in all parts of the land.

II. That the pastors and messengers of the Churches now assembled, considering the position occupied by the Baptist denomination, in the general view of the Christian Church, as at present existing in Great Britain, the extensive and still extending Missionary labours in which it is engaged in both hemispheres, and the increasing demand for ministers, as well pastors as evangelists at home, are impressed with the conviction, that young men of piety and ability should be sought out in our Churches, and encouraged to offer themselves willingly to the Lord's service: that our colleges should be put into a condition of augmented efficiency, by supplying them with the necessary funds; and should occupy a larger place in the sympathy, prayers, and practical regards of the Denomination; and that in their estimation it is much to be desired, that another should be instituted and located in the Midland district of the country.

III. That this Union records its grateful satisfaction in learning that, in various parts of the country, as also in the metropolis, meetings of an extraordinary nature have been held for special prayer and the publication of the gospel, in connexion with our Churches, during the past year; and stirring up themselves to a more lively apprehension of the Divine promises, and a stronger faith in their fulfilment, renew, with affectionate concern for the spiritual advancement of the Denomination, the recommendation of their

last annual assembly, in regard to such meetings, and submit to the several Pastors through the country, the great desirableness of their influence being extensively employed in directing the attention of the Associations and individual Churches to new modes of Christian usefulness, and in calling forth their activities in every way calculated to revive and extend the power of vital religion.

IV. That the recent systematic and vigorous efforts, under the highest ecclesiastical auspices, to establish a system of education based upon the soul-destroying heresy of baptismal regeneration, and inculcating other errors contained in the Church Catechism; together with the revival and wide circulation of the essentially papistical doctrines of the Oxford Tracts, countenanced by many of the most influential and reputedly evangelical Clergy, are circumstances which should awaken to diligent counteraction every lover of sound scriptural truth; and this Union, believing that the principles they hold, both in relation to Christian doctrine and to the constitution, the subjects, and the ordinances of Christ's spiritual kingdom, are eminently adapted, under the Divine blessing, to neutralize and successfully oppose the mischief, would earnestly incite all the Pastors and Churches composing it, to renewed and persevering zeal in promoting their extension by means of the pulpit, the press, the Sunday-school, and all other legitimate methods.

On the motion of the Rev. W. BROCK, seconded by the Rev. W. UPSON, it was resolved unanimously:—

That this Union has seen with much pleasure the proposition recently submitted to the Churches, in a letter by the Rev. E. STEANE, for Denominational Extension in the Metropolis, and concurring most cordially in the measures it contemplates, would encourage their vigorous prosecution, and commend them to the countenance and support of the Denomination at large, requesting that the London Baptist Association will allow them to circulate the document in connexion with the Union Report.

The Rev. W. GROSER was requested to prepare a petition to the House of Commons, to be proposed at the General Public Meeting, in support of the Ministerial plan for the government of Jamaica; and the Rev. F. TRESTRAIL a series of Resolutions on the subject of Slavery.

Adjourned.

ANNUAL PUBLIC MEETING, Wednesday morning, May 1, at New Park Street Chapel. The Rev. THOMAS SWAN in the Chair.

After prayer by the Rev. JOHN JACKSON, the Rev. J. BELCHER read an Abstract of the Report.

It was moved by the Rev. C. M. BIRRELL, seconded by the Rev. M. H. CROFTS, and resolved unanimously:—

That the Report, an Abstract of which has been now read, be received and published under the direction of the Committee.

Moved by the Rev. Dr. PRICE, seconded by the Rev. H. H. DOBNEY, and resolved unanimously:—

I. That this Union again record their deep and growing conviction of the unscriptural nature and most injurious effects of the alliance subsisting between the Church and the State: that they regard all such state establishments of religion as a palpable departure from the laws of Christ, a gross reflection on his wisdom and power, and the most formidable obstacle in the land to the diffusion of true piety. That while fully sensible of the excellences of individual members of the State Church, and of the local benefits derived in some neighbourhoods from the labours of faithful and zealous clergymen, they believe the general results of the system to be most pernicious, dishonouring to God, and perilous to the souls of men. That the members of this Union, therefore, feel bound, as a solemn religious duty owing alike to God and their fellow-men, to utter their protest against the continuance of this alliance, and to employ their influence in bringing it to a termination at the earliest possible moment.

II. That in order to this, it be strongly recommended to the ministers and members of our churches, to circulate, in their respective neighbourhoods, such publications as are adapted to rectify prevalent mistakes, and to make known those simple and scriptural views of the constitution and design of the churches of Christ, on which our societies are based.

Moved also by the Rev. Dr. PRICE, seconded by the Rev. H. H. DOBNEY, and carried *nem. con.*:—

III. That believing all State legislation on ecclesiastical matters to be *ipso facto* invalid, it be further recommended to the ministers and members of our churches to give force to their already recorded protest against Church-rates, by uniformly resisting their imposition.

Moved by the Rev. W. GROSSER, seconded by the Rev. C. J. MIDDLEDITCH, and resolved unanimously:—

That having taken a deep interest in the welfare of the black and coloured population of Jamaica, we have been accustomed to observe attentively the proceedings of the House of Assembly in that island; that we are convinced that that House is, from its constitution, totally devoid of any claim to be regarded as the fair exponent of public opinion in the colony;—that its conduct

has for many years been hostile to the civil and religious liberties of the people for whom it has legislated;—that it is vain to expect from it a faithful adherence to those just and benevolent principles which have been recognised by the British Parliament, and which are dear to the British nation; and that therefore a petition, signed by the Chairman on behalf of this meeting, be presented to the House of Commons, imploring it to pass a measure suspending the functions of the House of Assembly, till arrangements can be made for convening a legislative body which shall correctly represent the views and interests of the whole population of Jamaica.

Moved by the Rev. J. H. HINTON, A. M., seconded by T. BIGNOLD, Esq., and resolved unanimously:—

That the petitions now read for the adoption of the plan of a penny postage, proposed by Rowland Hill, Esq., be signed by the Chairman, Treasurer, and Secretaries, on behalf of the Union; and that the Right Honourable the Marquis of Lansdowne be requested to present the petition to the House of Lords, and the Right Honourable Sir Stephen Lushington, D. C. L., that to the House of Commons.

Moved by the Rev. F. TRESTRAIL, seconded by the Rev. W. BROCK, and resolved unanimously:—

I. That this Union desire to record their devout acknowledgments to Almighty God for the abolition of the apprenticeship system in the West Indies, and at the same time declare their conviction, that the charges recently preferred against our missionary brethren in Jamaica, of having improperly exercised their influence over the negro population, are unfounded and calumnious: they therefore desire to convey to such brethren the warmest expression of their continued and unabated confidence and affection.

II. That this Union sincerely rejoice in the recent formation of the British and Foreign Anti-Slavery Society, cordially approve its principles and objects, and earnestly commend it to the prayers and support of all who are convinced of the deep criminality of the slave-trade, and of slavery in all its diversified forms.

III. That further, this Union desire to repeat their deepest regret that so many of the churches of Jesus Christ in America should continue to sanction, either directly or indirectly, a system so manifestly hostile to the improvement of mankind, so destructive to social happiness, and so utterly abhorrent from the spirit and precepts of the Christian religion: they therefore solemnly beseech their transatlantic brethren at large, and the members of their own body in par-

ticular, that, laying aside the prejudices incident to their circumstances, and the maxims of a temporizing and carnal policy, they will forthwith address themselves, in a spirit of impartiality and prayer, to the calm consideration of the enormous guilt and fearful peril of refusing any longer to come forth to the help of the Lord against this mighty and crying evil.

Moved by the Rev. J. GIRDWOOD, seconded by the Rev. J. DAVIS, and resolved unanimously:—

That the very cordial thanks of this meeting are due to the Rev. Thomas Swan, for the manner in which he has discharged the duties of Chairman throughout this session of the Union, and to the pastors and deacons of the churches at Salters' Hall and New Park Street, for the use of their chapels.

To the preceding account of the meeting of the Baptist Union, which is official, the Editor feels pleasure in adding that, with one exception, these transactions were conducted with remarkable harmony of judgment as well as of spirit; and it may prevent the promulgation of erroneous impressions, if he adverts to the single topic of deliberation on which discussion failed to produce unity of opinion.

The third of the Resolutions given above, as moved by Dr. Price and seconded by Mr. Dobney, which recommends the resistance of the imposition of a Church-rate, as proposed originally by those gentlemen concluded thus:—"and that when payment of Church-rates is demanded it shall be refused." To this clause several objections were taken at the meeting of Ministers and messengers on the Tuesday evening, but the brethren who were favourable to it being more numerous than the objectors, it was determined to propose it, as it stood, to the public meeting. At that meeting, many arguments were adduced against the clause, and much was said very eloquently in its favour. Some who have distinguished themselves as opponents of Church-rates were yet unwilling that a recommendation should issue from the Baptist Union, calling on the Ministers and members of our churches, uniformly to resist payment. Some were averse to this from principle, and some from considerations of expediency. At length, the question being put from the chair, the omission of the clause was carried by a small majority, the numbers of those who voted being, we believe, 52 for the clause, and 56 against it. The whole discussion was carried on with great candour and good temper.

It was to these facts that J. B. Brown,

Esq., L.L.D., the Treasurer of the Protestant Society for the Protection of Religious Liberty, adverted, at the meeting of that institution at which the Duke of Sussex presided, in the following terms.

"I have now arrived at the conclusion of the observations I intended to offer, with the exception of one solitary question, and that brings me back to the Church-rates. I know that upon that Dissenters have been goaded almost beyond endurance, still I trust they will pursue the right and proper course. Let them remember that it is their bounden duty to attend all meetings for the imposition of Church-rates, and vote whether the rate be imposed or not. I shall not conceal from you, however, for I would fail in the discharge of my duty if I did, that there is another and important question still pending in the Court of Queen's Bench. I mean, the question if whether after the parish vestry has refused the rate, the churchwarden has not the power to enforce it. I should be deceiving you, if at the same time I did not state that the same question was submitted to me eight or ten years ago, and after diligent investigations, I gave my opinion that by the law, as it now stands, the churchwardens have the power. I say it is monstrous that it should be so; the Court of Queen's Bench will no doubt do its duty, but if its decision be what I anticipate, then I say, it will be high time for the people to be up and stirring themselves, to prevent the archdeacon from having the power to compel a churchwarden to lay a rate, under the penalty of being sent to prison if he refuse. But I earnestly impress upon you, whatever is done in opposition to Church-rates, let it be done firmly and prudently, but in no one instance by violating the law. On that take a word of advice from a lawyer; I believe that many excellent and intelligent persons had very nearly involved themselves in great difficulties, by not knowing the precise state of the law; and I rejoice exceedingly on finding that at another meeting a resolution which, had it passed, would have been illegal, was prevented by the opposition of an excellent friend of mine, now on this platform. I venture not to touch the question, whether you should or should not pay Church-rates. I, as a lawyer, have always complied with the law so long as it is established. But I blame no man who does not entertain the same views, who thinks it more becoming the gospel to protest against and resist the payment of Church-rates, even to fine and imprisonment. On that I do not judge my brother. But though an individual may take such a course, yet, let me tell you, that if any two or more persons enter into a combination not to pay a Church-rate, that mo-

meat has an offence been committed which is indictable, and, if the case be brought before a jury, the judge, even a Protestant Dissenter, so long as he regards the law of which he is the minister, is bound to tell the jury that an offence has been committed, which subjects the party to fine and imprisonment. I have deemed it my duty to lay the cause before you, lest parties should render themselves amenable to justice, by violating the law of which they are ignorant. I am sure that the Dissenters will not disappoint the expectations we have formed of them. If they go on in the course which we have recommended, victory is certain, and, I believe, at no distant period."

Dr. Price and others who coincided with him were, we believe, quite aware that had the resolution been carried they would have been exposed to prosecution; but, regarding the case as one of principle, they were willing to abide the legal consequences of the course which they deemed it right to pursue.

WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of this Society was held in Exeter Hall, April 29th, J. P. Plumptre, Esq., M.P., in the chair. The Report stated that the principal or central stations occupied by the society, in the various parts of the world, are about 215; the missionaries are 341; besides catechists, &c., of whom about 300 are employed at a moderate salary, and 3336 gratuitously. The total number of communicants on the mission stations is 68,808, an increase of 801. The scholars in the mission schools are 50,000. Forty-three persons (including wives of missionaries) have been sent out since the last anniversary, and twelve have returned. Six missionaries have died, and eleven wives. The total income of the year, including that which is casual and occasional, may be stated at £84,218, and the total expenditure £100,077, balance against the society, £15,859.

CHURCH MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on the thirtieth of April, in Exeter Hall. The Earl of Chichester presided. The Report stated, that the expenditure of the past year had very far exceeded the income:—

Income	£71,306	19	8
Expenditure	91,453	0	1

A very serious amount of expenditure in the West Indies had been occasioned by the solicitude of the Committee to render the agency of the Society as effective as possible in the great crisis of the transition

from a state of slavery to a state of freedom. In pursuance of this design, no fewer than forty individuals, including females, went out from the Society to the West Indies within the last five years. The cost, too, of buildings, as well for the school-houses, aided by parliamentary grants, as those for other purposes, had exceeded the estimated amount. Several remittances which in regular course belonged to the year, had, however, been received since the 31st of March, and these amounted to more than the sum deficient.

LONDON MISSIONARY SOCIETY.

Sir Culling Eardley Smith took the chair at the Annual Meeting of this Society, on the 9th of May, in Exeter Hall.

"The following is the number of missionary stations and out-stations belonging to the Society in different parts of the world, missionaries labouring at the same, &c. &c.

Stations, and Out-stations.	Misssrs.	Assistants, Natives, &c.
South Seas	138	30
Ultra Ganges	5	9
East Indies	316	63
Russia	2	2
Mediterranean	1	1
South Africa, and African Islands	50	31
West Indies	41	19
	554	151
		421

The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to thirty individuals.

"The number of churches was 101, communicants 6,287, and scholars 41,792; being an increase on the year 1838, of 8 churches, 940 communicants, 4,818 scholars.

"In relation to the funds, the Directors had to report, that the amount of legacies received during the year had been £6,455, 2s.; the contributions for the ordinary and special objects of the Society had been £59,035, 8s. 5d.; making, with the legacies, a total of £65,490, 10s. 5d. The expenditure of the year had been £75,855, 17s. 11d. being an excess beyond the income of the past year of £10,365, 7s. 6d."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Thirty-fifth Anniversary of this institution was held on Wednesday, the 1st of May, in Exeter Hall. The Rev. A. Brandram read the Report, which was very voluminous. It spoke of much success, notwithstanding the continued difficulties thrown in its way by enemies, particularly emissaries of Popery; but stated that there was a

growing and almost universal desire for the Scriptures. It stated, that a Ladies' Association had been formed at Windsor, of which her Majesty had consented to become the Patroness. 125 new societies had been formed. The receipts of the past year amounted to £105,255, 2s. 11d., an increase of £8,015, 1s. The payments to £106,509, 16s. 4d., an increase of £15,329, 11s. 5d. The issue of Bibles and Testaments, 658,068, an increase of 63,670.

SUNDAY SCHOOL UNION.

The annual meeting of this institution was held in the large room, Exeter-hall, on the 2nd of May, Mr. Sheriff Wood in the chair. The Chairman, said in early life he was a Sunday-school teacher.—Mr. Watson read the Report. Sixteen grants had been made in aid of erecting Society school-rooms. Mr. Wilson, the travelling agent, had from domestic circumstances been compelled to resign his office. The number of Sunday-school lending libraries granted this year had been 108. The loss the society had sustained by those grants amounted to £890. The sales at the depository during the past year amounted to £8,914, 12s. 7½d. The donations had fallen short of the preceding year. It was proposed that the first regulation of the Union should be altered, and that it should for the future stand as follows:—"This Union shall consist of the ministers and teachers of those Sunday-schools within a circle of five miles from the General Post-office, who have subscribed during the preceding year, ending the 31st March, not less than 4s. per annum, to either of the four auxiliaries in London, or their branches, together with subscribers to this Union of 10s. 6d. per annum and upwards. A donation of ten guineas to the Society shall constitute the donor a member for life. Subscribers shall be entitled to purchase books at the reduced prices." The Committee recommend to Sunday-school teachers an increased attention to their elder scholars. This subject was adverted to in several of the Reports received from the country Unions. The total receipts of the Society were £2,018, 3s. 2d.; the expenditure, £1,319, 10s. 4d., leaving a balance in hand of £698, 12s. 10d., subject to the payment of nine grants voted last year in aid of building Sunday-schools, amounting to £302, but not yet claimed.

RELIGIOUS TRACT SOCIETY.

The Fortieth Anniversary of this Institution was held in Exeter Hall, on Friday evening, the 3rd of May. SAMUEL HOARE, Esq., the Treasurer, presided.

The Report was read by Mr. W. JONES, the Travelling Secretary, of which the following is a brief summary:—

In carrying on the Foreign Operations of the Society, the Committee have directed their attention to Japan, China, Singapore, Java, Burmah, Assam, India, Ceylon, Australia, New Zealand, the South Sea Islands, South Africa, West Africa, St. Helena, Madagascar, Mauritius, Spanish America, Bahamas, West Indies, North-west America, British North America, Labrador, France, Switzerland, Belgium, Holland, Spain, Portugal, Italy, Germany, Prussia, Norway, Sweden, Russia, and Malta and other places in the Mediterranean.

In detailing the Domestic Proceedings of the Institution, the Committee refer to their new periodical, the "Christian Spectator," and express a hope that it will be extensively supported by all the friends of the Society.

The reduction of one-sixth in the price of the Society's tracts, announced in last report, has been followed by a considerable increase in their circulation, compared with the issues of the previous year, to the extent of 1,353,787.

The grants to Scotland have amounted to 63,688 publications and children's books, and ten circulating libraries; to Wales, 27,080 publications, and several libraries; to Ireland, 367,347 tracts, and 32 Sunday-school, parochial, and congregational libraries.

The following are their General Grants made for home circulation:—

British Emigrants	47,757
Soldiers, Sailors, Bargemen, etc.	146,121
Foreigners in England	10,200
Sabbath day circulation	150,000
Home Missionary Agents	94,012
District Visiting and Christian Instruction Societies, City and Town Missions	364,328
Prisons	15,780
Workhouses & Union-houses	9,650
Fairs and Races	221,500
Hospitals	3,025
Railway-men	14,080
Hop-pickers	17,270
For distribution on special occasions, including the Co- ronation of Her Majesty	34,000
Miscellaneous Grants	729,119
	<hr/>
	1,856,842

The number of Libraries granted in the year amounts to 432, of the value of £1,163, 17s. 6d.; namely,

For Foreign Countries	24
For Day and Sunday Schools	208
For Union and Workhouses	21
For Emigrant Vessels, the Army and Navy, Prisons, &c.	179
	<hr/>
	432

These various grants of publications and libraries have amounted to £2,957 13s. 7d.

The New Publications which have been printed amount to two hundred and eleven.

The Publications issued from the Depository during the year, amount to eighteen millions forty-two thousand five hundred and thirty-nine, being an increase on the preceding year of two millions one hundred and two thousand nine hundred and seventy-two; making the total circulation of the Society, in about eighty-five languages, including the issues of foreign societies assisted by this institution, to exceed two hundred and ninety-three millions.

The state of the Funds is as follows:—

Collection at Thirty-ninth Anniversary, and Ground Rents given to Society	£133 5 6
Contributions from Auxiliaries	2,108 2 6
Donations and Life Subscriptions	874 19 8
Annual Subscriptions	2,097 2 0
Christmas Collecting Cards	268 16 6

The total Benevolent Income of the year, deducting only the collector's poundage, but free from all other charges and expenses whatever	5,482 6 2
---	-----------

Gratuitous Issues in money, paper, publications, and libraries	7,740 4 3
--	-----------

Being an excess beyond the total Benevolent Income of the Society, of	2,257 18 1
---	------------

Legacies received during the year	429 19 6
---	----------

The Committee report, with feelings of great satisfaction, that although the reduction made in the prices of the Society's tracts must have amounted to nearly £1,500 in the year, yet the sum received for sales has been £50,447 1s. 4d., being an increase on the preceding year, of £1,162, 12s. 11d.

Total Receipts of the Society,—
£62,219, 7s. 3d.

PROTESTANT SOCIETY FOR THE PROTECTION OF CIVIL AND RELIGIOUS LIBERTY.

The Twenty-seventh Annual Meeting of this Society, to which dissenters are so deeply indebted for the privileges they now enjoy, was held at the London Tavern, Bishopsgate-street, on Saturday, the 11th of May. The critical state of public affairs, the presence of the Duke of Sussex, and the spirited addresses which His Royal High-

ness delivered from the chair, rendered it a remarkably animated and important meeting.

John Wilks Esq., the Secretary, read the following Report:—

"This committee, on a review of the great principles of religious freedom which their Society was founded to inculcate and uphold, and of the successful results that have attended their labours during the memorable and eventful period of the last twenty-eight years, feel unabated attachment to the cause they have cordially cherished, and conscientious delight at the many and important benefits to Dissenters and the community which have been obtained and bestowed; and that especially in Parliamentary affairs they have not only averted many threatening and injurious procedures, and co-operated with the respectable and zealous Deputies of the London congregations, in effecting the repeal of the Test and Corporation Acts, towards which they contributed one thousand pounds, but have originated the measures for procuring a civil national Registry of Births, Marriages, and Deaths—of relieving Dissenters from Sunday tolls—of exempting places of worship from Church and Poor-rates—of entitling the poor in workhouses to the attendance of their own religious instructors, and of securing freedom of worship on Sundays for apprenticed negroes when their slavery was swept happily away.

"That whilst this committee advert with grateful and exhilarating satisfaction to the increased diffusion of knowledge respecting the vast importance of religious equality and the rights of conscience, to a soul-cheering spread of liberal sentiments, and to many signal triumphs over prejudice and local oppressions, they cannot but perceive that there remain many enormous evils undressed; that there is abroad a bigoted High Church and intolerant spirit breathing threatenings and kindling strife, and that from the new establishments of the "Christian Influence Society," and of the "Lay Union in defence of the Church," motives are presented which require their unslumbering vigilance, and which should induce all friends to liberty, of every denomination, to increasing union, watchfulness, and zeal.

"That these convictions have been confirmed and augmented by the experience of this committee within the past year, during which they have been induced to offer prizes of one hundred guineas and twenty-five guineas for the best and second-best essays replying to the lectures of Dr. Chalmers, and demonstrating the unscriptural nature and evil effects of an alliance between the Church and the State, and which now await the final decision of the Rev. Dr. Pye

Smith, the Rev. Dr. Thomas Raffles, and Mr. William Tooke, who kindly undertook to adjudicate the prizes, as well as by the unprecedented number of seventy-one applications which they have received for advice and assistance from the counties of Berks, Buckingham, Cambridge, Dorset, Essex, Gloucester, Hants, Hereford, Kent, Lancashire, Lincoln, Middlesex, Monmouth, Norfolk, Northampton, Suffolk, Sussex, Somerset, and Wilts, in England; and from those of Brecknock, Carmarthen, Carnarvon, Glamorgan, Montgomery, and Pembroke, in North and South Wales; as to Church-rates, as to the tolls improperly demanded, as to poor-rates illegally imposed, as to refusals to bury the children of Dissenters and to marry Baptists, as to proceedings in ecclesiastical courts, as to inscriptions on tombstones, as to encroachments on the trust property of Dissenters, as to the exclusion of Dissenting ministers from work-houses, as to prosecutions instituted against Dissenters from vindictive and intolerant motives, as to out-of-door preaching, as to abuses under the Registration and Marriage Acts recently passed, and as to most cruel and outrageous prosecutions and riots, instigated by Tories and Churchmen, by clergymen, magistrates, and persons of yet higher rank; and which all have demonstrated the necessity and usefulness of their Institution to protect the conscientious and the devout, who, peculiarly in rural districts, would else become victims to ignorance, bigotry, and power; and have proved that even in these days toleration is but imperfectly enjoyed, and that established superstition and selfishness pant to re-assume an harsh and extortionate domination throughout the land.

"That pressed upon by demonstrations so exigent and undoubted, this committee considered with unusual interest the various objects that require immediate and careful

attention; and would anew, and fervently impress on the Society the necessity for prompt, combined, and energetic exertions for—the abolition of the Church-rate; the religious education of the people, on just and liberal principles; the protection of pious and dissenting poor in workhouses; the exemption of Dissenters from the oppression of the ecclesiastical courts. And for the prevention—of a new establishment of chaplains in union poor-houses; of a church extension in Scotland from the public revenue; of grants for new churches in England; of the misappropriation to Episcopalians, in Canada, of the national lands; and of new Episcopalian sees in our colonial possessions; as well as for the complete and final removal of the wrongs and grievances so often enumerated, and by which Dissenters are prejudiced and debased, and of which they have long, unavailingly, but most justly complained.

"That while the committee are deeply convinced of the importance of these objects, and do not under-rate the obstacles by which prejudice and interest and party feeling obstruct their attainment, they contemplate these obstacles without the tremblings of dismay, and amid the inspirations of hope; and express their convictions that, if the vast, and influential, and enlightened population, who wish well to their cause, will but better understand, or will more manfully avow, and more widely diffuse those great principles, which, in the recent lectures of Dr. Wardlaw, have been scripturally and irresistibly maintained, then their victory will not depend on parliamentary advocates, nor their expectations fluctuate with party and political changes; but that public opinion will prepare the way for that permanent triumph of religious freedom and truth, by which peace and piety will be ever promoted, and at which wisdom and benevolence will rejoice."

CORRESPONDENCE.

DISSENT IN GENEVA.

To the Editor of the Baptist Magazine.

Camberwell, May 20th, 1839.

DEAR SIR,—Will you allow me to recommend to the kind attention of your readers a subject, which, whilst it is peculiarly interesting to myself, cannot, I trust, fail at the same time to awaken the sympathies of all those who are sincerely attached to the principles of your periodical, and to the cause which it advocates.

Early in the year 1829, some faithful

Christians at Berne, seeing that it was their duty no longer to hold sacramental communion with the national establishment, separated from it and formed a small church. As soon as this step was known to have taken place, the government (at that time altogether aristocratical) took measures to crush the infant church. All the members, who were citizens of the canton, were ordered to retire within the limits of their respective parishes; those who belonged to other states, were compelled to leave the territory of Berne, and two or three of the leading members were formally banished

from its frontiers, until they should have recanted their supposed error. Mr. Charles de Rodt was one of them: as he belonged to an old aristocratic family, his case occasioned no small trouble to the narrow-minded rulers, the more so, because both as a civil and a military officer, he had always displayed talents of no ordinary degree. He could not be gained over by the private persuasions of friendship and personal esteem. He firmly and openly refused to keep silence on the principles of dissent: a harsh imprisonment of several weeks was not able to shake his noble resolution; and, at last, he also was banished, and thus compelled, for conscience sake, to give up his prospects, and suddenly to leave his home—apparently for ever. The female members of the church, however, for the most part, escaped the persecution, and notwithstanding their small number, courageously clung to each other, being from time to time cheered by the visit of some dissenting minister from the neighbouring Pays de Vaud, or by the letters of their dispersed brethren. Two years after the persecution had broken out, a revolution took place, in consequence of which the aristocratical government was dissolved, and gave way to a democratical constitution, which entirely altered the aspect of public affairs. A few weeks before the old rulers laid down their power, they privately permitted Mr. de Rodt to visit his native place; but it was left to the new government openly to rescind the unjust sentence which had been passed upon him and his fellow-sufferers. In accordance with the letter (and the spirit) of the new constitution, religious dissent then began to be tolerated, although it has never yet been recognised by law. In his exile, Mr. de Rodt, having determined to devote his life to the ministry of the gospel, commenced the study of divinity under the auspices of Dr. Malan, at Geneva, and afterwards pursued it at Montbeliard, in France, where he united with it unceasing active labours in the cause of Christ. He then came over to this country, and after having been baptized, was set apart for his work in the presence of the Rev. Dr. Cox and several other ministers. In June, 1833, he returned to Berne, as the pastor of the church. This was just the period in which I, also, was brought under those convictions, which finally, after a long and painful struggle, determined me to leave the national church. But so powerful were the prejudices which I had imbibed against dissent, and so great the opprobrium which attached to it, that for a long time I fancied it to be my duty not to join the brethren who had separated from the establishment, nor even to have much private intercourse with them. At last, however, I had just ventured to express a wish to unite with

the church, when I was unexpectedly led to Greece, by circumstances in which God's finger appeared too plainly to be mistaken. Under Mr. de Rodt's care, the church was abundantly blessed by God. His unaffected humility, his great simplicity and untiring zeal, prompted him to continual and self-denying exertions. Several churches, much more numerous than that in the town, were soon formed in the country, and greatly augmented the labours of the pastor. As early as 1833 he commenced to instruct some young men, with a view to prepare them, in some measure, for ministerial labours. Several of the evangelists thus formed by him were subsequently made instrumental in the conversion of many sinners, not without exposing themselves to various sufferings and persecutions. At present, there are seven young men under such a course of instruction. The plan adopted by Mr. de Rodt is, that they should work at their trade for several hours in the day, and, during the remainder of their time pursue their studies, which, in consequence of the removal of an excellent teacher, formerly employed by him, are now exclusively directed by Mr. de R. himself. One day in the week, however, is entirely devoted to study. It is obvious, that such a plan* is the most economical that can possibly be devised, and that it is an effective one, has been proved over and over again, by the work of the Holy Spirit crowning the labours of these humble evangelists.

During my stay in Greece, Mr. de Rodt constantly cherished the wish that I might at last come over and help him, whilst his younger brother (who is a Missionary in Calcutta) repeatedly urged me to share his labours in India. Independently of other decisive circumstances, the peculiar preparation for the missionary work, which I was providentially called upon to go through in Greece, determined me in favour of the heathen; but I feel for my native country, and for my brethren there, who are manfully (although in humble obscurity) defending the truth of the Gospel, in its simplicity and purity, under difficulties which can hardly be realized in this land of toleration and freedom. I therefore am anxious to avail myself of this opportunity for inserting the following passage of a letter, which I have lately received from Mr. de Rodt: "Please to make our mutual friend (J. G. Esq.) acquainted with the state of our school. I stand in need of assistance, and of an assistance which our poor churches cannot possibly afford alone. Two hundred Swiss francs (£12) are all what I at present possess for the support of seven promising young

* For further particulars respecting it, I may refer the reader to the Baptist Magazine for October, 1837, pp. 449—451.

men; and it would be a great pity if their course of studies were to be interrupted now, when it has already proceeded so far. I trust the Lord will prevent this, and open the hearts of the brethren, for it is his glory and his kingdom which we endeavour to promote. Please to recommend the school wherever you can."

I need only add, that Mr. de Rodt is personally a Baptist, but that a great proportion of the members belonging to the churches over which he presides are pædobaptists, the opposition to dissent being so powerful, so universal, and of so acrimonious a nature, that those who have left the national establishment neither have sufficient leisure, nor feel any disposition to enter into controversy with each other, but consider it to be at once their duty and their wisdom to merge all minor discrepancies in the important points of union which connect them all together.

If you will kindly receive this appeal into your periodical, you will undoubtedly promote the cause of Christ in my beloved native country, and by thus supplying my own deficiency, you will very greatly oblige,

Dear Sir, your obedient

J. WENGER.

P.S.—Contributions to the above-mentioned object will be thankfully received by the Rev. Dr. Cox, Hackney, and by the Rev. J. Dyer, 6, Fen Court, Fenchurch Street.

DENOMINATIONAL BUILDINGS IN THE METROPOLIS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Some of your readers may be anxious to know whether any proceedings are taken in furtherance of the Denominational Chapel and Premises recommended in the Circular Letter of the London Association. Those who were not present at the late Missionary Meetings in London will be gratified to hear, that on Friday morning, May 3rd, a few friends favourable to the undertaking, were invited to breakfast together; and so great was the interest taken in the project, that a considerably larger number attended than was expected; so much so, that we were obliged to lengthen the tables, and to throw two rooms into one, to accommodate the company. The writer of the circular letter was called to occupy the chair, and to state the object of the meeting; after which, a benevolent individual, to whom the denomination has been often indebted for substantial proofs of his regard, remarked that he had for some time contemplated a plan for securing better accommodation for conducting the affairs of our public institutions, and had made some pecuniary provision towards that object;

but, though he had no decided objection to a central chapel for the use of our public meetings, he feared that by attempting so large a project, we should fail in securing what lay within our reach. Other speakers warmly advocated the entire plan—that the Chapel as well as Missionary Rooms was greatly needed—that the expansive character of the design was its recommendation, since it would command a wider and more cheerful response in its favour—that the denomination was fully equal to the undertaking, if its resources were drawn forth by a sufficiently energetic and unanimous appeal. It was finally agreed, that the plan, in its entirety, should be presented to the public; but that, on account of the great inconvenience at present felt at Fen Court, the Missionary premises should take the priority in point of erection. The matter was then referred back to the Association; but that body, not considering themselves the most suitable for carrying on the undertaking, a separate Committee, composed of individuals from all the institutions connected with the Baptist denomination in London, is now in the course of formation; but as this appointment cannot take place until after the time when this Magazine will of necessity be printed, the preceding account is submitted to your readers, in place of more full official details which the Secretary will hereafter furnish.

I am, dear Sir,

Yours truly,

J. H.

May 25, 1839.

EDITORIAL POSTSCRIPT.

Public events of great importance, and intimately connected with the contemplated enactments on behalf of the oppressed classes in Jamaica (see page 269) have taken place during the past month; but in the present state of our columns, we can only refer our readers to the Eclectic Review, the Patriot, and the Christian Advocate, respecting them.

A letter from the Rev. G. Aveline has been received, from which it appears that he and Mrs. Aveline arrived at Graham's Town on the 29th of December, just fourteen weeks after their embarkation at Gravesend, "after a voyage and journey as safe and favourable as could well be the lot of travellers by land or by sea."

The Moira arrived at Calcutta with Mr. and Mrs. Parsons, and with Mr. and Mrs. Wilkinson of the General Baptist Society, early in March.

Mrs. Lawson, widow of the late Rev. John Lawson, of Calcutta, died in that city, on the 28th of February.

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

FORTY-SEVENTH ANNIVERSARY SERVICES OF THE
BAPTIST MISSIONARY SOCIETY.

In the Services of our recent Anniversary, the friends and supporters of the Mission have had renewed cause for devout thankfulness, not only on account of the general aspect of its increasing operations abroad, but also on account of the tone, and spirit, and number of its friends at home. God has been doing great things for us and by us, whereof we are indeed glad; and He has given us great pleasure, on this occasion, in reviewing the past history and present proceedings of our Society. "Not unto us, O Lord, not unto us, but unto thy name be all the praise, for thy mercy and thy truth's sake."

On SABBATH, April 28,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press, will be found inserted in the List of Contributions given in our present Number. Our friends will be gratified by observing that the amount, generally speaking, is more than in former years.

TUESDAY, April 30.

An open Committee was held at the Mission-house, which was attended by a greater number of ministering brethren from the country than we remember to have seen on any previous occasion of the kind. The meeting having been opened with prayer, by the Rev. William Brock, of Norwich, our venerable friend, James Lomax, Esq., of Nottingham, was called to the chair; and the Secretary proceeded, as usual, to read the principal minutes of the Committee since the last Anniversary.

WEDNESDAY, May 1.

Surrey Chapel.

After singing, the Rev. John Jackson, of Bath, read the Scriptures, and engaged in prayer. The Rev. Thomas Roberts, of Bristol, preached an elaborate and valuable sermon, to a numerous and attentive auditory, from the 1st, 2nd, and 3rd verses of the 20th chapter of the Revelations. The Rev. John Hunt, of Union Chapel, Brixton-hill, closed with prayer. The collection amounted to 61*l.* 17*s.* 4*d.*

THE FORTY-SEVENTH ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY,

Was held in Finsbury Chapel, on Thursday, May 2. The attendance was larger than we ever remember to have witnessed.

W. B. GURNEY, Esq., having taken the chair, the services were commenced by singing and prayer.

The CHAIRMAN then rose and said,—By the kind providence of God we are permitted to hold the Forty-seventh Anniversary of this Society. Those who formed it were strong in faith, or they would never have founded it on resources so small, or on a plan that contemplated the conversion of the world. The whole progress of the Society has been in faith; and I cannot help thinking that the history of this Society may furnish a lesson to those of the old-fashioned school who favoured the principle of accumulation. Its conductors, without ever having possessed a shilling of funded property, have entered doors as Providence successively opened them, feeling that while they were doing the Lord's work, he to whom belonged the silver and the gold would so influence the hearts of his servants that the expenses should be defrayed; and your attention this day will be directed to the successful issue of an attempt which was considered by some as chimerical, in the impoverished state of the Society's funds. I refer to the effort made to raise funds for sending out ten additional missionaries to India. You will hear to-day that a larger sum than was solicited has been obtained; and that the general funds, instead of being diminished, as was predicted, are increased 3,000*l.*: thus again exemplifying that which previous dispensations have shown us, that if we attempt great things in the strength of the Lord, he will second us; and that it is not by our efforts, but our stagnation arising from the weakness of our faith, our Society is endangered. Your attention will be directed to the other branches of our Mission; and oh! what an interest must the state and the members of our Western churches create! When our Mission was formed it was in a land of slaves; the missionary was the friend of the oppressed;—Christianity and slavery were found to be incompatible, and slavery has fallen, and now our 20,000 church members in that land have risen to the dignity of freemen. The Report will present the leading features of our various stations. You will learn that, notwithstanding the increase of the funds, there is still a deficiency; but, if we feel that the Lord is working with us, I have no fear that, with the additional agency to which the Report will allude, the necessary funds will be raised.

The Rev. JOHN DYER then read the Report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency at Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily

advancing. The labours of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. The Committee had the satisfaction of reporting continued progress in the Ceylon Mission. From the West Indies, the usual annual return from the respective churches, made to the recent Association, showed that, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2,617 had taken place in the number of members, which was now 21,337. The inquirers were scarcely less numerous, amounting to 20,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connexion with the Mission. The day-schools contained 5,413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5,214 beyond the number last reported. As a further proof of the rapid growth of those habits and feelings which, under God, were the best security for the social welfare of a community, it might be added that the missionaries had solemnised 1,942 marriages during the last year. Since the last Annual Meeting four missionaries had embarked for the East. To the West Indies none had been sent; but it was hoped that reinforcements would be speedily furnished to Jamaica, New Providence, and Honduras. The appeal by Mr. W. H. Pearce for the means of engaging and sending out ten additional missionaries had been favoured with complete success. The receipts applicable to the general purposes of the Mission, which formed the true criterion of its financial progress, had been 16,223*l.* 10*s.* 11*d.*, being an advance of about 4,000*l.* on the amount reported at the last Anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of 22,411*l.* 4*s.* 6*d.*, an amount considerably beyond the income of any previous year. At the commencement of the year the Society was burdened with a debt of nearly 4,000*l.*; that amount was subsequently lessened by donations for that special purpose, amounting to 2,673*l.* There were also bills accepted from abroad, which, when due, would absorb nearly 3,000*l.* of the resources of the new year.

The Rev. C. ANDERSON, of Edinburgh, rose to move,

“That the Report be adopted; and that, while this Meeting bows with submission to the disper-

stims of Providence, in removing valuable missionaries from the scene of their labours, it rejoices in the continued proofs of his care and kindness."

When casting an eye over the world at large, the nations were seen to be groaning under the burdens of different systems of error and superstition, though while listening to the sermon delivered last evening, the mind was cheered by the prospect of that glorious period when there should be but one Lord over all the earth, and his name one. The prospect was indeed most animating, but much remained to be done, before it could be realised. In dealing however with all false systems, it appears to be of essential moment to distinguish between the systems themselves and their adherents. The system must be hated, while it is incumbent upon us to pity and pray for its victims. One of these, Mohammedanism, was described last night as being politically on the wane, and so it certainly was. But the votaries of that system had been too much overlooked or neglected by all sections of the Christian church. In the minds of many there seemed to be, in relation to these people, a feeling amounting almost to despair. Mohammedans, as such, have been long vilified, or treated with cold indifference, as almost unconvertible subjects. The feeling has been very similar to that which has been long indulged towards the poor, long scattered Jews. With regard to Ishmael it is true, "his hand was against every man and every man's hand was against him," but it was well for his posterity that Abraham had interceded with God—"Oh that Ishmael," said he, "might live before thee;" and what was the reply? God said, "I have heard thee concerning Ishmael." The seed of the promise indeed was to be found in Isaac, but still Ishmael was to be remembered, sooner or later, before God. Twelve princes were to spring from him, and these became twelve tribes, as did the sons of Jacob. He was to become a great nation, and he did. The Mohammedan tribes fought with each other as did Israel and Judah; but Kedar and Nebaioth remained as true to their false faith, as did Judah and Benjamin to the truth of God. And it is a remarkable circumstance that as the Messiah sprang out of Judah, so the false prophet rose out of Kedar or Nebaioth. Mohammed, therefore, becoming the head of a great nation under the overruling hand of God, was not without his influence, for his armies bursting into Europe as well as Asia, he and his successors became the great image-breakers in the world. This singular and widely scattered people are at this moment in a most interesting position as to opinion. It is well known that they are divided into two great parties, but under each of these divisions there are various sects. One sect professes at least to believe or allow that Jesus is God. Another professes to believe that Mohammed himself will be judged by Jesus Christ, saying, that as Christ is appointed to be the universal judge, therefore Mohammed must stand before him. These were points of entrance which every Christian might well

ponder, as there was a peculiar mode of approach to every people, whether the Hindoo, Chinese, or Mohammedan. He had heard it said, indeed, even by Missionaries, that the Mohammedans were so bad or so sunk in lust and vice, that it was in vain to make any effort in their behalf. But never let us forget what God replied to Abraham—"I have heard thee," a mode of expression similar to that which he employed in answer to Solomon after the dedication of the temple, by which, in one moment, all the petitions of Solomon were turned into promises. He trusted that there would be a response to the address of the chairman as to enlarging the Mission, and that the period was not far distant when the Society would have the means of establishing a Mission to the disciples of the false prophet. Before sitting down, he would merely glance at two great fundamental truths with which he was desirous to have his own mind more and more impressed. The first was the universal triumph of pure and undefiled religion. Certainly the period was approaching when songs of "glory to the righteous one" would be heard from the ends of the earth, and when every nation would worship him from its place, even all the isles of the heathen; but he was afraid we were not sufficiently impressed with the glory and the certainty of this prospect; and but too many were content to leave their children to believe in it literally. Now what can such persons say respecting the faith of Abraham, distinguished as it was for disinterestedness as well as extent? He could see nothing in his day to warrant or encourage his belief; yet he believed according to that which was spoken, "so shall thy seed be." Nor when Christianity becomes universal will it resemble that of the present day; for never will it arrive at its greatest purity till it has reached its greatest extent. It was the interest therefore, as well as the duty of Christians, to strain after the propagation of their common faith—this was the path leading to incense and a pure offering being offered in every place under heaven. This very Mission owed almost every thing to such an idea. It swelled the bosom of its early founders. He might go over them all, but time admitted of reference to one only, and this should be Andrew Fuller. On one occasion when about to visit London at the time of the renewal of the East India Charter, I recollect his saying something to this effect—"Well, I must go up and wait upon our great men once more. No doubt, our Redeemer was 'born in a stable, and there was no room for him in the inn,' and perhaps some of them imagine his cause will always be small and despised—but he will one day be the 'Head of the heathen' as well as 'the Prince of the kings of the earth.'" Riding in company with him one day on the heights of Yorkshire, the same idea burst from him, when quoting that passage, "I will make thee to ride on the high places of the earth, and feed thee with the heritage of Jacob my chosen." The subject indeed was one by which his mind was animated to his dying day. Another point to

which he (Mr. A.) was anxious to allude was that of the pouring down of the Holy Spirit from on high. It was by the preaching of the Gospel that the world was to be evangelised. This was the sovereign appointment of God our Saviour, while the sword of the Spirit could be wielded only by the arm of conscious weakness. He had frequently thought that Peter must have seen but little aware of the import of the Saviour's remarkable words, "Ye shall receive power when the Holy Spirit is come upon you." The day arrived, and by a single expression 3,000 souls, first wounded by his preaching, were instantly healed. Oh! the rich and condescending grace of the Divine Spirit. The man who had acted as a coward and worse, was employed—nay, the tongue, that guilty tongue, with which he denied his holy Master, was the instrument. Nor was this all the effect produced—we labour for years to form the manners of Christians—but the entire multitude there, were of one heart and of one soul, neither said any of them that aught of the things he possessed was his own, and, in short, "great grace was upon them all." Reference had been made to the pecuniary affairs of the Society. There appeared to him a method by which abundance might be obtained, and in such a way that it would scarcely be known from whence it came, at least the individuals would not be known. It had long appeared to him that far more regard should be paid to that secrecy of which the Saviour spake, and with such solemnity. In the word of God, though aiding this cause was not to be denominated "almagiving," what was there said respecting secrecy, was of extensive application. "Otherwise," said the Redeemer, "ye have no reward of your Father who is in heaven." Let then one, two, or three of our churches make a collection of 300*l.* or 400*l.*, which they are well able to do, and let there be no boasting when this is done; these handed to your treasurer, would appear of course in a single line, as congregational collections; and though nothing be said by any one, the example set must, ere long, rouse other churches to exertion; much valuable time as well as unnecessary labour would thus be saved, and the cause of God be supported in that mode which God specially approves. Nor let any one imagine that this will never be done. It is done already. He knew of one congregation that raised 400*l.* annually for Missionary purposes; another as much as 800*l.*; and a third had actually collected as much as 2,400*l.* last year. These were Presbyterian brethren. Then let us go and do likewise. He would not think that he had lived in vain could he only see our own churches coming forward, and devoting their energies to the cause of God, and acting fully up to their professed principles.

The Rev. T. ROBERTS, of Bristol, in seconding the motion, said, he was free to confess that he never addressed a public assembly with such mingled feelings of regret and satisfaction as he experienced on the present occasion. Differing as he did in opinion on the Serampore question from

many of the most distinguished members of the committee, he had for several years been prevented from taking any part in the proceedings of this Society; but notwithstanding that difference and that painful separation, he could truly say, that he had ever entertained the most cordial respect, and had ever endeavoured to cultivate the most sincere regard for his brethren, from whom he had unfortunately, though conscientiously, been compelled to differ. The pleasure he felt at thus being introduced to the Society was only equalled by the regret he had experienced at being so long away. He thanked the committee for having placed him in a situation by which he was enabled to shake hands with the chairman, as president of that meeting, and treasurer of the Society, over a sepulchre which they had mutually dug, and in which he hoped that all their differences would be entombed that day. Censured—doubly censured—be the man who from that time should ever, by any means, in any form, from any motive, or on any occasion, attempt to effect their resurrection. Although Christians were sometimes unhappily divided among themselves in the face of imperative obligation to mutual forbearance, yet he thought that little could be said for the Christianity of that man who was so little attached to Christian union as to hesitate to embrace every opportunity for promoting it. If any one community in the religious world was bound by the consistency of its profession to maintain unity to a greater extent than another, it was a Society formed for the propagation of the Gospel in the heathen world; its object was to unite man to man in common hope—to mould all nations of the earth into one family, and that family into one heart. At the dedication of the Temple, when the king was upon his throne, when the priests were at their respective stations, when the Levites were engaged in worship with their vocal and instrumental music, when the ten thousands of Israel were prostrate in the presence of God, when that service was at the height of its delighted harmony, then did the glory of God burst forth and fill the house of the Lord. The dispensation of the Spirit commenced with unity; the disciples were all, with one accord, in one place. Looking around him on the platform, he could not but feel most sensibly the absence of the manly, the grave, but happy faces of so many of his reverend fathers and brothers with whom he had been so long associated in promoting the interests of this Society—Ryland, Birt, Kinghorn, Ivimey, and many valued coadjutors besides—and though mentioned last, not the least in importance, the excellent and liberal Broadley Wilson, had retired from the annual assemblies for ever. No—he must be allowed to correct himself—they had not retired from these assemblies, but only from their seat. They were with them to-day in recollection and in spirit. Cherished by the delightful thought, that the work of spreading the Gospel among the heathen whilst in this world, occupied a large share of their affections now. Encompassed with these

spirits of their brethren, and a cloud of witnesses besides, let his friends around him persevere in the great work of spreading the Gospel both at home and abroad, not merely as though they were conscious of the interest those departed worthies felt in the success of their labours, but as if they heard them addressing them *in voce*, "Abound in the work of the Lord." Those men were now united with those from whom they differed upon earth—they now perfectly understood each other, and were of one mind. Heaven was the place to settle all disputes and to unite all hearts. If any thing at that moment could add to the pleasure which they were feeling before the throne of God, it would be a consciousness of the harmony of this Society to which they once belonged, as being a counterpart of that union in which themselves existed in heaven. Did he say the Society to which they once belonged? He had spoken unadvisedly—death could not destroy connexions formed beneath the shade of the Cross, and cemented by the blood of the Redeemer. Whenever those whom he was addressing arrived at the shores of Jordan, he prayed that the ark of the covenant which separated the waves before the camp of Israel might unite them with those who had gone over before, in the mutual participation of an undefiled and incorruptible inheritance before the throne of God, and in his unveiled presence for evermore. What a chasm did the lapse of a few years make in society—what mutations were accomplished by the hand of death! Such providences spoke aloud to those who remained, to those who had still the opportunity of attempting to save mankind; but more especially did these providences address those whose heads were covered by the blossoms of the grave. At the momentous period of dissolution, there was no one object on the face of the earth which would afford them more satisfaction than the recollection that they had contributed of their property, and devoted a portion of their time to the great work of saving men, and of restoring a revolted world to its righteous and its gracious Governor. Compared with those peaceful impressions all worldly glory failed. At that momentous period the heart would be animated and cheered with the expectation of hearing from the lip of its Lord and Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Their worldly concerns became criminal where they would neither allow leisure nor inclination to promote the eternal salvation of their fellow-men. Then it was that self-love degenerated into selfishness. Such a degraded being was deaf to the groans of the creation by which he was surrounded. If he were rich and covetous, and the light of benevolence were extinguished within him, the most unpleasant feelings arose in his mind when any appeal was made to his charity. Deaf to the voice of compassion, incapable of feeling its finest impulses, if at any time any thing could be wrung from him, how little was the amount bestowed! Mysterious indeed was that Providence which bestowed the power,

without the will to do good. The bay tree was green and flourishing, but its existence was of short duration; or like some barren mountain conspicuous indeed, but only burdening the earth with its weight, and chilling it with its shadow. If at any time such men, like the priest of old, stumbled over a spectacle of woe, like their brother the Levite, they hastened over the other side of the way. Listening to the Report which had been read, he could not but feel regret at hearing that the amount of their annual income was so small compared with that of other denominations. The Methodists during the past year had received upwards of 80,000*l.* independent of the splendid sum of 200,000*l.* which had been recently raised at the Centenary. The Church Missionary Society had received upwards of 70,000*l.*, the London Missionary Society was very little inferior to that; and although he was free to confess that for an obvious reason the Baptist Missionary Society could not expect their yearly income to equal those he had mentioned; nevertheless, he thought it ought to bear some fair proportion to them. What could be the cause of so great a disparity in their funds? It never could arise from any general idea of the inutility of Baptist Missionaries—that was impossible. This Society was among the earliest that sent the Gospel from this country to heathen lands. The first letters received from Dr. Carey and Mr. Thomas, after their arrival in India, were communicated to Dr. Ryland, Dr. Bogue, and Mr. Steven, who were then supplying the Tabernacle at Bristol. They immediately repaired to London to consider the duty of sending the Gospel to the heathen world, and from that circumstance the London Missionary Society arose. Since the commencement of the Baptist Missionary Society, they had been able to produce, through the aid of their Missionaries, as many oriental translations of the Scriptures as would meet the moral exigencies of nearly 100 millions of the heathen. Their Missionaries might be driven from their stations, but the Word of God by them deposited would abide for ever. That extensively-scattered and deeply-rooted seed would grow and thrive, smothering the pages of the Koran, and withering the Shastras of the Hindoo. The Baptist Missionaries, by presenting these translations to the Christian world, had prepared the way for the Missionaries of all other Societies. In addition to that, they had given them grammars, vocabularies, dictionaries, and lexicons, by which they could acquire a knowledge of the languages of distant nations, and thus enter on the field of labour prepared to cultivate it with greater efficiency, and in a shorter time, than if they had not been favoured with such means. The stations of this Society were scattered over the continent of India, and by its instrumentality thousands of children were brought under the influence of evangelical instruction. Christianity was thus growing with their growth. But if they turned their attention from the East to the West, what a prospect was there presented

to their view! Thousands of the sable-coloured population had received the word of life, and the Missions were in a state of unexampled prosperity. These things had been urged on the Christian world again and again, accompanied with the most affecting appeals for the want of money; but at this very time the annual income did not exceed one-fourth of the sum received by the other denominations to which he had just alluded. Was it possible that that small return arose from the criminal indifference of the denomination towards the salvation of the heathen? He greatly feared that, to a certain degree, that was the case. Let them beware of lukewarmness in the Saviour's cause, lest they exposed themselves to the treatment of those who were neither cold nor hot. The saints on earth possessed but one privilege more than the saints in heaven: the opportunity of spreading the Gospel among the children of men. It was that very circumstance which divided Apostolic inclination between heaven and earth. This Society had its trials as well as its triumphs. He was surprised to hear that the Committee of a certain Society had withdrawn their munificent donations in aid of the Baptist translations of the Scriptures in the heathen world. He could remember the time when that Committee coveted the literary toil of the Missionaries of this Society. "They have," said the reverend gentleman, "withdrawn their liberality—be it so—their money is in their pockets, and our consciences are in their right places. That Society could never have accurately known us, or they never would have supposed that they could purchase our principles. That must be our apology for them, or their apology for themselves. They withdrew their liberality, the tidings fled to America; like an electric shock it roused the energies of our transatlantic brethren, and we have received from them recently double the sum." The Society's Missionaries in the West Indies had been charged, and shamefully charged, with being the cause of the negroes' refusal to work upon the estates. But from whom did that cry proceed? Did it come from Lords Mulgrave, Sligo, or Sir Lionel Smith, all governors of Jamaica? On the contrary, they had borne honourable testimony to the Baptist missionaries. From whom, then, did it come? From the very men who, not long ago, sought the lives of their missionaries by charging them with being the authors of insurrection—from the advocates of slavery—from the foes of justice and humanity—from the friends of cruelty and oppression. Was their testimony to be received against ministers of religion whose whole lives attested their Christian principles? The plain matter of fact was, that the planters thought that after the negroes were emancipated, they could cause them to work on their estates for little or nothing: but in that they were mistaken. The planters, by censuring the missionaries, proved that they still clung to injustice and inhumanity as strongly as ever. What was the reason of the negroes' refusal to work? Did they ask for exorbitant

wages? No: a shilling a day was all they demanded for frying in a West India field. One shilling a day was thought exorbitant by these colossuses of liberality. There was not a pastor of a church upon that platform who, if any of his flock came to him, and asked for his best advice, would not willingly give it. That was all that the Baptist missionary had done. He was aware that some of the remarks he was then making were liable to be inserted in a Bristol paper in the West India interest, whose editor ought to possess letters patent for misrepresentation. He was aware that he (Mr. R.) had lost his character long ago with that paper, but he hoped never, never to be able to retrieve it. He was acquainted with many West India proprietors residing in this country—excellent men, who he was sure would act differently if they knew what they were doing; but the fact was, they were hoodwinked by the false representations of their attorneys and overseers. Those proprietors who had given the equitable wages demanded had declared that their estates had never done better than during the past year; and some who early calculated, through the gloomy prospect before them, that they should be compelled to sell their estates, were now contemplating the purchase of others. One gentleman, who owned an estate, said to one of his negroes (who was a carpenter, and a good tradesman) at the period of emancipation, "Well, you are now a freeman—are you disposed to continue on the estate?"—"Oh es, massa, glad to continue wid you." "Well, then," said his master, "the only thing we have to talk about is terms?"—"Oh no, massa, no 'kasion we talk 'bout terms: you know you used to let me out to work for oders—you only give me what dem paid you, and me be satisfied." And there the conversation ended. With all the trials which the Society had endured, there was great room for thankfulness; and he had sometimes thought that the history of the Baptist Missionary Society would not only be an interesting but a very useful work. It would serve to preserve the memory of men whose names deserved to be had in everlasting remembrance. It would present the Society to the observation of posterity as the oak of the forest whose head had been discovered by the blast of the hurricane, and the wreck of whose branches had been strewn around, but whose mighty trunk remained unshaken in the earth, and whose head still defied the fury of the elements and the rage of the storm. He trusted that the Society would continue its exertions until the world and the world's population bowed to the everlasting triumphs of sovereign mercy.

The resolution was put and agreed to.

The Rev. WILLIAM BROCK, of Norwich, on rising to move the next resolution, said that they all knew that there were some laws which were more honoured in the breach than in the observance; and the law laid down at the commencement of the meeting was one of them. He was exceedingly glad that the last speaker had not observed that law, for the latter part of

his speech was just what ought to be delivered on the resolution he (Mr. B.) held in his hand. The editor of the newspaper referred to by Mr. Roberts was not the only man in Bristol who could embellish things; for not only did Mr. R. offer all that could be said on the resolution intrusted to him (Mr. B.), but he also gave them the embellishments into the bargain. The resolution was—

“That this meeting especially recognises the goodness of God, in accomplishing the final termination of colonial bondage; and trusts that this auspicious event may be regarded as an earnest of the removal of all other impediments to the progress of scriptural truth throughout the world, and of the copious effusion of the Holy Spirit, to give efficiency to the instrumentality employed.”

He begged to suggest a trifling alteration in the resolution: he apprehended it was not quite true that “colonial bondage had been finally terminated;” and, therefore, he proposed that the words “negro slavery in the West Indies” should be substituted. That would be strictly true; and, with that alteration, he submitted the resolution. It did become them to recognise the hand of God in that which had been accomplished. It was too much to have been done apart from the power and mercy which belonged to the Almighty: there had been prejudices removed, and obstacles taken out of the way, for which, he was sure, they were indebted to God alone. Those who had marked the progress of the emancipation must recollect, at that moment, certain circumstances corroboratory of that remark. For example, who could remember the manner in which their missionaries were treated some years ago, and not feel the truth of what he said? They had been arrested, and their bureaus and desks ransacked, in order to find evidence against them; and he would like to ask if any man there would like his desk ransacked in any matter as to which he might be accused? Such a proceeding was perfectly in keeping with other parts of the conduct, and discovered the *animus* of the accusers of the missionaries; and it could be attributed to nothing but the providence of God that there was nothing found, on which even Jamaica prejudice could lay hold. He had it from Mr. Buxton that, when they had appointed that memorable committee, he felt at a loss to know where he could go for evidence to maintain his position; and then again, by God’s interposition, he was furnished with what he desired. He could mention another circumstance. A gentleman had published a pamphlet on the subject—he could not recollect his name, but it began with a W;—this person called upon Mr. Buxton one morning at breakfast; he was so teased at the time, that he told him he could not attend to him; but, after the man went away, his daughter remarked that he seemed to have something new; the man was called back, and the pamphlet was the result of communications obtained from him. He need not multiply instances of God’s interposition in their favour; they could see that He had been, and still would be upon their side, and therefore they would not fear what man could do. When they

considered the efforts made in Jamaica to excite the negroes to rebellion, it furnished matter of great rejoicing that no insurrection had taken place. Why, the British possantry would not have submitted to one-half of the oppressions under which the negroes had quietly suffered. He (Mr. B.) would not for one. It was, indeed, a great blessing to see peace prevailing where anarchy was deaired; and prosperity abiding, notwithstanding all the wicked plots of their enemies: let them recognise in that the goodness of God. The termination of slavery in the West Indies proved what moral power could effect. The Government had been against them, the Parliament against them, Jamaica against them, but they had been victorious. There was a battle soon to be fought again about the West Indies, and it seemed it would be a desperate conflict. Unhappily even that great question of philanthropy was to be made a party question. But they would not permit vile partisans to come and obstruct the great motion to be submitted to the House of Commons for carrying out the emancipation of the negroes. If the ministry went out, perhaps they might, they would bring them back again, and would rejoice in doing so on such a question as that: and they knew what they could do when their religion was stirred up within them, and when they were resolved to have no denial, in seeking the happiness of man. There was another point, and it illustrated what Christianity could do indirectly; for, as Robert Hall beautifully said, “there were blessings which Religion scatters by the way on her march to immortality.” Who would have heard of the horrors of slavery had it not been for that Mission? And whilst the oppressors of the negroes had been constant in the expression of their belief that the negroes were an inferior race of beings—mere goods and chattels—marketable commodities—whilst British nobles and senators, vile, degenerate sons of England, had bought and sold the bones and flesh of their black brethren, it had been the Baptist missionaries who first made it known that the negroes could think and feel as rational beings. When their missionaries went out to Jamaica there was the old red dragon, horrible and misshapen—

“(If shape it might be called, that shape had none,
Distinguishable in member, joint, or limb;
Or substance might be called, that shadow seemed,
For each seemed either; black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart.”

But they waged war against him, and, like the youthful David, with the divinely-appointed missile they brought him down. And what they had effected in Jamaica was a model and encouragement for others. America could now see what a Christian people could do in knocking off the fetters of the slave, and she had now no cloak for her sin. She now saw the negroes standing free men, peaceful, happy, industrious, asking boldly, “Who made you lords over us?” America was forced to see all this,

but she contemplated it in a similar spirit to that in which Satan beheld the sun, and said,

"To thee I call,
But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams
That bring to my remembrance from what state
I fell."

America hates to hear the voice of freedom, as it comes wafted on the breeze from the islands of the West. The slaveholders said that the apostle Paul was against the Abolitionists. He almost wondered that the spirit of the apostle did not come back again to give the lie to such a calumny,—that it did not spring into visible existence, and address the libeller thus: "I, Paul, advocate slavery! I who said, 'Owe no man any thing;'—'Whatsoever ye would that men should do unto you, do ye even so unto them!'" And then, with deeply indignant mien, he would add, "Thou shalt not bear false witness against thy neighbour."

The Rev. CHARLES J. MIDDLEDITCH, of Frome, seconded the resolution. He began his speech by referring to the mention in the Report of the death of several of their missionaries. It was their duty to be resigned to all the dispensations of Providence. They were in the habit of praying that God would send more labourers into his vineyard, and they were not only to offer their thanksgivings for receiving an answer to their prayers, but also to be prepared to sing the requiem of the dead who rested from their labours, and whose works followed them. He had read of a Theban general, who was mortally wounded at the battle of Leuctra: in the hour of his dying agonies he anxiously inquired, "Is my shield safe—is Thebes victorious?" His shield was presented to him, and he was informed of the defeat of the Spartans. "Then," said he, "my death is a glorious departure: tell me not I am childless—Leuctra and Marathon, the scenes of my triumphs, are my immortal children." He won the victory, but he could not share in the honours of the triumphant banquet. Let them remember that their friends who had fallen would live for ever in the full enjoyment of that blessed promise, "Be ye faithful unto death, and I will give unto you a crown of life." Mr. M. then referred to the manner in which colonial affairs had been generally managed, and remarked that it seemed as if the exercise of power there was necessarily attended by cruelty and oppression. The history of the colonies of Britain was written in letters of blood. Let them turn to America: where were the numerous herds, he would ask, who by long possession, and the exercise of the pursuits of agriculture or of hunting, had acquired a title to the land which they inhabited? They had almost ceased to be, so that out of 10,000 or 12,000 only a few hundreds remained. Then let them think of the West India Islands,—where were their native inhabitants? The lust of power and pride of dominion had there exterminated a noble race of beings,—a race of beings fitted by their physical and moral powers to adorn the nature of which they partook, all

swept from their native land. What was the cause of that tendency to oppression and tyranny in the exercise of government? When they considered the character of the men to whom the government of the colonies had been generally intrusted, they would be perhaps able to answer to the question. Men had been commonly chosen, not because they were fitted for the important trust, but because their titled poverty needed some office by which to replenish its exhausted coffers. True, they had had a Sligo, a Mulgrave, a Sir Lionel Smith, and they rejoiced in them; and if the Government had no other claim upon their regards, their having given such men to take care of the interests of justice and humanity, entitled them to no small share of esteem. He fully approved the alteration in the resolution proposed by the gentleman who had moved it. There was no question as to the ultimate, final termination of colonial slavery, but something still remained to be done; and if England did not arouse and gird herself for the work, the fetters of the slaves still in bondage would be riveted for a long period to come. But England would persevere, and ere long slavery would be entirely abolished. The last speaker had well said, that all was to be attributed to the goodness of God. The church of Jesus Christ had done more for the emancipation of the negroes than all the senates in the world. The prayers, the zeal, the energy of the church effected this great work. The church had agitated, and would agitate again, until she had secured the final termination of that system of bondage. Oh! if the church of Christ had not come forward as a church, what would have been the state, at present, of their oppressed, enslaved fellow-men? If the church had not taken up the maxim, "Slavery is a sin against God," and acted upon it, they could not have passed a resolution that day expressive of joy at the termination of slavery in the West Indies. The negroes were nominally free; they needed to have their right secured; and it was by Britannia that their Magna Charta would be written. Mr. M. then said, that the chairman had just suggested the propriety of taking up the collection: he felt that it was quite unnecessary for him to say any thing to induce a manifestation of their liberality on that occasion. After the collection had been made,

The Rev. THOMAS SWAN, of Birmingham, moved the third resolution,—

"That this meeting observes with pleasure, that through the kind liberality of many Christian friends, the receipts of the Society have considerably increased during the past year. It thankfully acknowledges that liberality, while remembering the present incumbrances of the Mission, and the certainty of an enlarged expenditure, the meeting earnestly calls on all the friends of the Society for extended, vigorous, and systematic efforts on its behalf."

He (Mr. S.) had been present ten years ago at a meeting of that highly-favoured Society, and had been delighted to witness the spirit which was manifested on that occasion. He trusted that he would have the pleasure of seeing a

similar spirit evinced by the meeting to-day. He rejoiced to see his venerable father (Mr. Roberts) amongst them, and to see the union of their missionaries—the separation of whom had cost them many sleepless nights and many tears. It had been said yesterday that the receipts of the Baptist Missionary Society ought to amount to 30,000*l.*; but a brother, no way distinguished for enthusiasm, had said that they should not stop there—that that should not be the maximum. He came from Birmingham; and he begged to tell the meeting that he too had got a bad character there, and he hoped it would continue bad on that subject, and grow blacker and blacker every day. It was said that in Birmingham all the missionary meetings were anti-slavery meetings—which was not at all agreeable to some people. But when he came to London, he found that the Baptists there had every whit as bad a character as the “Brummagem” Christians. And he rejoiced to find it so. On the last first of August the sun of freedom rose upon hundreds of thousands of their fellow-Christians and fellow-immortals in Jamaica and other islands. They must go on rejoicing in the onward progress of freedom, and he hoped that the time would soon come, when all lands should be free, and know the truth, and be inoculated by the spirit of pure and undefiled religion. His resolution respected money; but the collection was over, and it was not very easy to talk after the business of the meeting was over—yet he must talk a little. He must be permitted to indulge in the pleasing reflections which arose in his mind, as he remembered that their black friends and brethren in the Western Islands were all free—the mother and the babe—the young men and the maidens—the old men and the children—were all free, and many of them were rejoicing in the light and liberty of the Gospel of the grace of God. No more would the hard-hearted driver be allowed to treat them like beasts of burden—no more would they be lacerated by his whip—no more would their cries of agony rend the air. They were free—and oh! was it wonderful that they should exult in their freedom? Was it strange that they should determine not to work unless they were paid for it? He did rejoice that the darkest stigma which had rested on this country was removed. That weight had been taken away which would have sunk them lowest in the scale of nations—subjected them to the heavy curses of the Eternal—and called upon their heads the terrible judgments of God. The people of Britain had arisen, and uttered a loud and piercing rebuke, and the manacles of the slave had been struck off—and not only the slaves were thus made free, but this country was made free—free to pursue her elevated course of benevolence and mercy. It was a proof of the darkness—the desperateness of human depravity, that men entertained the idea that because a portion of their fellow-men had a black skin, they were therefore to be stolen, and sold, and whipped, and murdered. No man had a right of property in another. It was neces-

sary to continue the agitation of the question, for the fact was, that the slaves were greater in number than ever; 260,000, Mr. Roberts had said, are annually taken from the shores of Africa,—therefore they must retain their bad character as to the agitation of the question. It had been found that Christianity and slavery could not long co-exist, where the one was there was not the other; they had seen that the noble missionaries of that Society had been rendered most valuable instruments in effecting the emancipation of the negroes. God had raised up men fit for the work, men of piety, of zeal, of prudence, of firmness, of integrity, whose tongues could not be silenced, and whose minds could not be enslaved; and the manner in which they had been preserved and delivered from cruel and blood-thirsty enemies, was matter of devout thankfulness to God. Some of them had gone to the skies, were now emancipated from the thralldom of mortality, and in the midst of the general assembly and church of the first-born, they looked down on that assembly; their immortal and perfected spirits felt in unison with theirs. They had laboured to effect the emancipation of the negroes from temporal bondage, and they had succeeded; he would beg to remind them, that it was their important duty to endeavour to effect their spiritual emancipation. They should labour to free them from the servitude of sin and Satan, and bind them in the golden bonds of Immanuel's love. He called on their Baptist brethren in America to come forward manfully, and like Christians, and exert themselves in this good work; and he trusted that surely the appeal would not be made in vain to that liberty-loving, liberty-glorious nation. Mr. S. concluded by referring, at some length, to the life and character of the late Mr. Penney, one of the missionaries of the Society in Calcutta, and read a letter from Mr. Yates, addressed to Mr. Pearce, dated February 8th, 1839, which gave a very affecting account of the last moments of Mr. Penney.

The Rev. SAMUEL NICHOLSON, of Plymouth, seconded the resolution. He said it had reference to a collection and increase of their funds. It was of great importance that, in getting funds, they should be regulated by the principles of the Gospel; he felt extremely desirous that, whatever contributions should be poured into the treasuries of this Society or any other, might be offered in a proper spirit, and by persons who were convinced of the obligations under which they were of devoting themselves to the Lord. If contributions were offered in that spirit, they might the more confidently anticipate a blessing. He cordially reiterated the expression of an old friend of the Society, “Give me the faith, and let the money be a secondary affair.” “Them that honour me, I will honour them, saith the Lord; and they that despise me shall be lightly esteemed.” Some had scornfully said that money, money was their only object. He said money was desirable, but it should come from hearts

constrained by the love of Christ. Those contributions which were offered in a spirit of love, of abasement, and of humble prayer, were the most valuable by far. Without the blessing and the Spirit of God all efforts were vain. Let them seek the blessing of God, and if they obtained it, then "the little one should become a thousand, and the strong one a great nation." There was need of some salutary evangelical principle to prevent them from being carried away by the love of the world; and he knew no better way of effecting that than by consecrating their property to the service of God—thereby the plethoric tendency would be checked. There was too much honour paid to intellectual greatness, and too little to humble goodness; this was not agreeable to the word of God. Without Christian principle, intellectual superiority was a curse rather than a blessing. They should cultivate that spirit of love to God, and then they could come forward with their contributions, and say, "All are thine, and of thine own we have given thee."

The resolution was then put and carried.

The Rev. Dr. Cox, of Hackney, then moved the last resolution.

"That the Treasurer and Secretary be requested to continue their services; and that, as in conformity with the unanimous recommendation of the Quarterly Committee, this meeting concurs in the expediency of appointing an additional Secretary for the management of the growing concerns of the Society, the Committee be requested to appoint such an officer, as soon as they may be able satisfactorily to do so:—that Messrs. Charles Sporden, Charles Jones, and Richard Cartwright, be Auditors, and that the following be the list of the Committee, for the year ensuing, with power to fill up vacancies."

Which was seconded by the Rev. D. R. STEPHEN, of Swansea, and carried unanimously.

Thanks were then given to the Chairman, and the meeting separated.

On the same day, in the evening, a meeting for prayer and addresses in relation to Missionary operations, was held at New Park-street Chapel, in the Borough. The Rev. Messrs. D. R. Stephen, Thomas Swan, and George Comb addressed the meeting; and the Rev. J. H. Hinton, Octavius Winslow, T. Pulsford, and John Jackson engaged in prayer. A collection was made at the close of the meeting, which amounted to 13*l.* 7*s.* 8*d.*

FESTIVAL OF JUGGERNAUT.

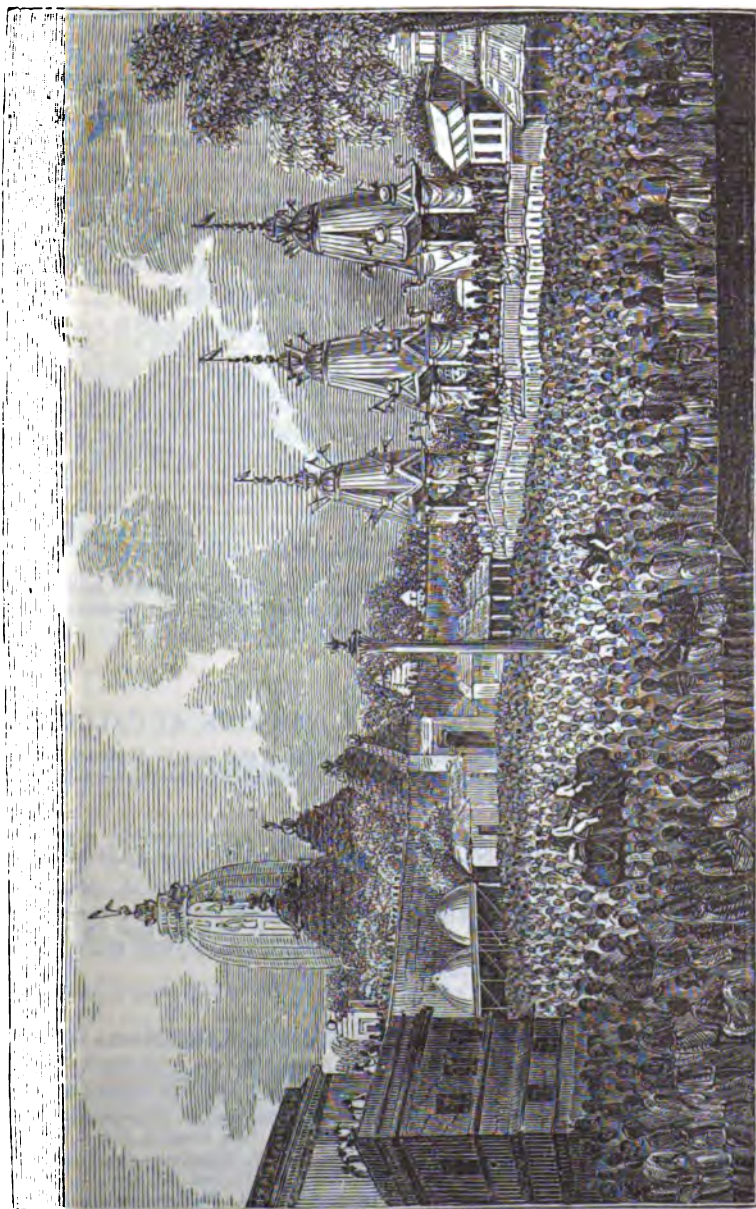
THE friends of Christian Missions have now, for a series of years, been familiar with the name of Jugurnath, or Juggernaut, one of the many horrid idols of India. Recently our attention has been directed to an engraving published at Calcutta, conveying, as far as such a representation can do, a lively image of the scene which takes place at the great annual festival, in which the raths (or cars) of this pretended deity and two others are drawn in procession, amidst the noisy acclamations of myriads of his infatuated worshippers. Of this engraving we now present a copy. It represents the commencement of this festival, and the figures at the bottom of the plate are intended to illustrate the principal objects therein presented to our view.

The building to the left, immediately over No. 1, is a *Muth*, or Hindoo monastery, many of which exist in the town of Pooree, where this festival is held. These establishments tend greatly to keep up the renown of Jugurnath, as most of them are interested in drawing pilgrims to his shrine. They are generally liberally endowed, and many of them are very rich. When the late excellent J. H. Harrington, Esq., visited Pooree, just before he left India, the Gooroo or principal teacher of the Muth in the plate called upon him. He was a venerable, grey-headed old man, and approached leaning upon two of his favourite disciples. In reply to some questions respecting the connexion of Government with Jugurnath, and the abolition of the pilgrim tax, he remarked, "That Jugurnath was never so popular as under the British protection; that his glory was now spread through the three worlds; and that it would be a pity for the

Honourable Company, by leaving him to himself, to destroy all the holiness they had acquired!"

No. 2 in the plate directs our attention to the vast pagoda, in which "the Lord of the World," impiously so called, has for several ages established his destructive sway. This far-famed temple is said to have been built in the year 1198, and to have cost in the erection from four to five hundred thousand pounds. The principal tower is nearly as high as the Monument in London, and the whole area, within which are more than fifty smaller temples devoted to the various gods of India, is surrounded by a stone wall twenty feet high, and nearly six hundred and fifty feet square. The walls of all these temples, and especially of the largest, are covered with images of the most detestable character, in durable and massive sculpture; and yet not only is the temple itself reputed most holy, but all the land within ten miles of it. To die within these limits is considered a sure passport to eternal bliss.

No. 3 may guide the eye to the principal gate of the temple, called Singha-dwara, or the Lion's gate, by which the pilgrims enter when they go to worship the idol. No. 4 is placed beneath the beautiful column standing immediately opposite Singha-dwara. It is surmounted by an image of Aruna, or the dawn, personified. To the left of this pillar are seen European gentlemen on an elephant, and to the right another on horseback, moving amidst the vast multitude of idolaters, and by their presence and active superintendance of this abominable worship, helping to confirm and rivet these awful and God-disho-



nouring delusions on the minds of the people. To the right, above the figures 5, 6, and 7, is placed the car of Jugurnath, with those of Bul-lubhadra and Soobhudra, his brother and sister. These images, which are but partially visible in the plate, are as ugly and monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human

figure does not extend below the bosom, and all the rest is a mere huge block of timber. Arms and feet they have professedly none; but these appendages, made of gold, are supplied on state occasions.

These be thy gods, O India! We will not weary and disgust our readers by a recital of the

ceremonies observed on these state occasions, though they are copiously detailed in the article which has furnished the particulars already given. May the fact that these polluting and destructive scenes are recurring year after year, and hurrying thousands upon thousands to misery, disease, and death, operate as a powerful stimulus to

persevering exertion in the cause of God and truth, and lead the disciples of Christ more earnestly to plead with him that he would, in the exercise of his own power and mercy, take possession of his promised inheritance, vindicate the insulted majesty of heaven, and utterly abolish all the gods of the heathen!

Home Proceedings.

RETURN OF THE REV. W. H. PEARCE TO CALCUTTA, WITH FOUR ADDITIONAL MISSIONARIES.

OUR much esteemed brother, the Rev. W. H. Pearce, expects to embark about the middle of June, on the Plantagenet, Capt. Domett, for Calcutta. He will be accompanied, Providence permitting, by four additional missionaries, making, in the whole, eight out of the number for whose passage and equipment the Christian public have kindly provided in consequence of his

appeal. Of these four brethren, Mr. Phillips has been designated at Newcastle-upon-Tyne, and Mr. Morgan at Bristol. It is intended that the designation of the remaining two, Messrs. Tucker and Wenger, shall take place at Denmark Place Chapel, Camberwell, on Friday, June 7th, agreeably to the notice on the cover.

ARRIVAL OF THE REV. J. HARRIS, AT CEYLON.

MR. and Mrs. Harris and their family, arrived safely at Colombo, on the second of November, 1838. During their voyage from the Cape thither, the ship was struck by lightning, by

which all on board were placed in imminent danger, but the hand of God graciously protected them.

ARRIVAL OF THE REV. GEORGE B. PARSONS, AT CALCUTTA.

THE "Moirs," on which Mr. and Mrs. Parsons sailed for Calcutta, arrived, as we learn from the

shipping list, at that port in February, but we have as yet had no direct intelligence from Mr. P.

DESIGNATION OF ANOTHER MISSIONARY TO JAMAICA.

MR. E. J. Francis, appointed to Jamaica, was designated to his important work, at the Chapel in Waterloo Road, Lambeth, (occupied by the church and congregation under the pastoral care of his father, the Rev. George Francis,)

on Wednesday evening, May 15. Mr. F. it is expected, will take charge of the stations at Ebony Chapel in Vere, and Four Paths in Clarendon. He is expected, with Mrs. F., to sail very shortly.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. D. Ellis, Feb. 12. Serampore, Rev. John Mack, Feb. 9. Sewry, Rev. James Williamson, Oct. 19, 1838. Patna, Rev. H. Beddy, Feb. 1. Rev. Geo. B. Parsons, on board the Moira, Dec. 14, 1838.

CEYLON.—Colombo, Rev. Joseph Harris, Nov. 13, Dec. 25, 1838, Jan. 18, 1839. Rev. Eben. Daniel, no date, received May 1.

JAVA.—Samarang, Rev. G. Bruckner, Jan. 1.

WEST INDIES.

JAMAICA.—Savanna la mar, Rev. John

Hutchins, Mar. 20. Falmouth, Rev. W. Knibb, Jan. 23, Feb. 27, Mar. 18. Bethshephel, Rev. Walter Dendy, Jan. 22, two, Jan. 25. Man-chioneal, Rev. John Kingdon, Feb. 4. Mount Charles, Rev. W. Whitehorne, Jan. 29. Jericho, Rev. John Clarke, Jan. 28, Mar. 4. Spanish Town, Rev. J. M. Phillippo, no date, received Mar. 16, and another without date, received April 1. Kingston, Rev. Joshua Tinson, Jan. 23, Feb. 7, 21. Rev. Samuel Oughton, Feb. 25, (two letters). Saint Ann's Bay, Rev. T. F. Abbott, Feb. 5, 8, (two letters) 12. Rio Bueno, Rev. B. B. Dexter, Feb. 18. Brown's Town, Rev. J. Clark, Feb. 15, Mar. 19. Old Harbour, Rev. H. C. Taylor, Feb. 22, Mar. 2. Montego Bay, Rev. Thomas Burchell, Feb. 5, 18.

Port Maria, Rev. D. Day, Mar. 13. Annotta Bay, Rev. Josiah Barlow, Feb. 26.

Nov. 10, 1838. Feb. 11, 1839. Turks Island, Rev. E. F. Quant, Jan. 13.

BAHAMAS.—Nassau, N.P. Rev. W. Mac-lure, Nov. 7, 1838. Rev. Thomas Leaver,

HONDURAS.—Belize, Rev. A. Henderson, Jan. 22.

ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following:—viz., to friends at Wincanton, for useful and fancy articles for Jamaica Schools; to Misses Louisa A. and Emma Hayes, Chapel Hill House, near Margate, for a box of fancy articles for the Rev. W. H. Pearce, by the Rev. J. M. Cramp; to Mrs. Payne and friends, Chesham, for a box of useful and fancy articles for Mr. Dexter, Rio Bueno; to the Misses Simpson, Cambridge, for a parcel of Magazines; to Mr. R. Vears for 12 volumes of the Baptist Magazine in numbers; to friends at Hitchin, for a box of useful articles for Calcutta, by Miss Palmer; to friends at Harlow, for a box of useful articles for Mr. Burchell's schools; to Miss Harvey, Aylsham, for a box of fancy articles, for Mr. Phillippo's schools; to Mrs. Williams, Reading, for a box of useful and fancy articles, for Mr. Phillippo; to Mrs. Hall, Biggleswade, for a parcel containing the Tract Society's Commentary, &c.; to Mrs. Earle,

Ripon, and to friends at Alcester, Woodstock, and Collingham, for boxes of useful and fancy articles, for the Rev. W. H. Pearce; to a friend, by Mrs. Ivatta, for 20 copies of the "Offering for the advancement of truth;" to the Rev. Bourne Hall Draper, Southampton, for 480 copies of "A Book for the Negro Scholar," for the Rev. Messrs. Knibb, Phillippo, Oughton, and Kingdon; to Mrs. Hull and friends, Watford, for two boxes of useful and fancy articles, for the Watford School, Montego Bay; to the ladies of the Rev. W. Robinson's congregation, and their friends, Kettering; to Mrs. Cliff, Bramley, and to Mrs. Freer and friends, Upton, for boxes of useful and fancy articles for the Rev. W. H. Pearce; to Mr. Woodbine, Maze Pond, for several years' numbers of the Evangelical Magazine; and to ladies of Cambridge, by Mrs. Roff, for two boxes for Rev. W. H. Pearce.

(May 17.)

NOTICES TO CORRESPONDENTS.

Our friends are earnestly requested to aid us as efficiently as possible, in the circulation of the "Herald," in its new and enlarged form. Many of the members of our Churches, not able to pay for a more expensive Magazine, will find the "Herald," a source of spiritual, as well as of general improvement. Orders for the "Herald," should be forwarded to the publisher, Mr. Wightman, 24, Paternoster Row, through a Country Bookseller.

The Annual Report of the Society, will be ready in a few days.

The Brief Account of the Society, with Lists of Stations, Missionaries, &c., is respectfully recommended for distribution. Our friends will be able to promote the interests of the Mission, by circulating it in various directions. It may be procured on application to Mr. Wightman, price ninepence per dozen, or six shillings per hundred.

The next Quarterly Paper of the Baptist Missionary Society, will be published on the 1st July.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society from April 15th to May 15th, 1839.

LONDON AND ITS VICINITY.

ANNIVERSARY COLLECTIONS.

Southern District.

	£	s.	d.	£	s.	d.
Camberwell, Rev. E. Steane...	52	13	6			
Peckham, Rev. T. Powell.....	5	0	0			
New Park-street, Rev. J. Angus, M.A.	23	0	6			
Walworth, Horsley-street, Rev. R. G. Lemaire	8	2	6			
Regent-street, Lambeth, — Eliel Davis	6	6	1			
Church-street, Blackfriars, — Jos. Davis	7	10	3			
Maze Pond, — John Aldis Unicorn-yard, Tooley-street, — D. Denham.....	24	0	5			
Jamaica-row, — W. Dovey.....	6	10	0			
Deptford, — J. Kingsford.....	4	0	0			
Bunyan Chapel, Greenwich, — Joseph Belcher	3	12	6			
	1	6	6			
				142	2	3

Central District.

Prescott-street, — C. Stovel	9	16	0			
Eagle-street, — R. W. Overbury	27	10	0			
Fetter-lane, — J. Elvey.....	8	10	0			
Eldon-street, (Welsh) — D. Jones	4	10	7			
Mitchell-street, — W. Miall...	7	0	0			
Little Wild-street, — C. Wool-lacott	5	5	0			
Salter's-hall, Cannon-street, — S. J. Davis	29	2	6			
Windmill-street, — W. Jones, M.A.....	6	10	0			
				94	4	1

Western District.

New Brentford, — W. Hancock	4	0	0			
Keppel-street, — P. E. Butler, B.A.	10	18	6			
Soho, Oxford-street, — G. Comb.	13	0	0			
Romney-street, Westminster	4	6	6			
Hammersmith, — D. Katterns	13	0	0			
Harrowing, — J. George	6	12	6			
Northampton-street, St. Pancras, — J. Hall.....	3	10	0			
Hampstead, — J. Castleden...	6	5	0			
				61	12	6

Eastern District.

Shakespeare's Walk, — T. Moore.....	3	5	0			
Little Alie-st., — P. Dickerson	8	0	0			
Ilford, — E. R. Hammond ...	7	7	6			
Bow, — W. Norton	10	18	6			

Northern District.

Hackney, — F. A. Cox, D.D.						
LL.D.....	23	9	3			
Homerton, — D. Curtis.....	7	0	0			
Shacklewell, — John Cox.....	7	5	9			
Tottenham, — J. J. Davies...	48	14	3			
Highgate, — E. Lewis.....	3	11	3			
Buttesland-street, Hoxton, — J. Rothery.....	10	5	0			
Hendon, — J. Gundry.....	2	12	6			
				132	9	0

Annual Sermon at Surrey Chapel, Rev. Thomas Roberts.....	61	17	4			
Annual Meeting, Finsbury Chapel	137	8	11			
Meeting for Prayer and Addresses at New Park-street Chapel	13	7	8			
Total of Anniversary Collections received	643	1	9			

Donations towards liquidating the Debt owing by the Society.

	£	s.	d.
Amount acknowledged in the May Herald	192	10	0
A. B. C. D.	20	0	0
J. P.	30	0	0
Rev. S. Nicholson and Friends, Plymouth	30	6	0
M. G. Jones, Esq.	30	0	0
Rev. D. R. Stephen.....	5	0	0
W. P. Bartlett, Esq.....	30	0	0
Rev. R. Roff and Friends, Cambridge.....	45	0	0
Rev. E. Hull and Friends, Watford	30	0	0
Rev. S. Keut and Friends, Biggleswade	30	0	0
Rev. C. Room and Friends, Portsea.....	20	0	0
Thomas Bignold, Esq., Norwich.....	30	0	0
W. L. Smith, Esq.	20	0	0
Joseph Gutteridge, Esq.	100	0	0
Miss Gutteridge	10	0	0
William Mansfield, Esq.	10	0	0
Rev. John Dyer and Friends	30	0	0
Thomas Bickham, Esq.	30	0	0
D. Piper, Esq., Earl's Colne	1	0	0

Keppel-street Auxillary	2	15	0
Ditto Ladies' Association	1	15	6
Per ditto	0	2	6
			4 13 0

Eagle-street Auxillary, by Mr. Neale.....	20	0	0
Mr. Thomas Merrett (sub.)	1	1	0
James Gorst, Esq., Camden Town (don.)	10	0	0
Mr. D. Dunster, by Rev. E. Carey (sub.)	1	1	0
New Park-street Association— Subscriptions (a third) by Mrs. Evans	10	5	4
Rev. J. Angus's Junior Bible Class for Chitpore	15	0	0
Missionary Prayer Meeting Box (a third)	1	5	6
Boxes, by various Friends (moiety)	6	0	6
			32 11 4

Prescott-street Aux., by G. Morris, Esq.	45	0	0
Hackney, additional, by Mr. Luntley	6	6	0
Mr. Ridgway (sub.)	2	2	0
Maze Pond, Ladies' Association, by Mrs. Heighton, for Female Education	15	15	0
Mrs. Scott, Pentonville (sub.).....	1	1	0
Mr. Caton, Camberwell (do.)	1	1	0
Collected by a young woman	1	0	0
Ditto by Mrs. Hopkins, Highgate	3	13	8
Trinity Chapel Auxillary (moiety).....	16	0	0
Little Alie-street Sabbath-school Assoc. Church-st. Aux., by Mr. Hunt, Treas.— Collection	3	11	4
Subscriptions	25	9	0
			29 0 4

T. Sanger, Esq., Highgate (sub.)	6	10	6
Bow Auxillary, additional— Collected by Miss Burford	1	3	7
J. Gibson, Esq. (sub.)	1	0	0
Mrs. Newman (do.)	1	0	0
			8 3 7

Friends, by the Misses Rawlings, for the support of two pupils at Monaghan, by Rev. G. B. Parsons, to be named Andrew Reed and Thomas Turner.....	10	0	0
---	----	---	---

South London Auxillary, G. Kitson, Esq., Treasurer. Maze Pond Branch, by Mr. Beddome. Collected by— Mrs. Bartlett	2	16	5
Mr. J. W. Brown	1	4	0
Miss Buris	3	10	11
Mr. B. Butterworth	4	0	0

	£	s.	d.	£	s.	d.
Miss Crossman	1	5	2			
Miss Fleetwood	4	4	6			
Miss Jemima Heath	1	0	0			
Mr. Job Heath, jun.	2	7	7			
Mrs. Keighley	2	18	6			
Miss Thomas	0	17	0			
Female Sunday-school	1	7	4			
<i>Subscriptions.</i>						
Alexander, Daniel, Esq.	1	1	0			
Alexander, Mr. Frederick ...	2	2	0			
Beddome, Mr. W.	0	10	6			
Cooper, Mr. W.	0	10	0			
Heath, Mrs. J.	1	1	0			
Heath, Mrs. E.	1	1	0			
Hepburn, Mr. T.	1	1	0			
Jacobson, Miss	1	1	0			
Jones, M. G., Esq.	1	1	0			
Jones, Mrs.	1	1	0			
				36	0	11
W. B. Gurney, Esq., for <i>Chilpore</i> (sub.)	15	0	0			
Edward Giles, Esq. (do.)	1	1	0			
Thomas Williams, Esq., <i>Cowley-green</i> , (sub.)	5	5	0			
Miss Williams, do. (do.)	1	1	0			
A Friend, do. (do.)	0	10	0			
Margaret Smith, do. (do.) ...	0	6	0			
				7	2	0
William Gillman, Esq. (don.)	10	10	0			
Harlington, moiety of collection at Prayer-meeting, and produce of Missionary Boxes				3	8	6
Kensington Gravel Pits—Collections and Subscriptions, including 1 <i>l.</i> from Rev. J. Broad	27	1	0			
A Bricklayer's Labourer, in farthings	0	4	9			
				27	5	9
Walworth Auxiliary, by Rev. S. Green	40	0	0			
Rev. C. H. Roe (sub.)	1	1	0			
Mrs. Meacher (do.)	1	1	0			
Mr. J. Robeson (do.)	1	1	0			
Benjamin Risdon, Esq. (don.)	10	0	0			
Rev. E. and Mrs. Carey (do.)	5	0	0			
Calix Vines, Esq. (do.)	10	0	0			
Northampton-street, St. Pancras—Mr. Hewett (sub.)	0	10	0			
Collected by Mrs. Hewett...	1	0	0			
				1	10	0
M. E. (don.)	2	2	0			
"A poor man's mite"	0	10	0			
<i>Bedfordshire.</i>						
Luton, Union Chapel, moiety of collectn. Rev. J. S. Bright	28	5	5			
Maulden and Ampthill, by Mr. Claridge. Moiety of collections and subscriptions	8	2	3			
<i>Berkshire.</i>						
Ashampstead, by Rev. H. Fuller—Collections and subs.	2	18	6			
Ditto at Streatby	0	11	6			
Mrs. and Miss Blackbourn	0	10	0			
Rev. H. Fuller	0	10	0			
Mr. Stephens	0	10	0			
				5	0	0
Beech-hill, by Rev. J. Rodway	5	10	6			
Legacy, Rev. Joseph Watkins, late of Reading (Charles Hodgerson and W. Phillips, Esqrs., executors)	50	0	0			
<i>Buckinghamshire.</i>						
Chesham, by Rev. W. Payne. Collected by—						
Mr. J. Elliott	1	6	0			
Mr. G. Towers	5	17	0			
Two Friends	10	10	3			
Penny-a-week Society at Rev. J. Hall's	0	10	0			
<i>Subscriptions.</i>						
Buttfield, Mr.	0	10	0			
Garrett, Mr. W.	1	0	0			
Hight, Mrs.	1	0	0			
Payne, Rev. W.	0	10	0			
Pope, Mr. J.	1	0	0			
Tomlin, Rev. W.	1	0	0			
A Friend	0	10	0			
				23	13	3

Datchet, collected by Mrs. Newman.....	2	5	0
Princes Risborough—Sunday-school, by Rev. J. Davis	2	0	0
<i>Cambridgeshire.</i>			
Cambridge, Ladies, by Mrs. Roff, F. E. Ditto, for Female Boarding School, Calcutta	18	11	6
	10	10	0
<i>Cheshire.</i>			
Audlem, by Rev. R. Thursfield.....	3	10	0
<i>Devonshire.</i>			
Exeter, by Mr. Commin, Congregational Society, Bartholomew-yard. Collections at—			
Bartholomew-yard	8	9	3
South street	5	12	5
Grosvenor Chapel	2	11	8
Public Meeting	9	6	2
Collected by—			
Miss S. Anstie.....	2	1	8
Mr. Ashby.....	0	6	3
Miss Culverwell	0	11	6
Mr. Davies	0	18	6
Mrs. Mason	2	10	10
Miss Pates	0	16	4
Sunday-school Children	1	15	8
Missionary Box	0	8	6
<i>Subscriptions.—</i>			
Commin, Mr. James	1	1	0
Gregory, Mrs.	1	1	0
Lillycrop, Mr.	1	1	0
Macgowan, Dr.	1	0	0
Salter, Miss	1	1	0
Sawer, John, Esq.	3	3	0
Wilcocks, Ebenezer, Esq. ...	0	10	6
	45	1	3
Less Expenses.....	3	4	10
<i>Dorsetshire.</i>			
W. Pinney, Esq., M.P., <i>Lyme</i>	2	0	0
<i>Durham.</i>			
Mr. — by Rev. W. Lang, of Stockton ...	1	1	0
<i>Essex.</i>			
Loughton, addition to collection.....	1	0	0
Rayleigh, by Rev. J. Pilkington. Collection	6	0	0
Messrs. Wells and Perry, <i>Chelmsford</i>	5	0	0
A Friend	1	0	0
Rev. J. Pilkington (sub.)	1	0	0
	13	0	0
Earl's Colne, by Rev. T. D. Reynolds. Collected by—			
Mr. Ladbrook	0	2	6
Mrs. London	0	8	0
Miss Tawell	1	4	6
Mrs. Tawell	0	8	0
<i>Subscriptions.—</i>			
Piper, Mr. J. D.	1	0	0
Tawell, Mr.	0	10	0
	3	13	0
Burnham, by Rev. J. Garrington. Collections	8	10	0
Ditto at Tillingham	1	10	0
Ditto at Althorn	1	0	0
	11	0	0
Less Expenses.....	0	9	0
<i>Hampshire.</i>			
— Esq., M.P., by Mr. G. Scorey.....	1	0	0
Guernacy, by Rev. T. Nant.....	3	0	0
<i>Hertfordshire.</i>			
Mill End, collection.....	3	0	0
British School	0	6	0
	3	6	0
<i>Sawbridgeworth—</i>			
Rev. J. Stuart (sub.).....	1	1	0
Ditto (don.).....	1	0	0
	2	1	0
<i>Huntingdonshire.</i>			
Stilton, collected by Miss Broad.....	1	10	6

		£ s. d.	£ s. d.			£ s. d.	£ s. d.
<i>Kent.</i>				<i>Wales.</i>			
Crayford Female Association.....			5 0 0	Anglesea, by Rev. W. Morgan.....		22 0 0	
Margate, by Rev. D. Pledge.....				Carmarthenshire, by Rev. H. W. Jones—			
Cobb, J. W., Esq.....	2 2 0			Cwmfelin.....	1 0 0		
Carthew, Mr. T.....	0 10 0			Login.....	0 16 0		
Flint, Mr. T. R.....	0 10 0			Penrhywgoch.....	1 0 0		
Flint, Mr. J. B.....	0 10 0			Sardis.....	0 10 0		
Giles, W., Esq.....	0 10 0			Saron.....	0 11 0		3 17 0
Musson, Mr.....	0 10 0			<i>Scotland.</i>			
Pledge, Rev. D.....	0 10 0			Glasgow, by Mr. Joseph Swan—			
Paine, Mr. Wm.....	0 10 0			Juvenile Missionary Society			
Radford, Mr. J.....	0 10 0			in John-street Chapel, Rev.			
Whiddington, Mr. A.....	0 10 0			W. Anderson.....	2 10 0		
Subscriptions under 10s.....	6 7 7			A Lady, per John Robertson,			
Pupils at Mr. Chas. Lewis's.....	0 10 0			Esq.....	10 0 0		
Mis. Box at Ebenezer Chapel.....	0 12 0		14 1 7	Mr. and Mrs. Andw. Macnair.....	0 9 6		
Mrs. Pudner, Maidstone, by Rev. W. Groser.....		2 0 0		Mr. J. S. Blyth.....	2 12 6		
<i>Leicestershire.</i>				Friend, Rothsay, per Mr. Milroy.....	0 10 0		
Lutterworth, by Rev. Mr. Hewlett.....	4 0 0			Mr. M. Letham.....	1 1 0		
Husband's Bosworth, by Mrs. Barfoot.....	2 10 0			Mr. W. P. Paton.....	1 0 0		
<i>Norfolk.</i>				Mr. A. Naismith.....	0 10 0		
Norfolk Aux. balance, by Rev. J. Puntis.....		5 0 0		Mr. J. Milliken.....	0 10 0		
<i>Northamptonshire.</i>				Mr. and Mrs. J. Campbell.....	1 0 0		
Gullsborough, by Rev. James Clark—				Mr. P. Small.....	0 10 6		
Collections.....	3 14 9			Mr. John A. Fullarton.....	0 10 6		
Mission. Box.....	4 4 1			Mr. W. Gunn, jun.....	1 1 0		
Subscriptions:—				Mr. James Mitchell.....	2 2 0		
Aspinall, Miss.....	5 5 0			Miss Finlay, Helensburgh S.....	1 10 6		
Clark, Rev. James.....	1 1 0			A Friend.....	1 0 0		
Friend, by ditto (don.).....	2 2 0			Legacy of Mr. Brown, late of Glasgow.....	45 3 3		
Northampton, Mr. Rice (don.).....			16 6 10	Sums under 10s.....	0 12 6		
<i>Somersetshire.</i>						72 12 3	
Bath Auxiliary, by John Smith, Esq.....	32 3 4			Less Expenses.....		4 8 6	
Bristol Aux., by R. Leonard, Esq.....				Remitted <i>l.</i> short.....			
Balance, old account.....	139 3 7			Friends at Irvine, by Rev. J. Leechman, A.M.....	3 7 0		
On new account.....	250 0 0		389 3 7	Saltcoats Bible and Missionary Society, by ditto.....	2 10 0		
<i>Suffolk.</i>				Friends, by ditto, for Mrs. Barclay's School, Serampore.....	15 1 6		20 18 6
Ipswich, by Mr. W. Pollard—				Less Expenses.....		0 4 0	
Mr. Thompson.....	8 0 0			Aberdeen, by Mr. D. Macallan—			
Mr. Pollard.....	2 0 0			Dr. Walker, Lynturk.....	1 0 0		
Servant of ditto.....	1 11 1		11 11 1	Mr. James Shaw, by ditto.....	1 0 0		
Suffolk Farmer, by Rev. J. Sprigg.....			5 0 0	Mr. Tytter.....	0 5 0		2 5 0
Clare, Friend to the Baptist Mission, by Rev. R. Knill.....			3 0 0	By the Rev. Christ. Anderson—			
<i>Surrey.</i>				<i>Montrose—Penny-a-week Society, per Mr. W. Anderson, F. E.....</i>			
Addlestone, by Rev. W. C. Worley. Collected by—					3 0 0		
Mrs. Ash, Kingston.....	0 13 0			Mrs. Mackay and Friends, Edinburgh, for Mr. Phillippo, Spanish Town, Jamaica (see <i>Missionary Herald</i> for January).....	10 0 0		
Mrs. Colebrook.....	1 2 9			Mr. and Mrs. Waddell, Grangemouth.....	2 0 0		
Mrs. Vaughan.....	1 9 8			J. E. Vivian, Esq., of Plean, Stirlingshire.....	5 0 0		
Master Worley.....	0 10 1			Mrs. Bruce, Kennet, by Miss H. Haldane.....	1 0 0		21 0 0
Missionary Box.....	0 10 6		4 6 0	<i>Foreign.</i>			
<i>Sussex.</i>				Leipsic, Mons. C. C. Tauchnitz.....		50 0 0	
Dorman's Land, by Rev. G. Chapman.....	6 0 0			<i>For the Ten additional Missionaries to India.</i>			
Rye, Friends, by Rev. A. Smith.....	3 0 0			Rev. Andrew Reed, D.D., Hackney.....	100 0 0		
Battle, by Mr. Sarjent.....	3 2 0			"George".....	5 0 0		
<i>Warwickshire.</i>							
Leamington, by Mr. Cox—							
Collections.....	15 9 10						
Cards by—							
Miss Harris.....	0 12 0						
Miss Jones.....	0 5 0						
Subscriptions:—							
Clayke, Mr. David.....	0 10 0						
Ransford, Mr.....	1 0 0						
Balance on hand.....	0 0 9		17 17 7				
<i>Yorkshire.</i>							
Sheffield, by Mr. Atkinson.....			76 18 8				

IRISH CHRONICLE.

JUNE, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Ball Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

THROUGH the good providence of our God we have been permitted, within the last few weeks, to hold the anniversaries connected with this and other religious Societies of our own section of the Church of Christ, and we think we do but utter the sentiments of all who attended them when we say, that seldom have we had anniversary services of the kind more numerous attended, and in which a spirit of greater harmony, and may we add devotion, was more evidently manifested. We sincerely congratulate our sister associations for the spread of the Gospel at home and abroad; and we trust we may take what we have been permitted to see as an evidence also of a deeper feeling of interest in the spiritual welfare of Ireland. O that her salvation went forth as a lamp that burneth.

On Tuesday evening, April 23rd, a Sermon was kindly preached for our Society in the Poultry Chapel, by the Rev. Dr. LIEPCHILD, on 1 Cor. i. 26, 27, from which passage he took occasion to show—

I. That God's power moves all things in this world according to their own nature and end, but to answer his own wise purposes.

II. That God's wisdom chooses methods of accomplishing his purposes, which are often contrary to what the wisdom of the world would have chosen; and,

III. That in accomplishing the ends of His providence and grace, God is accustomed to employ those means that the world despises. Here the preacher felicitously referred, for illustration, to many facts recorded in the sacred page. What more insignificant and despicable than flies and minuter insects, which have always been the abhorrence of man; and yet these contributed to humble the pride of Egypt. By insects, in themselves contemptible, yet, when banded as God's army, forming a people great and strong, before whom the earth quakes and the heavens tremble—by them has God chastised the sin of the nations, and asserted his dominion over all the earth. The application of the argument, thus illustrated, was natural and easy—first, to the preaching every where the doctrines of the Cross; and next, to the labours which this and similar societies are performing for Ireland, that land of religious faction and of deplorable ignorant superstitions. God hides, by such means, all pride from us—secures glory to himself, and places the honour, where it is due, upon the doctrine of Christ and him crucified.

A liberal collection was afterwards made.

On the following Tuesday evening, in Dr. Bennett's commodious chapel, freely lent for the occasion, the Anniversary Meeting of the Society was held, JOHN IVAT BRISCOE, Esq., M. P. for Westbury, in the chair, who, in opening the meeting, after prayer by Mr. GEORGE, of Harlington, observed, that he felt great pleasure in complying with the request made to him to take the chair: that he concurred most heartily in the great and laudable objects of the Society. Indeed, who was there that owned the nature of a man, still more who gloried in the name of Christian, that did not ardently desire, pray for, and endeavour, as

far as in him lay, that the reign of ignorance, sin, and misery, should speedily pass away, not only in Ireland, but throughout the earth, and that the blessings of knowledge, holiness, and happiness, should as extensively prevail. For himself, he could truly say, that as he daily advanced in the pilgrimage of human life, and the longer he reflected on the changeful scenes through which he was called to pass, the more deeply was he convinced that these inestimable blessings, which they were enabled, as far as was in their power, to establish, could in no way be so effectually promoted, as by the diffusion, far and wide, of the gospel of

truth—the teaching, in season and out of season, of that glorious and everlasting word which they were assured should not return unto them void, but, strengthened by the still small voice of the Spirit, should fall with power on the conscience, and, knocking at the heart, should enter in and dwell there, and bring forth fruit for all eternity. He had attentively considered both the plan of operation and the actual position of the Society, as contained in the Report placed in his hands, and he could not sufficiently praise the excellent instructions appended, in the shape of a letter, to the end of it. He must also say, that he felt, in a very special manner, the great importance of a total abstinence from all controversy, and every thing like party spirit, in any and in every undertaking which aimed at doing good, either to the bodies or souls of their fellow-countrymen in the sister island. Some, he feared, had unhappily too much blended that bitter leaven with the bread of life, and had forgotten both the precepts and example of their blessed Master, who came not to strive, and who sent forth his servants as lambs among wolves.

In conducting the proceedings, Rev. C. Anderson, of Edinburgh, Rev. Octavius Winslow, M. A., of New York, Rev. Dr. Cox, Rev. W. Brock, of Norwich, Rev. J. Bates, of Ballina, Missionary of the Society, Rev. J. Statham, of Amersham, Rev. W. Groser, of Maidstone, and others, took part.

Mr. ANDERSON observed, that he was delighted with the allusion of the Chairman to party spirit. He distinguished, however, between being of a party and cherishing a party spirit. There was no sin in being of a party. Men must be of one: it was impossible to get out of it in the present state of things. The only evil was, being of a party spirit. In every division of the Christian Church, this spirit was liable to become too leading a feature in those who exerted themselves. He rejoiced that this was not the only society for attending to Ireland; there were several others of a similar nature; and he recollected very well the origin of one of them, the account of which might be interesting to the meeting. A gentleman, deeply impressed with the state of Ireland, and very anxious that some society should be established for reading the Scriptures to the Irish in their own language, put his name down for 1,000l. for this purpose; another gave 2,000l.; and, in one evening, before the few individuals who had met together separated, more than 4,000l. was subscribed for the furtherance of this object. It was impossible that persons in this country could understand the deep interest the Irish took in the word of God, or to imagine the intelligence and acuteness of their remarks upon it. It was about twenty-five years

since this Society commenced its operations, when the idea of teaching the native Irish their own language was suggested by the success which had followed this course when teaching Gaelic in the Highlands and Islands of Scotland. When first it was talked of teaching them to read, it was said to be impossible—they had no spelling-book to begin with. One was, however, made to answer the purpose; and so they went on, till now, in the Hebrides, and in part of the country beyond the Grampians, in some instances, French and Latin, and arithmetic and writing, were taught, where formerly the people could neither read English or Gaelic. The Irish were treated exactly in the same sort of manner as the Highlanders. The desire of the Irish for education was most intense. Perhaps some present may have heard of a school where there were no books, and yet they were taught to read; no slates, and yet they were taught arithmetic; no paper, pens, or ink, and yet they were taught writing. This might be, perhaps, styled a real Irish school! The school, however, alas, was a church-yard!—the epitaphs on the stones served for books, and the long flat stones and little bits of chalk did all the rest. Such was the intense desire of the Irish people—there was nothing like it on this side the Channel. It was an affecting sight to see Great Britain a lady in silk and satin, and sitting amidst all the luxuries, not only of usual life, but of books and literature also; and to see her little child lying in her lap, which she had allowed to lay there three centuries in the neglect of hundreds and thousands of things with which she had been favoured all along. There were great complaints lately about the Irish coming over to see their friends. Could it be wondered at, if they were not comfortable at home? No; and they must expect an increase every summer, till they had better quarters in their own country. Had they allowed Wales to remain in the same state as it was in the days of Queen Elizabeth, London would not have been so large as it now was. Had they left the Highlands alone, Rob Roy would have been down on them, and there was no knowing what might have been the consequences. There was, therefore, nothing at all remarkable in the state of Ireland; it was simply owing to the Protestants in this country having drawn the curtains and retired to rest, without having applied the simple method for the relief of Ireland which they had applied to themselves: they had neglected it—grossly neglected it. The concluding clause of the resolution he had to propose was a very important one—it related to the establishment of schools. Upon this point he must be permitted to place the preaching of the gospel first. He did not for one say

that it was necessary to educate the people first. He considered the commission of the Saviour imperative, and that the word "go" applied as specifically to Ireland as any other part of the world. It was a melancholy thing, that three hundred years after they had been preaching to each other in their own language in this country, that Ireland should have been almost entirely neglected. At Liverpool there were no less than seven places of worship of different denominations for the Welsh employed there, where the gospel is preached in their own language; but in Dublin there is not one place where it is preached in the Irish vernacular tongue. The present state of Ireland was a reproach to this country, as a Christian country; for his own part, he had never lost the feeling of self-shame for the last thirty years. He did hope that this Society would do every thing it could, in every possible way, to remove that reproach, and to promote the welfare of a people, than whom none were more grateful, and none could better profit.

Mr. WINSLOW remarked, that Popery was the curse of Ireland. Ireland was a lovely country; it might well be termed the brightest gem of the sea. It had rivers as beautiful—its sun was as bright, its skies as calm, its soil as fertile, and its glens as lovely, as any on the surface of the globe; and yet what was it that withered all—what blot had fallen on all—why such poverty? why such ignorance? why such immorality? why such crimes? The answer was, "The existence of Popery." Popery was not Christianity. It took out the very vitals of Christianity. It took away the only hope of a perishing sinner; and what could be expected from the population of Ireland, while they were given over solely and entirely to the instruction of the Romish priests. They felt the effect of this state of things in Ireland on the shores of America.

It would here be naturally asked, What are you doing for them? He answered, what they could—they were seeking to convert them. The moment they landed on the shores, they were supplied with a copy of the Holy Scriptures by the Young Men's Bible Society of New York. They had also established a Reformation Society, the object of which was to deliver lectures on the distinctive points of Romanism, and to circulate gratuitously religious tracts to expose the errors of Romanism, and lead the deluded victims of Antichrist to the simple knowledge of the truth. That Society was but in its incipient state, but it had been greatly blessed; for during the past year there had been no less than 150 Irish emigrants converted from Romanism to the faith of the Cross of Christ. The same means would regenerate and disenthral Ire-

land; that was, the simple preaching of the Gospel of Christ. This object this Society had prominently before them, and in this was his only hope. He did not mean to say education was unnecessary—he would have it increase, and would multiply their schools; but it should never be forgotten, that the strong arm of their power was the preaching of the Cross of Calvary—the Gospel in its purity, un mutilated, and in its primitive simplicity. Not an argument could be constructed, or pressed into the service of sending the Gospel to the far-off perishing heathen, that might not, with as much propriety, urge them to send it to the poor disciples of Antichrist at their very doors. He loved foreign missions. He had pleaded for foreign missions, and would continue to do so till death; but he had a heart to feel for the heathen at home, and he was at a loss to understand the sincerity of that zeal which poured out all its yearnings for the salvation of a people whom they had never seen and scarcely knew; while not a prayer was offered up, and not an exertion made, to evangelise the thousands at home who were without the knowledge of Christ; aye, worse than that, who were trampled down and crushed by a degraded priesthood. Multiply your preachers, and send them through every town and every glen in Ireland. Men filled with the Spirit—men whose hearts glow with love to Christ and compassion for their perishing fellow-creatures; and let them tell their simple story; and let that story be man's fall by nature and recovery by grace, through Christ Jesus.

Mr. BROCK said,—He thought that sometimes, on these occasions, they dealt rather too largely in expressions of indifference, which sometimes even bordered on contempt of measures which were decidedly inferior to their own, but which were nevertheless very valuable to the welfare of Ireland. He had no great sympathy with these expressions of indifference, or contempt for what legislation had done. He said, so far so good, and if they could make their fellow-countrymen in the sister island feel that, so far as legislation was concerned, they would "do justice and love mercy," he thought it was a matter for rejoicing—more than that, he felt with regard to education, that though it was not up to their mark, yet it was coming up to it. He would that what had been done had been more, but he could not but speak of what had been accomplished with thankfulness, and view it as part of that common work which would with other efforts, under the blessing of God, succeed in promoting the object they had in view. He thought that the work of sound and real conversion was often based upon what was done in this manner. God took advantage of every thing, and certainly when these

things were consistent with justice and righteousness, when as politicians or philanthropists they did what was right and good and true, they had a right to expect good would result. They had heard that the Society was engaged in a great moral conflict. He went along with what had been said of the spiritual despotism of Popery; but he would treat every man as he would wish to be treated himself—and would put him precisely where he desired to be placed himself. He would not injure or wrong him of his rights as a citizen. He would not take from him any of his goods and chattels for his support. He would not lay him under any thing like a civil ban. He felt he was his fellow-countryman, he lived under the same Government, he supported that Government equally with himself, he loved his Sovereign as much (or with his warm Irish heart perhaps more) than he did, and therefore would he bid him welcome to every privilege he himself desired to possess—and he thought when he had done this he should be in a better and more comfortable position to talk to him about his Popery. So long as a man was ground down to the dust, so long would he scorn all efforts to do good,—and he would scorn if he were in his place. Oh, let them first do justice before they professed mercy. Then, when he had got him on his platform, and when he could not look him in the face and say, "You are doing me an injury"—then he would confront his Popery, and point out to the fullest of his intelligence and capacity, that it was a system of abomination from beginning to end, that the Alpha and Omega, and all the intervening letters of Popery were bad alike. He confessed, when he considered the determined and tremendous opposition which Popery made, he trembled; and he would have the meeting feel that this was no trifling matter, but a great and mighty work, which the power of God alone could accomplish. Still he would have them not despond. It was said, when Hannibal was besieging Rome, and was about to succeed in its capture, so strong was the confidence of the Roman citizens that he would not succeed, that one of them actually negotiated with another for the purchase of the land upon which the besieging army was encamped. He would have them learn a lesson from this; and he would say to those who had the interests of Ireland at heart, although the ground was now occupied by a vast and widely-extended system of iniquity, yet he would have them purchase the ground, and in the name of the Lord to set up their banner—and he would inscribe on that banner, "No surrender:" and would take for his watch-word, "Faithful unto Death"—and if he were asked why this should be his motto, he would say, because the weapons of their

warfare were not carnal, but mighty through God. They had no Ecclesiastical Court—no arm of civil power—to which they meant to appeal—no sword of civil justice;—but they had the sword of the Spirit, which was the Word of God. God forbid that the weapons of their warfare ever should be carnal in any way whatever: they wished at all times to repudiate such a notion in the strongest possible manner. He would have them mark their missionaries, faithful, zealous men—what he should call very fair specimens of apostolic succession. They went from house to house at all times breaking the bread of eternal life; there was no carnality in that. He would have them follow them to the habitations of the poor and miserable, and see them reading and expounding the Scriptures to its inhabitants; there was no carnality in that. He would, if possible, transport the meeting to the interior of one of the Irish cabins, and there indeed they would perceive that the weapons of their warfare were not carnal, but mighty through God.

Mr. BATES said,—He thought, when engaged in labours of this description, it was pleasing to remember the feelings and sentiments of Moses and Joshua when nearly approaching the verge of the promised land—although Moses felt he was about to die, he knew and felt with Joshua, that victory was at hand. They depended not on the strength of their army, not on the weakness of their enemies; but they relied on the arm of Him who had commanded them to go forth. And this was typical of the church of Christ going forth, under the command of Jesus, to take possession of the world. Much had been said respecting the character of Popery in the land, and the thirst among the Irish for education. In England next to nothing was known of the real state of Popery. Those only who had resided in Ireland, or the Continent, knew what Popery was. Here she walked as an angel of light, or peeped through robes of lawn. On the Continent she walked in full dress and pompous display. In Ireland she laid aside some of her meretricious ornaments. There were greater obstacles and difficulties to be encountered in Ireland, than among the heathen of foreign lands. The people not only told them that they had a religion, but the only system of true religion on the face of the earth. They therefore had not only to plant, but to pull down; not only to implant principles, but to root them out. These things had a tendency to impede their progress; but yet they found the gospel did subdue the enmity of the carnal heart. During his short absence from Ballina, one, who a few years ago was a bigoted Roman Catholic, was supplying his place, and preaching the pure gospel to the inhabit-

ants there. It was impossible that Roman Catholics could ever know the way of salvation by Jesus Christ, so long as they attended on the rites and ceremonies of their own peculiar church. The priests themselves handled the word of God deceitfully, if they handled it at all; and in fact, the people might be divided into two classes, the deceivers and the deceived. He felt persuaded that the Society was making progress, and he knew that many individuals had been brought into the knowledge of the truth; and amongst these he could number many in connexion with his own church at Ballina. This was sufficient to show that their labours had not been in vain in the Lord. Some remarks had been made respecting the good done by civil government; but he did think that nothing but the gospel, which it was their aim to disseminate, could elevate the land to any honourable standing among the nations of the earth. It appeared to him, when human laws had reached their highest perfection, they would still be attended by imperfections; they might protect his person and his property; and had he not been protected by the civil laws and the glorious constitution of his country, he might not thus have stood before this meeting;—but they could not subdue the enmity of the carnal heart, or destroy the passions cherished there; and if these ingredients were wanting, there must be universal discord and volcanic eruptions. They might offer rewards, but many individuals did not stand in need of them; they might inflict punishments, but many were willing to endure any punishment if they could but satisfy the ambition of their heart. Human laws were, however, in themselves, limited in extent; they might apprehend and prosecute an insignificant thief, but they could not lay hold of those splendid heroes, those magnificent thieves, who invaded the peace and quietness of the land. It was therefore evident that the gospel, and the gospel alone, was adapted to the wants and necessities of their fellow-sinners around them. Sin had not only separated man from God, but man from man—and when the gospel had laid hold of his heart, and reconciled him to his God, he would be reconciled to his fellow-sinner. He was glad to have heard several remarks with respect to the importance of the preached gospel. He believed, from the little experience he had had in Ireland, that sufficient attention had not been paid to that point; he had often referred to it. There were seventeen Baptist churches in the north of Ireland, and but two ministers among them all. He would therefore urge them to assist largely in this respect, and to go forth in faith, that the gospel of Jesus should prosper in the world. He was aware that the greater the importance of an event, the longer the period before its

realization. God promised Abraham a son, yet that event took no short time before it was accomplished. The gospel itself progressed but slowly at first; yet still, in spite of delays, and hinderances, and persecution, it did go on; and if they went on in the same spirit, they might expect the same glorious results. When the Spartan mothers saw their sons going to warfare, their motto was, "Either keep your shields, or die upon them:" and with regard to the leading principles of the gospel, he would say, as Dissenters, let them keep their principles, or die upon them. But they had nothing to fear; they had a right to expect the blessing of God. The government was upon his shoulders, and he would ensure their success. There was a fixed time for the accomplishment of God's purposes. It was not until iniquity was universal that he brought the flood upon the earth. He did not destroy the cities of the plain till their filthiness had reached the heavens. Nor did he expel the Canaanites till they had filled up the measure of their iniquity. There was therefore a period when God would reward the labours of his faithful servants. The fall of Babylon of old was the deliverance of Jerusalem; and the fall of another Babylon would be the signal for the spread of the gospel in all kingdoms of the world, which should then become the kingdoms of our Lord and his Christ.

Mr. STATHAM was sorry that the resolution which he had to propose commenced by stating a fact which he was sure must be regretted by all present—the inadequacy of their funds; and he regretted this the more, since he had visited Ireland about a year and a half ago, and traversed the length and breadth of the land. Till he had made that visit he did not feel so deep an interest in the proceedings of this Society. It was a beautiful country—it was indeed an Emerald Isle; but, alas! poverty, and wretchedness, and misery, had overspread and defaced its surface. And from what, he asked, did these evils arise? He must conscientiously express his conviction that they arose from Popery. All the miseries of that country might be traced to that source; and the only way in which those miseries could be relieved was by the Christian church here exerting herself to her utmost, and doing all she possibly could for the welfare of her sister isle. This was their duty, and he believed that duty had not been performed with half the vigour they ought to have manifested. He believed that the preaching of the gospel in Ireland would be productive of all they wished. He had often stated this when pleading the cause of Foreign Missions, and the same would equally apply to Ireland. As had been stated by an esteemed brother in the ministry, Ireland was occupied

by different parties, all having the means of grace—but Roman Catholics had not. He thought that opportunities might be found when they would listen to the preaching of the word. He was convinced that many opportunities might be found to speak the truth as it was in Jesus to the Roman Catholic population of Ireland. Was he to be told that the Roman Catholics of Ireland were different from all the rest of the world? Was not their commission to preach the gospel to every creature? It might have been urged, what was the use of preaching to the Hindoos, who possessed all the prejudices of their castes? but the little leaven had leavened the whole lump, and the whole citadel had now begun to totter. He believed this was the only way in which the massive walls of Popery could be shaken, and they must make use of all the auxiliaries in their power. The instruction of children was a most important point—let them by no means give up that. Increase, he would also say, the reading of the Scriptures in the houses of the people. This was also a most important feature; they should multiply the readers; and he would most earnestly entreat them, above all, to multiply their preachers. Eleven men were now engaged; but what were they among so many? There was room for eleven hundred, if they could employ them; and they would not even then interfere with each other's labours. He was convinced when the Christian church should simultaneously arise to this blessed work, He who gave it rise would bless the work, and the spiritual condition of the country would equal its natural beauty and fertility.

Mr. GROSER said, that he felt one circumstance which had been already presented to their attention required one or two additional sentences—he alluded to the state of the Society's funds. This was not a time when they could permit any exertion made on scriptural principles in behalf of Ireland to be relaxed. It was necessary that they should avail themselves of every circumstance to present the gospel to the attention of the inhabitants of that extraordinary land. The claims of many Societies would be presented to their notice during the week; but there was no district which had superior claims, if equal ones, to those of Ireland. It was the country upon which the attention of the whole civilized world was at present fixed. Their chairman was well aware it was a country which occupied most the attention of the Legislature, and every one knew that the eyes of all Europe were directed towards it. Those who were disposed to taunt England, ever mentioned the name of Ireland as a disgrace to the Legislature, to the Government, and the nation at large. It was a country in which certain great principles were now being tried. There was

an experiment going forward which would be a lesson to future ages, and which contemporaries were watching with intense interest. He would ask, were not the Roman Catholics of Ireland awake? Were not the supporters of ecclesiastical despotism awake?—and were not the friends of voluntary religion to be awake also, and to exert themselves to the utmost? Was it not in Ireland that the question was to be tried, whether it was by civil authority, or by the sword of the Spirit, that the evils which had desolated the world for the last 1,500, 1,600, aye, 1,700 years, were to be destroyed. It was not quite correct to say that nothing had been done for Ireland during the last 300 years. Much had been attempted, but in a way which was calculated to frustrate its own purpose. It reminded him of an anecdote related by a lady who had just published a tour of six months in Ireland, where she spoke of a man eagerly engaged in gazing through a telescope, not perceiving that there was a very large board close before his glass, so that he could see absolutely nothing. This was just the way in which they had attempted to enlighten Ireland. This was just the way in which they had taught them Protestantism. They had handed them the telescope, but always with the board before it; and whoever had been disposed to remove that board had been represented as “inflicting a heavy blow and great discouragement upon Protestantism.” What was it, he would ask, that prevented men from listening to the gospel, and giving a candid attention to the truth as preached in many pulpits of the Protestant Establishment in Ireland?—what but the compulsory system, which had acted like the board that obscured the prospect from the poor man's gaze. It then became them to go to him simply with the “sword of the Spirit, which was the Word of God”—they would not compel him to pay a penny; nor would they inflict on him any lessening of his civil privileges on account of his religious prejudices. It became them indeed to bestir and exert themselves; for he was convinced, if the battle were to be fought, it must be fought by the Dissenters.

Mr. BERRY, of Abbeyleix, writes to the Secretary, under date April 17, 1839.

My time has been occupied as usual, and I hope profitably. The national schools I visit frequently. I regret to have heard that there is a contemplated change in the management of these schools, a change, in my opinion, very prejudicial to the poor, and one that, instead of reconciling parties, will widen the breach. It is said that there will be a Pro-

testant and Roman Catholic teacher in each school, and separate rooms, &c. What a pity that this should even be contemplated, much less carried into effect. Should such a change take place, and I have no doubt but some unfavourable symptoms appear, you will be called upon by thousands to impart instruction. The Roman Catholic Bishops are themselves at issue about the national schools. Dr. M'Hale has already deprived the west of these valuable institutions; and Dr. Murray, his opponent, had only a small majority of the bishops on his side. The clergymen of the national churches, so far as I am aware, also do neither visit nor patronise them; and whilst there is a loud cry of danger to the Church, identified with the very existence of the national board, I see no effort made to rescue the children from the pernicious instruction they are supposed to receive. I am sure they would do themselves more good by visiting the schools, and counteracting, upon common ground, the influence of the priests. Will you watch over the movements of the Board. You wish Ireland well—you love her children—you would promote her welfare. You will, therefore, use your influence to have the Roman Catholic and Protestant children educated in the same school; and when they are educated, you may expect morality and evangelization will follow. I continue to visit the police and military barracks, where I meet with many Roman Catholics. In these places I read, lecture, or preach, as the number or circumstance may admit. I have also succeeded in introducing myself into the prisons, where I have a good opportunity of introducing the gospel to the captives—captives in a twofold degree. The clergymen of the churches of Rome and England enjoy the privilege of visiting by law; and we by courtesy may be admitted as private christians. Last week the governor of Maryborough Prison permitted me to visit the cells and other parts. I enjoyed the privilege of declaring the precious gospel to a murderer, who has since been hanged, and to about twenty persons under sentence of transportation. As they were not addressed formally, but as it were indirectly by one whom they seemed to regard as wishing their eternal welfare, they appeared attentive. Perhaps the Lord blessed the attempt to promote his glory. I hope the Lord is blessing us; the congregation at Abbeyleix increases; at the other stations no falling away, except at Donoughmore—this has been caused by the separation of the Fraser family. As part now only remain at Donoughmore, part have gone to Mt. Ruth, and part to Templemore; but this will be overruled for good, for that lovely family are all epistles, read and known wherever they go, as the followers of the Redeemer.

J. MONAGHAN writes, under date, April 30:—

You will, by looking over my diary for this month, perceive that my labours amongst the people have been as diligent as usual. You will also perceive that the free and cheerful manner in which I am generally received is very encouraging. I have, since my last, visited eighty-three families, two of which have been Protestants and all the rest Roman Catholics. Eighteen of these families have been visited four times each; six three times each; nine, twice each; and fifty, once each. Besides a few other opportunities in work-houses, &c. In most of these I have been received and heard with attention far surpassing my expectation; and in all my visits to places where attention is paid, I point out a chapter for consideration until our next meeting; through this means I find the minds of many roused to read and study God's holy word, and vie with each other in searching for that "salvation which is of the Lord." Prayer-meetings are going on as usual.

PAT BRENNAN, under date of April 30th, writes:—

Since the date of my last, I have been employed visiting the people, and reading the word of God, in both English and Irish; and although priestly opposition prevails at present in this parish, am happy to be able to say, that I found the people very willing to hear me; but the Lord's work will prevail, if all his enemies were to unite all their strength to prevent it. The priest of this parish warned his flock to be aware of me, for that I was one of those that left their church, and therefore that I was the more dangerous; but, blessed be the Lord! I did not discover any unkind feeling in the minds of the people towards me since; but it has given me better opportunity of showing my reason for leaving the Church of Rome, and many of them paid particular attention while I was pointing out the errors of that church, and the danger of remaining in such a community. Last week a young man came to me, and said that he felt very much dissatisfied with the laws and ceremonies of the Church of Rome, and that his mind was very uneasy since the last time that he heard me reading and explaining a part of the Scriptures in my own house. I read for him, and endeavoured to direct his attention to the Saviour of sinners. There is another young man that is in the habit of coming to my house to hear the word of God, and very often he will come at night, like Nicodemus of old, for fear of being seen by the people. A few days ago, he told me, that since he was fifteen years of age, he was keeping up a certain duty that is enjoined on

such as wore scaples; and since I pointed out the evil of praying to saints or angels in his hearing, he gave it up, and I have reason to believe him; for I see him very attentive to the reading of the word of God. He has not been to mass this six months back, but reads the Testament very attentively in his

own house; and if he meets with any thing that he cannot understand, he will come to me or my wife, to get an explanation of the passage; so that I have reason to hope that the Lord has given him a desire to learn his holy will. I supply him with tracts, which he reads very carefully.

Funds will be reported in our next Number.

THE
BAPTIST MAGAZINE.

JULY, 1839.

ON CAPITAL PUNISHMENT.

"Mercy rejoiceth against judgment."—James ii. 13.

THE dispensation under which we are now placed is pre-eminently a dispensation of mercy. God has sent his Son into the world not to condemn the world, but that the world through him might be saved. A proclamation of mercy is made, from which the greatest criminals are not excepted, but assured that a way is opened for their restoration to favour. The compassionate Saviour, who suffered, the just for the unjust, cries in the ears of his disciples, "Be ye therefore merciful, as your Father in heaven is merciful." Many reasons are assigned why the recipients of mercy should show mercy to others; and this is not the least impressive, that mercy wins victories which justice could never have achieved. Enmity is removed, rebels are softened, sanctification is imparted, happiness is restored, not through the manifestation of unprecedented severity, but through the exhibition of forgiving and relieving love. What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, has accomplished. When justice could only have destroyed, mercy has reclaimed; mercy, therefore, "rejoiceth against judgment." It boasts, it glories, it expiates on its unparalleled successes. The triumph of Jehovah over his rebellious subjects is the triumph of mercy. The efficacy of mercy is proved to be greater than the efficacy of retributive justice. So "mercy rejoiceth against judgment."

That these principles should be applied to our conduct as individuals towards "the unthankful and the evil" is universally admitted; and it can scarcely

be doubted that they ought to influence our collective decisions and social arrangements. In what degree they should affect the administration of public justice, and in what manner they bear on the infliction of punishment on atrocious criminals, are questions which deserve serious attention. Assuredly, they should incline us to lenity; they should deter us from the infliction of severer punishments than the exigencies of the case require; they should lead us to interpret any enactments by which we are bound, whether human or divine, in a manner as favourable to the culprit as the terms of such enactments will allow. Every legislator, every magistrate, every occasional assistant, should remember continually, not only that "He shall have judgment without mercy that hath showed no mercy," but also that "mercy rejoiceth against judgment."

Whether it is right, in any case, to put a criminal to death, is a question of great importance, and one on which it is desirable that every Christian, and especially every Christian teacher, should have a correct and decided opinion. We know that it has been said by the highest authority, "Whoso sheddeth man's blood, by man shall his blood be shed," and that many suppose this sanctions and even enjoins the execution of every murderer. But, if these words were now presented to our attention for the first time, if we were ignorant of the customs of society, and of the interpretation which they have received, our construction of their meaning would depend greatly on the circumstances in which they were uttered. A prisoner, we will suppose, is arraigned for some

Mosaic law were bound to inflict death upon the perpetrators of various crimes. That law was part of a revelation temporary in its design and peculiar in its character. It was part of an experiment which the Most High saw fit to try, through several centuries, not for his own satisfaction but for the instruction of his creatures, as to the effects of a rigorous discipline. It might have been supposed, had the experiment been never made, that if God should give an impressive exhibition of his Majesty, his power, and his justice,—if he should establish a code of laws comprehensive and severe, and enforce it by heavy penalties and terrific interpositions of his own hand, it must be effectual to reduce men to their allegiance, and awe them into compliance with his righteous mandates. Surrounding the top of Sinai, therefore, with thick clouds and darkness, he uttered, amidst thunders and lightnings, the first principles of a code, the enactments of which were intended to appeal to human fear, and inspire the heart with awe. By this code, Jewish magistrates were bound to inflict in many cases the punishment of death. The blasphemer was to die. The Sabbath-breaker was to die. The murderer was to die.

But it is one of the exhilarating truths of Christianity, that that code is no longer in force. It is indeed a truth not commonly received in its full extent; for, though no modern Christians profess to adhere to the whole of the Mosaic institutes, many cling to different portions of them which suit their taste. One appeals to it in favour of certain rites, and another in favour of certain national establishments. But, if this code will justify the execution of a murderer, it will equally justify the execution of the Sabbath-breaker; for it enacted the same penalty for both offences. But the writer of the Epistle to the Galatians teaches us that it was a temporary institution. "It was added because of transgression, till the seed should come to whom the promise was made." And the writer of the Epistle to the Hebrews tells us, that there is "a disannulling of the commandment going before for the weakness and unprofitableness thereof." We are not come to the mount that burned with fire, nor unto blackness, and darkness, and tempest; we are come to mount Sion. It is vain, then, to turn to the Jewish code

to learn the punishment that ought now to be inflicted for any crime. If you claim the right to shed the blood of a fellow man, because he is a Sabbath-breaker, a heretic, or a murderer, you must justify that claim on some other basis than the Mosaic law, or you place yourself in the condition of him of whom God has said, "At the hand of every man's brother I will require the life of man."

What, then, says the Gospel? What are the principles of that "better covenant" under which the Father of mercies has placed us? Does the spirit of the Christian dispensation favour, or does it discountenance the destruction of men's lives? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The risen Saviour commanded, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The day of judgment is delayed, because the Lord "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." He "endures with much long-suffering the vessels of wrath fitted for destruction." In the provision which the Most High has made, in the invitations which he has issued, in the patience which he displays, and in the renewing grace which he bestows on many whose sins are red like crimson, "mercy rejoiceth against judgment." Several considerations may be adduced to show that the infliction of death by the hand of man is peculiarly uncongenial with such a dispensation.

1. It has no tendency to promote any of the great purposes on which the gospel represents the heart of God as being set, but, on the contrary, it tends to counteract them.

To reconcile men to himself is the great design of that exhibition of his character which God has made in the manifestation of his Son, and which he is continually making in the gospel testimony. It is by the exhibition of goodness, forbearance, and long-suffering, that he leads men to repentance; it is by the attraction of the cross that rebels are brought back to their allegiance. But an execution has no tendency to

soften the heart, either of the sufferer or of his acquaintance. The culprit endeavours generally to harden himself for the trial, and display his intrepidity; the spectators usually retire sullen and obdurate. It is the purpose of the Almighty to establish a kingdom of peace, purity, and love. But capital punishment has no tendency to promote gentleness, forbearance, or mercy: it favours a low estimate of the value of human life, and teaches that it may be taken away in certain cases. It is not the punishment that is most dreaded by the ferocious; they regard it, in general, as the sudden termination of all their woes, and prefer the prospect of it, at least in their reckless moods when contemplating crime, to the prospect of separation from their companions and habitual gratifications, attended with long-continued confinement and hard labour. It is not necessary for the protection of society against renewed acts of violence; a madman is often more dangerous than a murderer, yet it is not thought necessary to put madmen to death, but in other ways they are effectually restrained. Its insufficiency to deter men from crime has been fully demonstrated. A long experiment was made under the Mosaic dispensation; but, at the close of that experiment, atrocious wickedness was prevalent, and deeds of blood abounded. Under our Henry VIII. it is said that 72,000 criminals were executed in England, yet every part of the kingdom was infested by robbers, who shed blood without restraint, and lived by plunder. Severity did not extirpate the evils against which it was employed, as is proved by the fact, that in the reign of Elizabeth, three or four hundred felons per annum underwent the same fate. Indeed, it has been shown by the statistics of many nations, that in proportion as capital punishments have been multiplied, have those offences been multiplied for which they were inflicted. "It seems to be fast approaching to an axiom," says a venerable philanthropist, "that crimes are less frequent in proportion as mercy takes the place of severity, or as there are judicious substitutes for the punishment of death."

2. To cut short a wicked man's space for repentance is uncongenial with that good-will to every creature which the gospel breathes.

God has established a system for restoring depraved hearts, and pardoning

the most heinous crimes. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." This criminal has not forsaken his way; if hurried now to the bar of his Maker he must be condemned; unless changed in character he cannot be admitted to the realms of light. God would bear with him a little longer; but you say, unless he repent by such a day, at such an hour, repentance shall be for ever hidden from his eyes. Christ says, "Him that cometh to me, I will in no wise cast out;" but you say, unless he apply to the Saviour by such a time, the way of access to him shall be closed for ever. God says, "As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live;" but you say, he must die speedily; he shall die next week. So you abbreviate the term of the respite God had granted, and thrust him hastily into the clutches of the inexorable destroyer, from whose grasp he can never be restored.

3. The irremediable character of the punishment is such as to render it too much to be inflicted according to the judgment of fallible creatures.

Error creeps into all human transactions. Its traces may be seen in the best regulated tribunals. A combination of false witnesses may mislead the most penetrating. The suppression of some explanatory facts may give to innocence the aspect of guilt. A mistake of identity may be made by a sincere and cautious observer. Now, if the punishment be imprisonment or transportation, it may subsequently be remitted, or if it be any thing short of death, some compensation may be made for undeserved suffering. It will not have been ruinous; the victim will not have perished. But if his heart's blood be spilled, it cannot be gathered up again. Bring forward your documents. Yes: it was an error! The judge finds that he was deceived. The witness is convinced that he was mistaken. The executioner perceives that he has killed a deserving member of society. But it cannot be undone. It was an error; but the Sovereign, the Senate, the whole community, can make no reparation. The weeping widow and fatherless children cannot have their beloved protector and guide restored to their society. The soul, too, is lost; and it was an error!

"Jaques Du Moulin, a French refugee, residing at Canterbury, was indicted for coining. On his trial it was proved that he had often been detected in uttering false gold, and that he had made a practice of returning counterfeit coins to persons of whom he had taken money, on pretence of his having received those pieces from them. On searching his premises when he was apprehended, a great number of counterfeit coins had been found in a drawer by themselves, and others packed up in different parcels with good money; and, on further search, some *aqua regia*, several files, a pair of moulds, and many other implements for coining, had been discovered in a flask. On this evidence he was convicted, and sentenced to die. But, a few days before he was to be executed, one Williams, a seal engraver, was killed by a fall from his horse. His wife, who was pregnant and near the time of her delivery, miscarried from the fright, and, sensible that she could not live, she sent for the wife of Du Moulin, to communicate to her a most important discovery relating to his unfortunate case. She told her that Williams had been one of four persons whom she named, who had lived for many years by counterfeiting gold coin; that one of those persons had lived as a servant with Du Moulin, and, being provided by his accomplices with false keys, had disposed of a considerable quantity of bad money, by opening his master's escrutoire, and exchanging it for good money which he found there. Soon after Williams' wife had given this information, she expired in great distress of mind. The parties, however, whom she had accused were immediately taken up, and one of them turned king's evidence. The two others continued for a time to assert their innocence, especially he who had been Du Moulin's servant. But, at length, some corroborating circumstance being unexpectedly produced, he burst into tears, and confessed his guilt. Being asked how the tools came to be in his master's scrutoire, he said that when the officers came to apprehend his master, he was afraid they would be found in his own possession, and therefore, opening the scrutoire with his false key, he had himself placed them there, and had just time to shut the scrutoire again before the officers entered the room. A pardon was procured for Du Moulin, and the

servant and his accomplice were tried and executed."

In other cases, alas! the irreparable blow has been struck before the fatal error was discovered. Some years ago, a gentleman was arraigned for the murder of his niece. "The circumstances which led to his condemnation were these. He was her guardian, and the heir to her fortune, which was considerable, if she should die unmarried and without issue; and she was about eighteen years of age. It was proved on his trial that he had, contrary to the will of her other relations, taken her to his house near Epping Forest, whence she had suddenly disappeared, and had not been heard of since. It was also proved that he had taken her out with him on the day on which she disappeared, and that he had returned home without her. It farther appeared, that she had often reproached him with unkindness, and abuse of his power over her, in opposing a match which she was anxious to make. A woman also was produced on the trial, who swore that, as she was passing through the forest on the forenoon of the day on which the niece had disappeared, she heard a female voice say, 'Don't kill me, Uncle; don't kill me;' and, hearing the report of a gun immediately after, she made off as fast as she could. On all this evidence the uncle was convicted, condemned, and executed. About ten days after his execution, his niece returned from a tour in France. It then appeared, that as she was walking with her uncle on the day on which she had disappeared, he had reproached her for persisting in her resolutions,—that after much altercation, she had said with warmth, 'I have set my heart upon it; if I don't marry him it will be my death: and, don't kill me, uncle; don't kill me;'—that just as she had uttered these words, a man shot a wood-pigeon; and that, being now near the spot where she had appointed her lover to meet her, she had loitered behind her uncle, gone off with, and married him, and made a tour with him on the continent, whence they had just returned." †

It is true that precautions are now adopted in our British Courts to prevent the recurrence of such a disaster as this; but erroneous decisions are still possible,

* Gambler's Introduction to the Study of Moral Evidence, p. 210.

† Gambler, p. 218.

and irreparable calamities may still befall the innocent. "I myself," says a celebrated living barrister, "defended three brothers of the name of Cremming, within the last ten years. They were indicted for murder. The evidence was most unsatisfactory. The judge had a leaning in favour of the Crown prosecution, and he almost compelled the jury to convict them. I sat at my window as they passed by, after sentence of death had been pronounced; there was a large military guard taking them back to jail, positively forbidden to allow any communication with the three unfortunate youths. But their mother was there; and she, armed in the strength of her affection, broke through the guard. I saw her clasp her eldest son, who was but twenty-two years of age. I saw her hang on her second, who was not twenty. I saw her faint when she clung to the neck of her youngest boy, who was but eighteen. And I ask, what recompense could be made for such agony? They were executed—and—*they were innocent!*"* Vain was it that proof of innocence was adduced; the vital spark could not be restored. The grave was closed over their remains; it was vain to invoke them to come forth and enjoy the liberty to which they were entitled. No more could the parent derive from them support or pleasure,

"No more the well-known features trace,
No more renew the fond embrace."

But was not the Son of God himself an innocent sufferer? Did not the Holy One and the Just receive sentence of death at a human tribunal? Did not grave judges, with an inspired code before them, after listening to evidence, unanimously exclaim "He is guilty of

death?" Is not this enough to bring human judicatories into everlasting discredit? If men had the right to inflict capital punishment before, was it not fitting that from that moment the power should be taken from them? Is it not fitting that He should be the last victim, and that under his reign an authority which had been so awfully misused should be abolished? Surely, no further proof can be needed of the unfitness of the princes of this world to wield a power so tremendous, than this—"they crucified the Lord of glory."

The anticipations of Cain were not unfounded, when he feared that men who knew his guilt would be inclined to slay him. The mark which divine long-suffering set upon him, to exempt him from the retributive propensities of his fellows was not unnecessary. But his punishment—expatriation, guilt of conscience, and habitual terror—was a burden sufficiently heavy for any human being to bear. Manasseh, who "shed innocent blood very much," was made through divine forbearance, a monument of mercy. "When he was in affliction," a captive in Babylon, "he humbled himself greatly before the God of his fathers, and prayed unto him, and he was intreated of him, and heard his supplication." Saul of Tarsus, also, who when the disciples of Christ were put to death gave his voice against them, was pardoned and accepted through the blood of the Redeemer. In his case, "mercy rejoiced against judgment;" and "for this cause he obtained mercy, that in him Jesus Christ might show forth all long-suffering for a pattern to them who should hereafter believe on him to life everlasting."

GAMMA.

* Mr. O'Connell, as quoted in Peggs on Capital Punishment, p. 66.

THE WAKEFUL MINISTER.

To the Editor of the Baptist Magazine.

My dear Sir,

Your volume for the past year contained two essays, from the pens of highly esteemed brethren, on subjects of great practical importance; the one entitled "Spiritual Sleepers," by Mr. Steane, page 3, and the other, intended as a sequel to the former, by Dr. Cox, entitled "Sleepy Professors," page 141. Allow me to submit to your readers the three accompanying papers, "The watchful Minister," "The restless Enemy," and "The watchful Protector." They are designed to be apposite to the essays alluded to; and will, it is hoped, not weaken the effect produced. But for illness, they would have been forwarded at an earlier period.

Yours sincerely,

Truro, April 27th, 1839.

EDMUND CLARKE.

"They watch for your souls, as they that must give account."—Heb. xiii. 17.

If the greater part of mankind neglect their salvation altogether, and multitudes who attend the preaching of the gospel are nevertheless asleep in their sins, while those who have been awakened are constantly in danger of slumbering again, it is an instance of the infinite goodness of God, that he has set watchmen upon the walls of Jerusalem, who are never to hold their peace, day nor night, (Isai. lxii. 6,) but to hear the word of God at his mouth, and warn transgressors from him. (Ezek. xxxiii. 7.)

When a people are favoured with such a ministry, their situation becomes hopeful, and their obligations to divine mercy cannot be too strongly felt; but their responsibility is, at the same time, greatly augmented; and it is of the last consequence that they should know, in such a day of their visitation, the things which make for their peace, lest their slumbers should be judicially perpetuated, till they awake in everlasting despair.

The following remarks are intended to exhibit the character of a wakeful minister; so that those who are blest with his labours may learn to prize and improve the privilege they enjoy.

1. He diligently cultivates personal piety. His hopes of usefulness as a minister are inseparably connected with his possessing, and maintaining, the character of a *disciple*. While he may entertain, like Paul, the assurance that Christ has loved him, and given himself for him, he cherishes also, as the apostle did, a godly jealousy, lest that by any means, when he has preached to others, he himself should be rejected. (1 Cor. ix. 27.) Aware of Satan's devices in general against believers, and his especial craftiness in attempting to beguile, corrupt, and destroy those who are set for the defence of Zion, he is hourly engaged in watchfulness and prayer, lest he should enter into temptation. Accustomed as he is, by his very calling, to pray, meditate, preach to and care for others, he is painfully convinced that he may do all this, and yet neglect his own soul; that he may read his Bible, and, instead of applying it to his own heart, be engaged in adjusting the thoughts which shall occur to him, for his public discourses; so that while preparing food for others, there shall be famine and leanness at home. Should

he be, for the most part, acceptable to his hearers, he has frequent reason to lament that their praises, though often inconsiderate and unfounded, inflame the pride of his heart, and dispose him to ascribe success to his own superiority, rather than the influences of the Spirit of God. In short, a very limited experience will convince a really pious minister that he has been called to a work, in which, with all its advantages to the cultivation of personal religion, there are also greater dangers than in any other employment under heaven. Should the watchman be overtaken, and hearers, professors, and minister be asleep together, how fearful their state! Blessed be God, however, there are, and ever have been, not a few of his servants, who, sensible of danger, have implored assistance, and have been kept by the power of God from falling into the snare. The feelings of such are forcibly expressed by the venerable Abraham Booth, in his Pastoral Cautions, a work which ministers cannot too often peruse: "Of late, I have been much affected with the following reflection: though, if not greatly deceived, I have had some degree of experimental acquaintance with Jesus Christ for almost forty years; though I have borne the ministerial character for upwards of twenty-five years; though I have been, perhaps, of some little use in the church of God; and though I have had a greater share of esteem among religious people than I had any reason to expect; yet, after all, it is possible for me, in one single hour of temptation, to blast my character, to ruin my public usefulness, and to render my warmest Christian friends ashamed of owning me. Hold thou me up, O Lord, and I shall be safe!"

2. He carefully maintains domestic religion. No reasoning can be more convincing than that of Paul, "If a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. iii. 5.) A vigilant pastor perceives that his domestic circle supplies him with the best opportunity, not only of establishing a model of family and social piety, but of exhibiting a miniature of the order, discipline, and privileges of the house of God. He therefore studies to "rule well his own house, having his children in subjection with all gravity," (1 Tim. iii. 4.) What-

ever may be his success, he will endeavour to "command his children and his household after him," (Gen. xviii. 19;) and where this is the case, the blessings of divine grace will be commonly bestowed. The value of such a pastor, with such a family, in constant attendance on the house of God, and frequent intercourse with other families resorting thither, and moreover engaged in every benevolent undertaking, cannot be sufficiently appreciated. The influence thus exerted is silent, and perhaps unnoticed; but it forms a most effectual means of religious and social improvement throughout a congregation and neighbourhood.

3. His general conduct is guarded and exemplary. He who is constrained by the love of Christ to consecrate his life to the self-denying labours of the ministry, will naturally desire to promote his object by offering, in his own conduct, an exemplification of the happiness and purity which his doctrine will produce. A sleepy minister will often injure his own success by incautious behaviour and unseemly trifling, if not by open immorality; but the man of God, who is awake, will "see these things, and follow after righteousness, godliness, faith, love, patience, meekness," (1 Tim. vi. 11,) and so conduct himself as that no man may despise him, but that he may be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv. 12.) Thus he not only avoids gross defects, but aspires to an eminence of piety, without which, from the elevation on which he stands, he will appear more diminutive than those who occupy the ordinary level of profession. It is said of David, that he "behaved himself more wisely than all the servants of Saul; so that his name was much set by." (1 Sam. xviii. 30.) When the conduct of a minister has acquired for him, without his having sought it, this high degree of esteem among his people, it forms a most valuable auxiliary to his usefulness and success.

4. In his ministry, the peculiar truths of the gospel are rendered prominent and plain. If a preacher be in the habit of employing unusual and high-sounding words, or a course of remark such as man's wisdom teacheth, however much he may be awake to human applause, he is evidently asleep as to the great objects of the gospel ministry; and

might just as properly undertake to enlighten the ignorant by discoursing to them in an unknown tongue. To imagine that because the ministration of righteousness is glorious, an inflated diction is required to express it, is to oppose the judgment and practice of the apostle, who for that very reason used "great plainness of speech." (2 Cor. iii. 12.) Those who, in prospect of final judgment, watch for the souls of men, with whom they will then be confronted, dare not deviate from this apostolic rule, but endeavour, by *manifestation* of the truth, to commend themselves to *every man's* conscience in the sight of God." (2 Cor. iv. 2.)

How far the ministry of the present age may be considered to abound in a faithful and prominent exhibition of the peculiar doctrines of the gospel, it is difficult to determine. Whatever opinion or fear may be entertained on this point, one thing is certain—that the great deceiver of mankind is desirous, above all things, to neutralize, if he cannot silence, the preacher of Christianity. To his plans for destroying men's souls, it is comparatively of no consequence that ministers are numerous, learned, popular, and heard by admiring throngs, if he can but succeed in corrupting their minds from the *simplicity* that is in Christ. (2 Cor. xi. 3.) The preacher, whom he has thus unhappily beguiled, may advance nothing in direct opposition to the analogy of faith; but the cardinal doctrines of human depravity, the substitution of Christ in dying for the guilty, justification by grace through faith, regeneration and sanctification by the Spirit, will be but slightly touched; and it will be taken for granted, that the people are in general already acquainted with them: in short, his ministry will consist of vague generalities, which excite no alarm, and arouse no reflection, but lull his unconscious hearers into a soul-destroying apathy. The watchful shepherd, aware of these devices, determines not to know any thing among his flock "save Jesus Christ and him crucified;" (1 Cor. ii. 2;) and he does not shun to declare unto them "all the counsel of God." (Acts xx. 27.) Under such preaching, it is possible that some may sleep on still; but others will discover symptoms of wakefulness, either by being drawn to Christ, or openly rejecting his salvation. Whatever the result may be, as to the people, the

watchman has delivered his soul, and God will be glorified.

5. He feels it to be an imperative duty, continually to urge the reception and practice of divine truth, and faithfully to rebuke iniquity. Application is the life of a sermon; and duly to enforce it requires the utmost skill, courage, tenderness, and affection. But a dispensation is committed to the minister of Christ, and he feels that necessity is laid upon him, yea, woe is unto him, if he preach not the gospel. (1 Cor. ix. 16, 17.) Hence it is his habitual practice, to beseech the people that they "receive not the grace of God in vain." (2 Cor. vi. 1.) Such a preacher, however, may not *talk* about his faithful dealing. When this is done, it may excite a fear that fidelity is but occasional. But the pastor we are describing is *always* faithful and searching, without deeming it needful to call attention to the fact; for he knows, that were he to bring *himself* into prominence, though it should be in the character of a *faithful* monitor, a different object is introduced to the hearer's notice; and his conscience may take relief from the power of truth, and find a pretext for withstanding its unwelcome intrusion, by admiring the preacher's fidelity, and rejoicing that he has a Levite for his priest. Moreover, it is required, and naturally expected, in stewards, that a man be found faithful. (1 Cor. iv. 2.) If such an individual should bring his fidelity into notice, as requiring apology, or entitling to distinction, would it not be suspected that unfaithfulness was his ordinary practice, and fidelity the exception?

6. He anxiously seeks, and assiduously improves, all collateral means and opportunities of usefulness. This especially will be discovered by his pastoral visits from house to house. Important as his public labours are, they form, in his account, but a part of his ministry. He watches for souls, and is therefore anxious to ascertain the results of his preaching, and the operations of truth on the consciences and lives of his people. He is diligent to know the state of his entire flock. Not only the rich, the pious and intelligent, but the poor, depraved and ignorant, will be sought out as requiring most his care. The unconverted, the inquirer, the sick, the afflicted, the tempted, the backslider, the young, will all share in his solicitudes: He will go about doing good,

by lending books, distributing tracts, promoting education, and every other benevolent object. His correspondence will be a vehicle for profitable reflections, and his ordinary intercourse, more particularly his pastoral visits, will be dignified with the character of usefulness. He will "be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. iv. 2.) It has been said of a late eminent minister, that he was intimately acquainted with the spiritual state of every individual in his congregation; and that each one had reason to know that he was so. Who can estimate the value of such a pastor, in awakening and keeping alive the best impressions throughout a large collection of families and individuals, who have been providentially brought under his supervision; for whom he labours, prays, and lives, and who are dear to him as his own soul?

7. He studies, conscientiously, to administer the discipline of the church of Christ. No part of a pastor's duty is more painful than this; but if he be faithful and vigilant, he cannot decline it. That the maintenance of godly discipline is adapted to awaken slumbering hearers and professors, to repel hypocrites, to magnify God among his people, and to enlarge the number of true disciples, is finely illustrated in connexion with the memorable case of Ananias and Sapphira. "Great fear came upon all the church, and upon as many as heard these things. And of the rest, durst no man join himself to them; but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women." (Acts v. 11, 13, 14.)

8. He is zealous in promoting the general interests of the kingdom of Christ. While anxious to cultivate his peculiar allotment, to the utmost extent of his abilities, he cannot be indifferent to the success of his fellow-labourers in the vineyard; he will commiserate the destitution of the moral waste, which stretches in boundless perspective around him; and it will be an object of his habitual solicitude, that the desert may rejoice and blossom as the rose. By occasional excursions for preaching, by co-operation in public institutions, and by an enlightened attention to the great movements of the age, so far as they affect the interests of religion, he will

contribute to the maintenance of a holy agitation, which shall awaken a slumbering world, or a drowsy church, and shake to its very centre the empire of darkness!

To conclude. While it must not be supposed that the watchmen of Zion are all equally wakeful, or the reverse, it is undoubtedly possible, that some may be in a fearfully drowsy state. No one can read without trembling the word of the Lord by the evangelical prophet, respecting the public instructors of that day—"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Isaiah lvii. 10.) The bare possibility that such a representation may apply in other cases, should undoubtedly excite every minister to the strictest self-examination, lest the great Searcher of hearts should pronounce him "a wicked and slothful servant."

While a faithful, awakening ministry, wherever enjoyed, calls for the devoutest gratitude to the Father of mercies, churches and congregations cannot be too careful to avoid every evil which may provoke a jealous God to withhold such a ministry from them. And, assuredly, the bestowment and continuance of such a blessing should be an object of unceasing importunity at the throne of grace.

" 'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.

" All to the great tribunal haste,
The account to render there;
And should'st Thou strictly mark our faults,
Lord, where should we appear?

" May they that Jesus whom they preach,
Their own Redeemer see;
And watch Thou daily o'er their souls
That they may watch for Thee!"

ON MAKING A PROFESSION OF RELIGION, OR JOINING A CHRISTIAN CHURCH.

BY THE REV. W. GRAY.

THE visible church of Christ is the depository of his truth, the agency employed in his cause, the temple of mercy in which he dwells on earth, and the exemplar of the church in the new Jerusalem. Founded upon the principles of Scripture, and relying upon them for security, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, no weapon formed against her shall prosper, nor against her can the gates of hell prevail. Under every aspect in which the church of Christ is viewed, it is evident the Redeemer intended its continuance on earth to the end of time, and after its sojourn here is finished, to translate it to the skies, where in purity, and union, and peace, it shall exist for ever and ever. In language too explicit to be mistaken, he speaks of his followers as his *church*, his *flock*, his *temple*, his *house*, his *family*, and gives them the assurance of his unchanging love and perpetual presence. To them individually he exercises a tender care, and faithful attention—they are his friends, the apple of his

eye; but it is to them in their associate capacity the greater kindness of his heart is told; hence in the Old Testament it is said, "The Lord loveth the gates of Zion more than all the dwellings of Jacob; this is my rest for ever, here will I dwell, for I have desired it." Hence the gracious assurance of Christ, "where two or three are met together in my name, there am I in the midst of them." Again, "I say unto you, if two of you shall agree as touching any thing they shall ask, it shall be done for them of my Father which is in heaven."

Built together for a habitation of God through the Spirit, Christian churches are above other societies dignified and blessed, and their very nature involves powerful reasons why every believer should be joined to them. In their character entirely spiritual, not partly civil, and partly religious, and partly something else, but altogether unmixed—"my kingdom is not of this world;"—in their construction, the brightest illustrations of divine grace, for the materials are "lively stones, built up a spiritual house;"—in their

administration, placed under the government of Christ, nothing left to human prudence, or human policy; the church is executive, not legislative;—in their design, the light of the world, the city set upon a hill, the broad line of demarcation between faith and unbelief;—in their influence, putting forth an united moral power, the power of truth, the power of prayer, and the power of purity, by the observance of which many say, “we will go with you, for God is with you,”—the advantages connected with the fellowship of the saints can only be enjoyed by those who come into it. Not by the distant look upon the towers and bulwarks of Zion, not by speaking in commendation of her walls, and talking of their strength, but by coming *within* her gates, and entering *within* her palaces, we shall know that the Lord of Hosts is with us, and the God of Jacob is our refuge.

To make the profession of the name of Christ is, in other words, to come further into the temple of truth, and to draw nearer the holy of holies; it is to be placed more directly under the banner of Christ, and more fully beneath the overshadowing wings of the Sun of Righteousness; it is to be brought more within the precincts of the cross, and by the frequent attendance at the table of the Lord, to see before our eyes Jesus Christ evidently set forth crucified among you; it is to put ourselves under means and ordinances, possessing an *adaptation* to strengthen, to sanctify, and to comfort; it is to stand in a position of greater security, because standing in the path of duty; it is to be in the way of God's blessing, whence will flow into the heart a peace passing all understanding and knowledge; it is to add motive to motive, line to line, and precept to precept, against the force of temptation, and the spirit of sloth, and to press upon us considerations by which we shall forget the things behind, and reach to them which are before. Are not these the footsteps of the flock, and are they not to be traced in the experience of all those who come into the fold? Or, if not participated by all the sheep, the cause of deficiency is with themselves, within are pastures green and fair, and there we can lie down beside the quiet waters.

It may be asked, may not these benefits be enjoyed by those who are not members of the visible church? The

reply is, No. And if it should be said, this is mere negation, mere opinion, let the reply take the form of a question, Can the blessedness of the communion of saints be realized separate from communion itself? Can the privileges of ordinances be tasted and felt while the ordinances themselves are in abeyance? Can *means* reach their intended result, when they are slighted and neglected? It is the will of Christ his name should be confessed before men, and the duty is positive and plain, can his injunctions be overlooked with impunity? Will the obedient and the disobedient servant stand exactly in the same situation? Acceptance in the sight of God may not be endangered, the salvation of the soul may not be left in fearful risk; but will not the evidences of piety be lessened, and the character pass under a shadow? Will not this species of neglect narrow the sphere of usefulness, and throw much of our influence into neutrality? Does it not betray a spirit of timidity, of indecision, and selfishness, which admit of no excuse? and is it not in defiance of the words of Christ, “If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him”? Judging from the conduct of the many who stand aloof from the profession of religion, we should suppose the engagement was a grievance to be redressed rather than a blessing to be welcomed; that to be decided for Christ in the way of his appointment was to wear the servile yoke, rather than the possession of freedom; that to enter into church-fellowship was admission into a poor-house, rather than into the palace of the great King; that to be baptized was a term of reproach, rather than an act of homage to the Saviour; that to bind the heart and the life by the ties of ordinances was an oppressive chain, rather than the cords of love; that to put on Christ was to be clothed in sorrow and sadness, rather than in the garments of praise and salvation; that to say of the saints, your people are our people, and your God our God, was to enter into alliances unfavourable and unpropitious, rather than the formation of friendships pure, substantial, and blessed. But, should this be the estimate in which Christian fellowship is held? Ought these sentiments to be entertained for one moment? They are not, indeed, avowed, except

as the conduct interprets. Are there reasons to sustain such conduct? If so, then there are considerations which will justify or palliate neglect; let them be stated, or if shame, or better convictions keep back the statement, let the neglect at once be given up, and with sincere regret for the past, and holy determination for the future, let those to whom it belongs say, we will run the way of thy commandments. The cause of hesitation and delay generally lies deep within, and has perhaps more to do with the heart than with the judgment. Surrounded with means instructive and appropriate, it can scarcely be the sin of ignorance; greater piety would early surmount the apparent difficulty, would silence the objection, and would compel the mind to lay down its prejudices, at the voice of conscience, and at the altar of God, happy to say, "I made haste, I delayed not, to keep thy commandments."

If the sacredness of the engagement, and the spiritual good consequent upon it, invites you to the fellowship of the saints, the consideration it is the *will* of Christ, and that *will* clearly expressed in the language of authority and law, renders it an indispensable duty to profess his name in the midst of a crooked and perverse generation. What mean these texts?—"Thus it becometh us to fulfil all righteousness." "Do this in remembrance of me." "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." "Whosoever, therefore, is ashamed of me, and my words, of him also will the Son of man be ashamed." "Then are ye my friends, when ye do whatsoever I command you." This language speaks for itself, and explicitly declares the intention of the King in Zion. Nothing is left to human reasonings, to human prudence, nor is the convenience, or inconvenience, to be the turning point, if any point at all. Passing from the instructions of Christ to the example and exhortation of his apostles and servants, we see how they understood his sayings, how they believed, and how they practised; their minds were under the special guidance of the Divine Spirit, therefore their injunctions and conduct have the force of precept—"Repent and be baptized every one of you, in the name of Jesus Christ."

"And as many as gladly received his word were baptized, and the same day was added to the church three thousand souls." In their missionary travels, the apostles visited many of the towns and cities in Asia, and other parts of the world, and the Lord gave testimony to the word of his grace; the gospel triumphed, sinners were converted, disciples were gathered out of the world, churches were formed, and believers walking together in the fear of the Lord, and the comforts of the Holy Ghost, were edified. So clear is it in those early and best days of Christianity, the turning from dumb idols was followed by serving the living and true God; profession was the next step in the train to conversion; the putting off the works of darkness joined itself with putting on the armour of light; to come out of the world, and to come into the church, was nearly the same act. Hence, most of the epistles were addressed to the saints who were united in fellowship, "As many of you as have been baptized into Christ, have put on Christ." This was the proof of discipleship, this the badge of their profession, this the naming of Christ in which was the proof and the pledge they would depart from iniquity. No delay, no concealment, no keeping back their opinions, and attachments; the command was made known, their wishes met its fullest claim, they made haste, they delayed not to keep the commandments of the Lord. The consideration whether this decision would subject them to ridicule and reproach, to privation and suffering, to bonds and imprisonment, or even death, did not weigh a feather in their account—none of these things moved them.

The reason is yet to be found, why what was duty in the first days of the church should not be duty now? Why the open declaration of love to Christ by confessing him before men, by baptism and communion, should then be *incumbent*, but now *optional*? The dispensation is the same, and the laws and regulations of Christ's house equally binding. Divine institutions are for the universal church, not for any one branch of it, and extend through every age, unrestricted by time or place. To limit or to change the ordinances of the Saviour would be perilous to truth, for who can say where it would stop? No dispensing power is lodged in the hands of any man, nor in any church, nor can be;

and whenever assumed is dangerous to religion, and vastly derogatory to the honour of the glorious head of the church. To confess Christ before men bears upon it his own image and superscription, it is an obligation which remains in all its force, and blessed is that servant who knoweth his master's will, and doeth it, while he who knows, and does not, shall be beaten with many stripes. In too many cases, attempts are made, and reasonings put forward, to render pointless the positive commands of the New Testament, by *resting* upon the distinction between what is essential and what is circumstantial. It is said, membership with the visible church is not the term of salvation, and perhaps a greater number are without than within its pale. This conceded, the question of obligation is not affected; more, however, is taken for granted than ought to be. It is not with us to say, how far we may proceed, and where we may stop in the path of obedience, what we will do, and what we will not do, without endangering our acceptance.

Admit, the observance of positive commands is not the turning point of salvation, yet is it not one of the turning points of obedience? May we not ask the persons who seem to rest with so much complacency upon the distinctions of essential and circumstantial, to explain their omissions why and wherefore? Are they satisfied with their own argument, and are they prepared to carry it out? We may ask, whether the acknowledged omissions in one or two cases, does not lay the axe at the root of every duty? We may ask, whether if the non-observance of baptism, and the supper of the Lord, be capable of justification, the same reasonings will not explain away repentance and prayer, and the keeping holy the day of the Lord? Are the last mentioned duties more meritorious? This will not be said, for merit belongs to no duty; when we have done all, we are unprofitable servants.

Does not this opinion, if acted upon, betray too much unsubdued selfishness?—nothing gain, nothing do. Does it not place you under the rebukes of conscience, and keep the mind in the lowest

state of religious enjoyment? Will it not in the last struggle number you with those who are saved as by fire? and in the resurrection of the dead, range you with stars of less magnitude? Permit, then, an affectionate and urgent appeal to your better judgment; to the great principles upon which you place your hopes for eternity. Instead of framing excuses for delay, and then finding reasons to justify that delay, consider the great Apostle and High Priest of our profession, Jesus Christ; his *voice* of authority is the language of mercy, inviting you to tread the path of happiness; his *command* is the voice of friendship, falling in accents soft and tender as the dew of Hermon: the path of duty is the yoke which is easy, and the burden which is light. Instead of putting the mind in a state of defence against the claims of Christ, it should be open to impression, it should yield to the suasive influence of the love of Christ. How powerfully are his institutions enforced. By his infinite compassion and kindness, for he loved the church, and gave himself for it; by the unequalled condescension of his nature, for while "he thought it not robbery to be equal with God, he took upon him the form of a servant;" by his perfect purity, which stood forth in full view from the manger to the cross, "holy, harmless, undefiled, and separate from sinners;" by his bloody baptism in the garden, and his agonizing death on the cross; by "his visage marred more than any man, and his form than the sons of men;" by his triumphant victory over the grave, his bright ascent to the skies, and his prevailing intercession; by the fulness of grace he possesses, and possesses it to bestow; and by the supreme dignity of his nature, "God over all"—he makes an appeal to our understanding, to our conscience, to our affections, and to our heart. And can it be, shall it be, with Bethlehem, and Gethsemane, and Calvary placed before the eye, excuses shall be made, and delays meet with apology? Rather say—

"If I might make some reserve,
And duty did not call,
I love my God with zeal so great
That I would give him all."

PURGATORY AND PÆDOBAPTISM.

BY THE REV. N. WISEMAN, D.D., PROFESSOR IN THE UNIVERSITY OF ROME.

I pass over two or three other passages, that might be brought in favour of purgatory, upon one of which I shall have to comment a little later. All these texts, you will say, are after all obscure, and do not lead to any certain results. True; but we have enough said in them to guide us to some striking probabilities; these require further elucidation, and where shall we look for it but in the church, especially in ancient times. Take, as a similar instance, the sacrament of baptism, as now preached in the Church. The apostles were simply told to baptize all nations; but, how do you prove from this that baptism is to be conferred on infants? And yet the English Church articles prescribe this infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means im-

mersion, and the adoption of mere affusion or sprinkling of the water? There may have been infants in the families or houses spoken of, as baptized—probably so: but this is only conjecture, and not proof; surely not enough to base an important practice on it, which without better authority should seem to contradict our Saviour's command of faith preceding or accompanying baptism—"He that believeth and is baptized shall be saved." And in a positive institution, wholly depending on the will of the legislator, positive authority is requisite for any modification of the prescribed act. Where is the security for these modifications, if not in the explanations of the Church conveyed to us by her ancient practices?—*Lectures on the Principal Doctrines and Practices of the Catholic Church*, vol. ii. p. 53.

MORE ABOUT THE PRAYER MEETING.

FROM THE AMERICAN BOSTON RECORDER.

THE disciple declined going. He heard the bell. He saw others on their way. He had no special engagement. There was some agitation in his mind on the subject, for the suggestion *that he ought to go* would keep knocking at the door of his heart: but he rebuked it as well as he was able, and was not found in the house of prayer.

He had a reason for this neglect. He thought if he went it was not unlikely he should be called on to take a part in the meeting. He had plunged deeply into the world, and had not much heart for prayer. With his cold affections, and a mind so distant from God, it would have been a trial for him to lead the devotions of the assembly, and therefore he would not go.

Then he had not a heart for prayer? No; he did not wish to meet God. Praying is meeting with God. And, if he did not wish to meet God, would he like to have *God meet him*? No, that he would not. It is terrible for God to meet us when we do not wish to meet him.

But a mind in such an attitude towards God cannot be happy. This was

Adam's case after eating the forbidden fruit. The disciple above named was not happy; he had gone away from verdant fields, and balmy air, and pure and radiant skies, toward the gloomy, frozen zone; the prayer meeting was a kind of "Adam where art thou?" which told the tale of his distance from his Maker.

We wonder if it was a fashion among good men of old to decline prayer, as many now do when they are called upon. We have thought of the good old Jacob, how it would seem to see him begging to be excused from prayer; and to hear Jeremiah say, "Pass me if you please;" and to find out that Peter stayed away from a prayer meeting in fear, lest he should be called upon to pray. We feel rebuked, however, at the attempt to have such fancies about such good men; we feel ashamed to cut out such coats, and at trying to see how they would look on those venerable saints.

Reader, you had better love the prayer meeting. Do not grudge the time. The Lord loves cheerful praying as much as he does cheerful giving. Keep so near Mount Zion that it will be the easiest

thing in the world, and the most pleasant, to go up into it, and commune with God. Never say it is enough to pray to God in secret. This kind of prayer is well; but social prayer stands on the same authority. Love them both, and they will help each other. If you feel at any time dull and indifferent

about the prayer meeting, go for that very reason. We have known icy hearts melted there; heavy hearts unburdened there, and they that went in fetters to come back as on the wings of eagles. Beware of the guilt and danger of ever saying or thinking, "It is only a prayer meeting!"

HYMNS FOR THE CLOSET OF THE CHRISTIAN MINISTER.

From a volume recently published by the Rev. H. March.

RENUNCIATION OF THE WORLD.

I HAVE done with the world, I have done
With its follies, its pleasures, and cares;
Through all its vain circle have run,
And yet am escaped from its snares.

Oh, world, what a tyrant art thou!
What thousands are ruled by thy sway!
And I, too, submitted to bow,
A vassal as slavish as they.

But the spell that enthralled me before,
No longer its captive detains,
For now the delusion is o'er,
And now I am free from its chains.

My former companions deride,
Or affect my sad life to lament,
For they see their loved pleasures denied;
And deem that in gloom it is spent.

In gloom! Ah, they know not the joy,
So deep and so tranquil within,
When the Spirit is sent to destroy
The tyrant dominion of sin.

They know not the heavenly peace
That calms and possesses the soul,
When terrors of penitence cease,
And He that hath wounded makes whole.

They know not,—but follow the ways
To sorrow and ruin that lead,—
Ye friends of my earlier days,
Believe me, I feel for your need.

Ye are poor, while ye boast of your wealth;
Ye are grieved, while ye feign to be glad,—
But, know there's a fountain of health,
Where waters of life may be had.

Then, come; for behold it is free;
And, trust me, I say what is true;
The Lord who had mercy on me,
Will also have mercy on you.

REMOVAL MEDITATED.

If thy presence go not with me
Never let me hence remove;
Lest, in going forth without thee,
From the path of peace I rove.

Better in this present station
To endure severest ill,
Need, reproach, humiliation,
If to tarry be thy will.

What could wealth or ease avail me,
Or the praise of man bestow;
If with these my conscience fail me,
If thy blighting frown I know!

Gracious God, repress whatever
Would seduce my wavering heart,
That without thee I may never,
Never from my place depart.

Let thy pillar still preceding,
Fire by night and cloud by day,
Be the faithful sign when needing
Guidance in adoubtful way.

If thy servant, Lord, has ever
Mercy found before thy sight,
Help my now sincere endeavour
And direct my steps aright.

For, wherein shall men perceive thee,
And thy works of wonder own,
If thy presence go not with me,
If I tread this path alone?

And wherein, if thou withdrawest,
Shall thy grace to me appear;—
That my humble name thou knowest,
That thy fav'ring arm is near?

But, if Thou be present, blessing
With success my labours there,
Men, thy saving power confessing,
All its wonders shall declare.

And that Thou my course approvest,
I, exulting shall perceive;
While my heart the praise thou lovest,
Ever shall delight to give.

REVIEWS.

Works of the Rev. John Berridge, A.M., late Fellow of Clare Hall, Cambridge, and Vicar of Everton; with an enlarged Memoir of his Life, &c., by the Rev. RICHARD WHITTINGHAM. Simpkin and Marshall. 8vo. pp. 592.

We well remember the commencement of the Evangelical Magazine, in July, 1793, and that its first number was adorned with an engraving of the singular visage, and enriched with a memoir of the excellent John Berridge, who had entered into his rest about six months before. It was then intimated, that the life and letters of that good man would shortly be published by his brother. That intention was never fulfilled; but now, after an interval of more than forty years, the deficiency has been supplied by a much esteemed clergyman, who officiated as curate to Mr. Berridge, and has grown old in the service of the gospel, as incumbent of the parish of Potton, in the vicinity of Everton. The compiler is evidently not a practised bookmaker; the volume is by no means distinguished by skilful and orderly arrangement; nevertheless, we hail its appearance as a memorial of one of those righteous men who deserve to be had in everlasting remembrance, and as supplying lessons of no mean value, especially to ministers of Christ within the pale of the Establishment.

John Berridge was the son of a reputable grazier at Kingston, in Nottinghamshire; at which village he was born on the 1st of March, 1716. His father designed to train him up to his own employment; but this proved so uncongenial to the feelings of the son, who had early manifested much seriousness, and a taste for reading, that he altered his purpose, and sent him to the university of Cambridge. Entering Clare Hall in his nineteenth year, he continued in College till 1755, when he was admitted to the vicarage of Everton, where he continued, labouring indefatigably for the honour of his divine Master, and blessed with extraordinary success in the salvation of souls, till his death at the good old age of seventy-five.

Although Mr. Berridge was the vicar of Everton, a small rural parish in Bed-

fordshire, his ardent zeal disdained such narrow limits. Imitating the apostolic example of Holcroft, and Oddy, and Bunyan, in the same district, about a century before, he traversed the whole neighbourhood, preaching in houses, cottages, barns, or in the open air, wherever an audience could be collected. His circuit comprehended the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon, and in his journeys he preached on an average ten or twelve sermons a week, frequently riding a hundred miles in that time. He was accustomed to take his meals in the cottages of the poor, and it was his invariable practice to leave half-a-crown as the price of his dinner; an item of disbursement which his biographer informs us, amounted of itself, in the course of his labours, to five hundred pounds!

Exertions such as these could not fail to rouse a spirit of dislike and opposition against Mr. Berridge. Of the manner in which that spirit was displayed, and the way in which providence interfered to restrain it, the following account was given by his own lips:—

“ ‘Soon after I began,’ said he, ‘to preach the gospel of Christ at Everton, the church was filled from the villages round us, and the neighbouring clergy felt themselves hurt at their churches being deserted. A person of my own parish, too, was much offended. He did not like to see so many strangers, and be so incommoded. Between them both, it was resolved, if possible, to turn me out of my living. For this purpose they complained of me to the bishop of the diocese, that I had preached out of my parish. I was soon after sent for by the Bishop. I did not much like my errand, but I went.

“ ‘When I arrived, the Bishop accosted me in a very abrupt manner—‘Well, Berridge, they tell me you go about preaching out of your own parish. Did I institute you to the livings of A——y, or E——n, of P——n?’ ‘No, my lord,’ said I; ‘neither do I claim any of these livings; the clergymen enjoy them undisturbed by me.’ ‘Well, but you go and preach there; which you have no right to do!’ ‘It is true, my lord, I was one day at E——n, and there were a few poor people assembled together, and I admonished them to repent of their sins, and to believe in the Lord Jesus Christ for the salvation of their souls; and I remember seeing five or

six clergymen that day, my lord, all out of their own parishes on E——n bowling green. 'Poh,' said his lordship, 'I tell you, you have no right to preach out of your own parish; and, if you do not desist from it, you will be very likely sent to Huntingdon gaol.' 'As to that, my lord,' said I, 'I have no greater liking to Huntingdon gaol than other people; but I had rather go thither with a good conscience than live at my liberty without one.' Here his lordship looked very hard at me, and very gravely assured me, 'that I was beside myself, and that in a few months time I should either be better or worse.' 'Then,' said I, 'my lord, you may make yourself quite happy on this business: for, if I should be better, you suppose I shall desist from this practice of my own accord; and, if worse, you need not send me to Huntingdon gaol, as I shall be provided with an accommodation in Bedlam.'

"His lordship now changed his mode of attack. Instead of threatening, he began to entreat. 'Berridge,' said he, 'you know I have been your friend, and I wish to be so still. I am continually teased with the complaints of the clergy around you. Only assure me, that you will keep to your own parish, you may do as you please there. I have but little time to live; do not bring down my grey hairs with sorrow to the grave.'

"At this instant two gentlemen were announced, who desired to speak with his lordship. 'Berridge,' said he, 'go to your inn, and come again at such an hour, and dine with me.' I went, and, on entering a private room, fell immediately on my knees. I could bear threatening, but knew not how to withstand entreaty, especially the entreaty of a respectable old man. At the appointed time I returned. At dinner, I was treated with great respect. The two gentlemen also dined with us. I found they had been informed who I was, as they sometimes cast their eyes towards me in some such manner as men would glance at a monster. After dinner his lordship took me into the garden—'Well, Berridge,' said he; 'have you considered of my request?' 'I have, my lord,' said I; 'and have been upon my knees concerning it.' 'Well, and will you promise me that you will preach no more out of your own parish?' 'It would afford me great pleasure,' said I, 'to comply with your lordship's request, if I could do it with a good conscience. I am satisfied the Lord has blessed my labours of this kind, and I dare not desist.' 'A good conscience!' said his lordship, 'do you not know that it is contrary to the canons of the church?' 'There is one canon, my lord,' I replied, 'which saith, Go preach the gospel to every creature.' 'But why should you wish to interfere with the charge of other men? One man cannot preach the gospel to all men.' 'If they would preach the gospel themselves,' said I,

there would be no need of my preaching it to their people; but as they do not I cannot desist.' His lordship then parted with me in some displeasure. I returned home, not knowing what would befall me; but thankful to God that I had preserved a conscience void of offence.'

"I took no measures for my own preservation, but divine Providence wrought for me in a way I never expected. When I was at Clare Hall, I was particularly acquainted with a Fellow of that College; and we were both upon terms of intimacy with Mr. Pitt, the late Lord Chatham, who was at that time also at the University. This Fellow of Clare Hall, when I began to preach the gospel, became my enemy, and did me some injury in some ecclesiastical privileges, which beforetime I had enjoyed. At length, however, when he heard that I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it seems, within himself, We shall ruin this poor fellow among us. This was just about the time I was sent for by the Bishop. Of his own accord he writes a letter to Mr. Pitt, saying nothing about my Methodism, but to this effect—'Our old friend, Berridge, has got a living in Bedfordshire, and I am informed, there is one —— that gives him a great deal of trouble; has accused him to the bishop of the diocese; and, it is said, will turn him out of his living. I wish you could contrive to put a stop to these proceedings.' Mr. Pitt was at that time a young man, and not choosing to apply to the bishop himself, he spoke to a certain nobleman, to whom the bishop was indebted for his promotion. This nobleman, within a few days, made it his business to see the bishop, who was then in London. 'My lord,' said he, 'I am informed you have a very honest fellow, one Berridge, in your diocese, and that he has been ill-treated by a litigious person, who has accused him, I am told, to your lordship, and wishes to turn him out of his living. You would oblige me, my lord, if you would take no notice of that person, and not suffer the honest man to be interrupted in his living. The bishop was astonished, and could not imagine in what manner things could have thus got round. It would not do, however, to object; he was obliged to bow compliance, and so I continued ever after uninterrupted in my sphere of action.'

Of the extent to which the divine blessing rested on the labours of this apostolic man some idea may be formed from the fact that it was computed *four thousand* souls were awakened in the course of one year by his preaching, and that of his companion, the Rev. Mr. Hicks. So intent was he on accomplishing all that was possible in the glorious

work of saving souls that, in utter defiance of all canonical rules, he sent forth and sustained a number of pious laymen, who preached, under his direction, throughout the extensive district already specified. It is scarcely necessary to add, that the subjects on which he delighted to dwell were the grand doctrines of our common salvation, on which serious Christians of every name are agreed. How far he would have been from uniting with those of his brethren in the present day, who are so zealous in extolling and enforcing the formularies of the Church of England, may be seen from the manner in which he refers to the Catechism, in one of his letters:—

“ I do not much prize our Church catechism; it begins so very ill, calling baptism our new birth, and making us thereby members of Christ, children of God, and heirs of the kingdom of heaven. Mr. Stillingfleet should have spoken more fully and pointedly about this weighty matter, for all carnal churchmen fancy they are new-born, because baptised, and quote the catechism as a proof of it; and the carnal clergy preach accordingly, and quote the same authority; the acting as sponsors is now become a mere farce, and a gossiping business; and to promise for infants, what they cannot engage for themselves, may suit a covenant of works, but not a covenant of grace.”—p. 491.

With an uncommon degree of spirituality, Mr. Berridge combined a facetiousness which rendered his society very attractive, and his ministrations very popular. Many instances of this will be found in the volume before us; our limits will only permit us to quote the following homely directions, left at the vicarage for the guidance of the Hon. and Rev. Walter Shirley, who occupied the pulpit for some weeks, while Mr. Berridge was supplying the Tabernacle in Moorfields.

“ You must eat what is set before you, and be thankful. I get hot victuals but once a week for myself, namely, on Saturday; but, because you are an honourable man, I have ordered two joints to be got each week for you, with a pudding each day at noon, some pies and cold ham; so that you will fare bravely, much better than your Master with barley bread and dry fish. There is also ale, port, mountain, and a little madeira, to drink: the liquor suits a coronet. Use what I have, just as your own. I make no feasts, but save all I can to give all I can. I have never been yet worth a groat at the year's end; nor desire it. I hope you will like your expedition:

the people are simple hearted. They want bread, and not venison; and can eat their meat without sauce, or a French cook. The week day preachings in the evening are at half an hour past six.”

The closing scenes of the life of this devoted man were such as every Christian minister might long to realize. His frame of mind was peculiarly comfortable. He said but little, but what he did say was in terms of gratitude for the rich support he experienced in the prospect of eternity. He felt the stability of the rock on which he had long been resting his hope of heaven; and, while speaking of the excellency and preciousness of the Saviour, he said in a very emphatic manner, “ What should I do now, if I had no better foundation to rest upon than what Dr. Priestley points out?” The Editor, who attended him in his last hours, said to him, “ Sir, the Lord has enabled you to fight a good fight, and to finish a truly glorious course.” He answered, “ Blessed be his holy name for it!” He also said to him, “ Jesus will soon call you up higher.” “ He replied, “ Ay, Ay, Ay!—higher, higher, higher.” Once he exclaimed, “ Yes, and my children too will shout and sing, *Here comes our father!*”

Mr. Berridge expired on Jan. 22, 1793. His sermon was preached by the Rev. Charles Simeon, of Cambridge, from 2 Tim. iv. 7, 8; a passage strikingly appropriate to the occasion. The immense concourse of people, says the Editor, who assembled from all parts of the country to be present at this solemnity; the undisassembled grief which was depicted in every countenance; the tears which trickled down every cheek—were a melancholy but expressive eulogium on his character, and should be considered as a just panegyric on his worth.

The following characteristic epitaph, composed by Mr. Berridge, is inscribed on his tombstone in Everton churchyard:—

Here lie
The earthly remains of
JOHN BERRIDGE,
Late Vicar of Everton,
And an itinerant servant of Jesus Christ,
Who loved his Master, and his work,
And, after running on his errands for many years,
Was called up to wait on him above.

Reader,
Art thou born again?
No salvation without a New Birth!
I was born in sin, February, 1716,
Remained ignorant of my fallen state till 1730.
Lived proudly on faith and works for salvation till 1734.
Admitted to Everton Vicarage, 1755.
Fled to Jesus alone for Refuge, 1766.
Fell asleep in Christ, January 22, 1793.

The Animal Creation. Its Claims on our Humanity stated and enforced. By the Rev. JOHN STYLES, D.D. Prize Essay. London: Price 9s.

THE sufferings of the brute creation have long appeared to us as one of the most inexplicable mysteries of divine providence, second only, in the magnitude of the difficulty which it presents, to the great question respecting the origin of evil. None of the arguments which we have yet seen appear fully to meet the case; if some difficulties are obviated or relieved, others still remain in their unmitigated force, for which, it seems to us, no satisfactory solution can be offered. Paley and others have adduced very powerful considerations to show that, in the present constitution of things, it is a wise and merciful arrangement that animals should feed on each other, and consequently be subject to a violent death; but the immense suffering during life to which this arrangement subjects them is not thus satisfactorily disposed of, nor is the amount of misery inflicted on them by man explained. To refer to the existence of general laws is only to shift the difficulty; the inquiry will occur, how such laws are to be reconciled with infinite wisdom and rectitude? Nor, is it enough to say that, taking the whole mass of animate existence, and balancing the sum of pleasures and of pains, enjoyment on the whole preponderates; for few, we presume, will deny, that there are individual cases in which there is an excess of suffering, and each of these is entitled to a separate consideration, and has claims and interests of its own. Some have endeavoured to persuade us—and we wish we could believe even this—that in the life of the unhappy brute, which has been subject to the caprice and cruelty of man from his earliest existence, till, worn out with barbarous treatment, he has found refuge in death, there has been more of actual pleasure than of pain! If it were conceded, that in number there were more pleasures than pains, it still must not be forgotten, that physical suffering may be unspeakably more exquisite than physical enjoyment, and that all the animal enjoyments of a year might be dearly purchased by the agonies endured for a single day. What imaginable pleasures of his brief life would, for instance, counterbalance the horrible tortures of the poor animal, which, after having a heated

iron forged into its brain, was, "with fiendish cruelty kept alive for sixteen days?"—p. 99.

That the sufferings of the brute creation, manifold and dreadful as they are, are compatible with supreme benevolence and wisdom we must admit, or they could not enter into the system of the all-wise Governor of the universe; but *how* they are to be reconciled with the acknowledged perfections of God is the difficulty. There may be, perhaps, some compensative principle in operation hitherto unknown; there may be some satisfactory view of the case taken by others which has not presented itself to our mind, and deeply indebted should we feel to that favoured individual who should furnish such a solution to this difficulty as should set the inquiring and benevolent mind at rest. We may weep over the sufferings of humanity; but we remember the sinfulness of our race, and moreover perceive, that in a future state there is not only ample scope for indemnification, but that, from the very sufferings of the present life, there may result such an augmentation and amplitude of bliss as may convert the temporary evil into a real and important benefit. But such considerations do not come in to our relief respecting the sufferings of the mere animal creation. There is no sin chargeable on them; there is no moral delinquency with which their miseries are associated; they are the subjects of no probationary discipline; what they suffer is not punishment, and before them there is no reward.

We have, we confess, often wished that we could see reason to believe in the future existence of animals; we are not ashamed to own, that "the questions, whether animals possess souls? whether they are immortal, and will exist in another state of being?" have occupied our minds; and we cannot see the justice with which Dr. Styles consigns such inquiries "to the speculative and dreaming enthusiast,"—p. 127. When the benevolent mind is anxiously in search of some principle of adjustment which may relieve this subject of its difficulty, what can there be improper in these inquiries? and have they not important bearings on the moral government of God? There is, Dr. S. admits, p. 128, something in animals distinct from material organization, which he calls "mind and understanding," in which they bear "so near a

resemblance to man" that he is on this account, from the mere sympathy of nature, bound to respect their rights. If then he believes that there is an immaterial principle in animals which thinks and reasons, through in a way inferior to the mind of man, may not such questions be rationally entertained by the philosopher and the theologian? and why should that inquiry be met on the very threshold with the charge of a speculative and dreamy enthusiasm?

One of the most distressing considerations connected with the sufferings of animals is, that they should be so increased and multiplied by man. What portion of the animal creation is there to which he has access which has not groaned beneath his oppression and cruelty? The air, the earth, and the waters, have been filled with his violence, and profaned with the wantonness of his cruelty? No beauty of plumage, no melody of song, no delicate symmetry or noble magnificence of form, no helpless and imploring timidity of weakness, no harmlessness of habit, not even actual and great utility to man in particular, as well as to the general system, has been a protection against the ruthlessness of his barbarity. The whole creation of living creatures, as far as they have come within the reach of man, have truly been "labouring and travelling together in pain until now." Their cries and groans under wrongs and miseries unspeakable have been incessantly ascending to heaven; and few, Oh, how few, have been their advocates, have ever lifted up a voice in their favour!

To the honour of poetry, be it said, as one redeeming quality for all the trifling which it has occasioned, and the countenance which it has too often given to vice and folly, it has generally shown favour to the dumb and defenceless sufferers. That sensibility and love of beauty, and the sympathy with all nature to which the poetic inspiration is supposed to be allied, seem to be irreconcilable with a ruthless inattention to the life or comfort of the meanest thing that lives. But too frequently is it the case, that all this, by the professed admirers of poetry, is considered only as poetry, and in the practice of life, all the sensibilities which gave a charm to the productions of a favourite author are entirely forgotten. But, alas! how seldom has philosophy pleaded the cause

of mercy, or science stood forth in defence of humanity; how generally have the suffering myriads of the animal tribes been neglected by the moralist, and lost sight of by the divine!

We hold it as an indisputable maxim, to be the duty of every one, not only to abstain from the infliction of a wrong, but to use all proper means, and to avail himself of every suitable opportunity, to diminish the amount of evil, natural as well as moral, with which our world is afflicted and disfigured. Were this principle generally acted on, how vast a quantity of suffering would be saved to the brute creation! As the friends of humanity, therefore, as those who have sympathy for all that lives, as those whose feelings have been harrowed almost to distraction by perceiving the boundless miseries which the dumb and defenceless creatures of God suffer through the carelessness and cruelty of man, we sincerely rejoice in the efforts made by the Society for the Prevention of Cruelty to Animals, to call the attention of the public to this subject.

The almost unprecedented success of a prize essay on the sin of covetousness, produced many attempts to bring other important subjects in a like manner before the public mind. These have been generally well received, as it is taken for granted that one good work at least will thus be secured on the given topic. An interest to a certain degree is almost sure to be excited by the very announcement of a subject for a prize. For that proposed on the Claims of the Animal Creation on our Humanity, between thirty and forty competitors engaged; by the adjudicators, the competency and integrity of whom none can doubt, it was awarded to the work which we are now noticing. Our best wishes attend it; may its circulation equal the most sanguine expectations both of the Society with which it originated, and of the able and benevolent author by whom it is written.

The work is divided into three parts, to which an appendix of some fifty or sixty pages of notes is added. The first part is devoted to a view of the sufferings of animals by the cruelty of man. It is, indeed, a roll full of lamentation and woe. After observing in the first section, "that animals are capable of suffering, and that while suffering generally pervades their economy, cruelty does not exist in the administration of the Divine

government, separate and apart from the agency of man," our author proceeds in the next section to enumerate some forms and sources of their sufferings as inflicted by man. And it is remarkable, that it is not man in his savage state who is so much the tyrant and the curse of all inferior creatures who come within his reach; it is improved, cultivated, civilized man, that is the barbarian; and not unfrequently man in the higher and more polished grades of society—and, man bearing the Christian name! In this section, Dr. S. produces cases of extreme cruelty from the favourite sports of the aristocracy, as well as from those of the lower orders of society. He points to the sufferings of that noble and useful animal the horse, and of the dog, the faithful and devoted friend of man; the unnecessary, and in some cases, the agonizing and protracted sufferings which are inflicted in order to procure luxuries for the epicure; and the atrocious and cold-blooded cruelty with which medical men, through a mere wanton curiosity, without any practical purpose whatever, torture their unhappy victims. "In this country," observes the author, referring to a recent work by Dr. Drummond, "many thousands of animals of all descriptions, from the worn out horses and asses regularly bought for the purpose, to the most minute insect, are dissected alive, and subjected to experiments which include every sort of cruelty which the scientific and unscientific practitioner can invent. They saw off portions of the skulls of living animals; they pare away the brain in slices; they starve them to death; they tie up the bile duct, the thoracic duct, the pylorus; they lay bare the heart; they divide the nerves; they cut away viscera; they apply hot irons to the brain; they kill them with poisons, and in short multiply their modes of torture without end, to gratify *curiosity*; for no higher end can most of them ever answer,"—p. 91. The instances of this kind which are related are enough to make one shudder at the approach of a medical man. "May we not ask, are men, taught in such schools, and initiated into such mysteries, the fittest persons to take their station beside the couch of disease, to mitigate pain, and to soothe the anguish of the dying, by compassionate attention and sympathy? Who does not shrink with instinctive aversion from

an individual known to have assisted by choice and repeatedly, at spectacles so heart-sickening, so revolting; to humanity?"—p. 100.

The second part of the essay brings forward the claims of animals on our humanity as founded on considerations arising from natural and revealed religion, which are discussed in two sections. Under the former head Dr. S. states, with much force of reasoning, and with many illustrative and interesting anecdotes, the rights of animals as the creatures of God—their claims on the ground of retributive justice—and the appeal which their condition of dependence and infirmity makes to every generous feeling of the heart. When noticing "certain hostilities towards man and his interests which some of the creatures unequivocally exhibit," Dr. S. justly remarks, "where necessity ends, inhumanity begins; and the human creature who inflicts one pang on an inferior being beyond the necessity of that mutual relation in which God has placed him, forfeits his prerogative, and sinks below the creature whom he torments,"—p. 178. Under the head of revealed religion, many appropriate selections are made from the precepts and examples of the Old Testament. In describing the spirit and genius of Christianity in its aspect of general benevolence, we have one of those bursts of eloquence which in the writings of our author we have frequently noticed. The whole passage is too long for quotation; part of it is rather the beau ideal of Christian influence on the heart of man, and is quite poetic enough; the latter part is as just as it is beautiful:—

"A hard heart is utterly incompatible with the mild and amicable spirit of the gospel. The religion of Jesus inculcates universal love. Every act of unjust severity to any creature, whatever its rank in the scale of existence, is a forfeiture of the blessedness annexed to a merciful disposition. The disposition is manifest by the conduct. The hand cannot be cruel, and the heart kind; the blood that stains the one sullies the other also. No being can be so dissimilar to Jesus Christ as a creature whose bosom is the seat of cruelty. There can be no principles more opposite than malignity and charity. To be Christians, we must resemble Christ, especially in his tenderness, his compassion, and his love."

The third part is devoted to a consideration of "*The debasing influence of cruelty on the individual character, and*

the evils it inflicts on society." And "*the pleasurable and virtuous train of feelings and habits which the humane treatment of them cannot fail to induce.*" This portion of the work, as well as the preceding parts, abounds with quotation and anecdote, interspersed with much forcible reasoning and beautiful illustration. So well, indeed, can the author write when he puts forth his strength, and is in his element, that, though all his quotations are excellent, and his anecdotes bear full upon his subject, we have, in the course of our perusal of the work, now and then wished that Dr. S. had more generally given us his own original remarks.

We had noticed, in reading the essay, two or three passages on the correctness of which we determined, if our space permitted, to break a lance with the doctor. We think, for instance, that "the enchanting vision," p. 17, is but a vision after all. And we abet "the cold

criticism, that would convert into metaphor" the beautiful description of the blessings of Messiah's reign in the 11th chapter of Isaiah, v. 6-9. We think, moreover, that our author's exposition of the passage, or rather his literal application of it, receives no confirmation from his quotation from Hosea.

We close, by offering our sincere thanks to the Society for this new effort on behalf of their suffering clients, and to the author for the interesting and impressive work which he has produced. And earnestly do we entreat all parents, all teachers, all ministers of the gracious and benevolent Redeemer, in the exercise of their various functions, never to forget the aid which they may render to the cause of mercy, by impressing on those who are within their influence, and beneath their instructions, the claims of the animal creation to their sympathy and kind regards.

BRIEF NOTICES.

The Metropolitan Pulpit; or, Sketches of the most popular Preachers in London. By the Author of "Random Recollections," "The Great Metropolis," "Travels in Town," &c. &c. In two volumes. London: post 8vo. pp. 338, and 392. Price 21s. cloth.

If the talented author of these volumes could write a book the effect of which should be to render ministers less sensitive to human criticism, and hearers less disposed to notice the peculiarities of their teachers, and more intent upon the principles inculcated, he would render the churches of every denomination essential service. Observations contained in these pages assure us that he is quite alive to the importance of single-mindedness, both in those who preach, and in those who hear the gospel; and that he appreciates highly that simplicity of intention which causes both to forget the messenger, and dwell exclusively upon the message. But we fear that the tendency of the present volumes is rather to make pastors more tremblingly alive to the animadversion of their regular and occasional auditors, and auditors more prompt to notice attitudes, tones, and qualities of style, than to remove hinderances to the faithful and solemn delivery, and the serious and devout reception of the word of life. Were it consistent with our duty, we would gladly divest ourselves of objections to the plan of the

work, and confine our remarks to the manner in which it is executed. The spirit of the writer is not censorious; he seems anxious, on the contrary, to award to every man the full measure of praise to which he is entitled; and his views of what a public teacher of the gospel should be are correct. Many mistakes will be detected in the innumerable details which he has thrown together; but, in most cases, his general estimate of a speaker is, we believe, pretty accurate. He is a skilful portrait painter, but his fault is that he contents himself with too few sittings. The number of ministers of various denominations whom he has portrayed in these volumes exceeds fifty.

A Voice from the Alps: or, a brief account of the Evangelical Societies of Paris and Geneva; with a view of the Present Prospects of Religion in Europe: contained in several addresses by M. Marie D'Aubigne, Author of "the History of the Reformation." Edited by REV. E. BICKERSTETH, Rector of Watton, Herts. Published for the Benefit of the Societies. London: 16mo. pp. 178. Price 3s. 6d.

In Geneva and its vicinity where a few years ago attachment to the distinguishing doctrines of the gospel was at a very low ebb, a pleasing revival has taken place. Some interesting facts have recently been laid before our readers; and this volume contains

much that is deserving the attention of all who are interested in the progress of the gospel. Some zealous Christians on the spot have formed a society entitled the "Société Évangélique," which diffuses the gospel in various ways, and has established a theological institution for the education of young men designed for the ministry. To aid this society, and its ally, the Société Évangélique of France, an auxiliary has been formed in this country, under whose auspices this volume is published. The discourses of M. Merle D'Abigne, the president of the theological institution, indicate that the character of his theological sentiments and tastes correspond pretty much with those which pervade the writings of the Milners. His discourse on the study of the History of Christianity contains much very excellent matter. The intervening remarks of Messrs. Bickersteth and Burgess afford some interesting information, though those of the latter, who is secretary to the British Auxiliary, evince strong prejudices and little judgment. He attributes the decline of evangelical truth on the continent to the want of bishops and creeds, though this want of creeds he ascribes to the previous decline of evangelical truth. This, however, gives the more value to his testimony that the churches which are formed in accordance with dissenting principles in Geneva and France, are the most pure and effective. These are Mr. Burgess's words: "But, in the same manner as the great Head of the church, has preserved a remnant of his people at Geneva, he has preserved a remnant of his people in almost every place where the reformed religion was and is professed; and, although in many instances, those faithful witnesses have either separated themselves, or been excluded from the established churches, they are the real church from which the word of the Lord is to go forth for the evangelization of France. In this Geneva has set them the example; since the formation of the new theological school, several teachers have been sent forth into the nearer districts of France. In the valley of the Rhône new churches have been formed in sixteen different places; by churches I mean, that bodies of individuals have been collected under the preaching of persons sent out from this new Genevan academy; they are constantly adding new members to those respective bodies. Their field of labour now extends as far as Avallon and Auxerre; and it is worthy of remark, that the gospel is now announced in France by missionaries from Geneva, in places where it has never been heard since the revocation of the edict of Nantes." p. 38. "You are, therefore, to understand, that by the side of every principal established Protestant church a separate community has sprung up—a church distinct from the established one, but the distinction is a necessity, and must meet with our appro-

bation. By an established Protestant church in France, I mean, where the minister of that church is paid by the state, as the Roman Catholic priest, or the Jewish Rabbi is; by the separate church, I mean those who have kept the faith, and are obliged to come out from a Socinian or Arian community, but who have no maintenance except what is to be obtained from voluntary contribution; and yet these, and not those, find the means and resources of undertaking the arduous task of evangelizing the thirty-two millions of their benighted fellow countrymen."—p. 40.

Hints on Reading, addressed to a Young Lady.

By M. A. STODART. 12mo. pp. 175.

Price 3s. 6d. cloth.

The authoress tells us in the preface, "that she has tried to do her best, and that, conscious as she is of defects and imperfections, she still hopes that her suggestions may be of some use to the class of young persons for whom they were intended." The book contains eleven letters; on scriptural and religious reading—ecclesiastical history—evidences of Christianity—general history and biography—natural philosophy—poetry—French and Italian literature. The letters are distinguished by considerable information, sprightliness of remark, and a devotional spirit. The main defect of the work is aptly expressed in the words of the authoress, "It is in grasping a whole that I think the mind of woman generally fails." Some will think, that too much severity is indulged against penny magazines, outward accomplishments, poetry, and religious stories; especially when so much attention, if not applause, is bestowed on French and Italian poets, who will be less injurious to young ladies than our own, only because they are less poetical, and with more difficulty understood. Certainly, if the rougher sex are to decide the question, we think they would prefer the intercourse of those who may be slightly afflicted by too many accomplishments, and too much sentimentalism, to that of those whose minds are surcharged with what our authoress recommends—geometry, chemistry, and metaphysics!

Capital Punishment: the importance of its Abolition. A Prize Essay. By the Rev. JAMES PEGGS, late Missionary in India, author of "India's Cry to British Humanity." London: 12mo. pp. 117. Price 2s. 6d.

Sir E. F. Bromhead, Bart., having offered a small premium to the author of the best essay on these two questions—first, Whether the civil magistrate is at liberty, under the law of God, to dispense with capital punishment in case of wilful murder? and secondly, Whether it is expedient to abolish the same if the law leave the magistrate at liberty to do so?—adjudicated the prize to Mr. Peggs, who has very properly given his performance to

the public. It deserves an extensive circulation, and is likely to be useful, especially on account of the numerous opinions which it quotes respecting the practical effect of the punishment of death in promoting deeds of violence, and the safety to the community with which it might be abolished.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part I. London: Imperial 8vo. pp. 72. Price 2s. 6d.

The qualifications of the Editor of the Pictorial Bible for the work which he has now undertaken will not be doubted by any one who is acquainted with that valuable performance. We welcome this first part of a Pictorial History of Palestine, as the earnest of an eminently useful, as well as attractive assistant in biblical studies. It is calculated that the work will be completed in about sixteen parts, and will form two handsome volumes. The size of the paper, and the style of the engravings resemble those of the Pictorial Bible. The first part treats of the sources of information of which the editor has availed himself, of the physical history of Palestine, and of its original inhabitants.

The Dukes of Normandy, from the Time of Rollo to the Expulsion of King John by Philip Augustus of France. By JONATHAN BUNCAN, Esq., B.A., Author of "The Religions of Profane Antiquity," &c. London: 18mo. pp. 393. Price 6s. cloth.

To those who are fond of historical research, this well written and well printed volume will afford much gratification. Its contents are derived from the most respectable authorities, and are so put together as to yield a perspicuous and interesting narrative. It traces the ancestors of William the Conqueror through several generations, describes his achievements, and carries on the personal history of his successors, till the dukedom of Normandy reverted to France in 1204. The vanity of earthly greatness and the folly of ambition are exhibited to view in a very impressive manner, in the account given of the domestic calamities of William, and of the affecting language, expressing mingled repentance and superstition, in which on his dying bed he addressed his attendants.

The Old Ministry: being a Lecture delivered in London, May 19, 1839. By N. SYDNEY SMITH BEMAN, D.D., United States of America. London: pp. 72. Price 1s. 6d. cloth.

The subject of this discourse is "the inefficiency of modern preaching, compared with the apostolic administration of the gospel;" and Dr. Beman ascribes the superior success of the apostles to the singleness of purpose with which they pursued their object—their persevering and self-denying labours—the simple and naked manner in which they pre-

sented the truth of heaven—their honest and fearless appeals to the conscience—their broken-hearted dependence on God—the union of affection and effort which pervaded the ministry and the church—and the enforcement of the claims of God upon the sinner, requiring submission without compromise and without delay.

Hymns for the Closet of the Christian Minister. By HENRY MARCH, Author of "Sabbaths at Home," &c. London: Foolscap 8vo. pp. 89. Price 2s. 6d. cloth.

Fifty-one hymns, specimens of which may be found on page 315 of our present number.

Charlie's Discoveries; or, a Good Use for Eyes and Ears. With Illustrations engraved by Thomas Williams, after designs by Joseph Pittman. London: 16mo. square, pp. 187. Price 4s. 6d. cloth, gilt.

A few facts in natural history, told in a pleasant manner and intended to cherish habits of observation.

RECENT PUBLICATIONS

Approved.

Profession and Practice. By the Rev. HUGH WHITE, A.M., Curate of St. Mary's parish. Third Thousand. Dublin: 16mo. pp. 263. Price 5s. 6d.

Truth made Simple; being a System of Theology for Children. Character of God. By Rev. JOHN TOWN, pastor of the first Congregational church of Philadelphia, Author of "Student's Manual," "Sabbath School Teacher," &c. London: 12mo. pp. 156.

The Christian Ministry Contemplated, in the Devotional Spirit it requires in its Labours, its Importance, and its Results. By J. G. FIER, Author of "Persuasive to Early Piety," &c. London: 24mo. pp. 116.

Memoir of the Life and Character of John Gray, late a Member of the Society of Friends. Obitt December 1, 1838. By THEODORE CARTWRIGHT. London: 12mo. pp. 24.

Ward's Library of Standard Divinity. Help to Zion's Travellers. By ROBERT HALL. Reprinted from the edition of 1781. London: 8vo. pp. 33. Price 1s. 2d.

A Concise View of Christian Baptism. By JOHN CHAPMAN. Leicester: pp. 12. Price 1d.

The Prayer Meeting. No. 3. A Pastoral Letter: being the third of a series of Letters on the subject of Prayer Meetings, addressed to the Baptist church, Mint Lane, Lincoln; by their affectionate Pastor, JOHN CHAPMAN. London: pp. 12. Price 3d.

Rhymes for the Nursery. By the Authors of "Original Poems." Illustrated edition. With sixteen designs by Gilbert, engraved by Knight and Folkard. London: 16mo. square, pp. 177. Price 3s. 6d. Cloth, gilt.

Agnes; or the Little Girl who could keep her Promise. And, the Value of Money; or how to lay out half a sovereign. By MRS. LONDON. London: 12mo. pp. 60. Price 1s. 6d.

Indecision. A tale founded on fact. By ANTI-MAMMON. London: 16mo. square, pp. 60.

INTELLIGENCE.

CHRISTIAN INSTRUCTION SOCIETY.

The Fourteenth Annual Meeting of the subscribers and friends of this Society was held in Finsbury Chapel, on Tuesday evening, the 30th of April. CHARLES HINDLEY, Esq. M.P. in the chair. The Report, which was read by the Rev. J. Blackburn, gave a minute detail of the several associations in connexion with this Society. The following is a summary:—

	Associations	Visitors	Preaching and Prayer Stations	Families visited.
London	12	246	19	7150
Finsbury	12	301	12	8032
Marylebone	4	66	1	1952
Westminster	4	106	3	1945
Tower Hamlets	26	650	21	16,448
Southwark	12	306	25	7491
Lambeth	10	116	3	3,94
Greenwich	4	93	6	2950
Suburban	13	142	19	4825
	97	2026	116	53370

Exhibiting an increase, during the past year, of 10 Associations, 128 Visitors, 2731 families, or 11,655 individuals—116 cottage lectures and prayer-meetings in the immediate neighbourhoods of the poor were at present maintained, at which more than 10,000 religious services were held during the past year. Besides the voluntary services of more than 2,000 visitors, the Society had 12 missionaries employed in connexion with associations. The four tents of the Society were placed during the last summer, when the weather permitted, in the White Conduit and Britannia Fields, Islington; at Millbank, Westminster; at Kennington Common; at North Fields, Peckham; and at Tanner's Hill, near the line of the Croydon Railway. Beneath these lowly tabernacles, 15 weekly services were conducted. Fourteen stations for street-preaching were also selected, at which discourses were steadily delivered. During the last season more than 400 religious services were thus conducted, and it was computed that in this way about 5,000 persons every week heard the Gospel proclaimed. Four courses of lectures had been delivered by ministers in London to young persons and mechanics. The Committee had assisted in the formation or progress of 15 provincial associations in towns and villages in different parts of the nation.

LONDON CITY MISSION.

The Fourth Annual Meeting was held at Exeter Hall, on Monday, the 13th of May. ALDERMAN T. WOOD in the chair. The Rev. R. Ainslie then read the Report.

VOL. II.—FOURTH SERIES.

which alluded to the fact, that they were assembled that day not in adversity but in prosperity. Within the Committee Room there had been no dissension, no strife, no party feeling; the storm had been without, not within. The houses in London, accessible to missionary labours, were found to be 121,000, each containing upon an average two families, and each family at least four persons: making about one million of people. An immense proportion of these were either totally neglected, or very inadequately visited, and were paying very scanty attention to religious duties. The Society had 50 missionaries at work among this vast population, eight having been added since the last anniversary. Many of the agents received less than from their previous occupation, and none of them more than sufficient for the necessities of life, without any of its luxuries. The Society had circulated during the year 223,056 of the Religious Tract Society's publications, and 36,964 copies of the New Testament and Psalter; with these latter the Society had now accomplished the great work of supplying all the destitute in London. The income for the year had been £4,820 8s. 5½d., being an increase over the preceding, of £932 12s. 1½d. The Committee proposed this year (besides the ordinary work) to grapple with intemperance and Socialism. This latter would require not only tracts, but, if possible, a course of public lectures. It was a system of infidelity perfectly organized; since its last annual meeting it had increased its chartered branches from 33 to 51, and had one paid, and 14 unpaid missionaries in London, and many places opened for lectures against the Scriptures. One of its institutions near Lincoln's-Inn Fields had above 300 members, and each member had gone through a three months' probation before admission. Looking to these things, to the portions of the public press in London devoted to slander and immorality, and to the other sources of crime and misery in the Metropolis, the Society felt, that while the energies of ministers and pastors were already demanded by their flocks, there was an absolute necessity for this Institution.

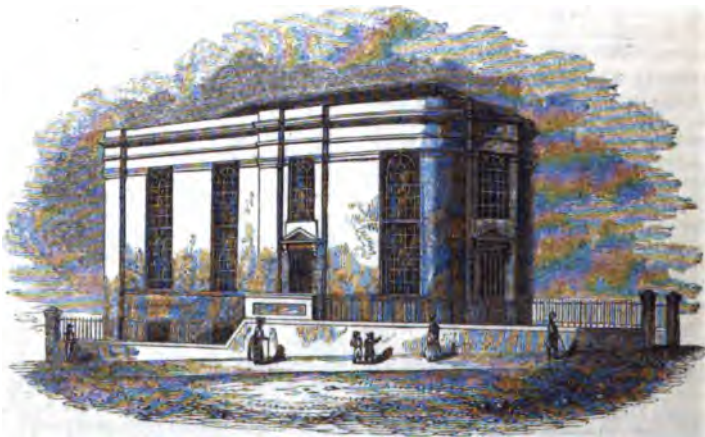
ABORIGINES PROTECTION SOCIETY.

The annual meeting of this small but necessary institution, was held in Exeter Hall, May 21, 1839. T. F. Buxton, Esq., president, in the chair. The object of the society is to assist in protecting the defence.

x x

less, and promoting the advancement of uncivilized tribes. The Report, which has since been published, shows that oppression is extensively practised towards the original inhabitants of almost every country in which Europeans have gained settlements, and points out a variety of means by which the society has attempted, or hopes to attempt, to protect and improve the unhappy victims of cupidity and hard-heartedness. It concludes by saying, "Surely, then, it is high time that every enlightened people—that at least every people professing to be Christian—should be awakened to the importance of this momentous question. It surely behoves a British public to insist that the colonial rule of Britain be no longer such as to stain her name with the reproach of cruelty and injustice. We must be satisfied with nothing short of the most search-

ing investigation into the system pursued in all our foreign possessions, and the correction of abuse with an unsparing hand; our efforts must not be relaxed until we have secured the adoption in all our colonies of such a mild and beneficent mode of treatment as shall fully protect the rights, and guarantee an essential improvement in the condition, of the native tribes. Then indeed will the Aborigines have reason to hail as a blessing, instead of dreading as a curse, the arrival of our countrymen on their shores; and it is not too much to anticipate, that, according, as we shall afford in our civil relations a practical illustration of the Christian principles we profess to venerate, we shall vastly facilitate and give increased effect to the efforts of those who are directly engaged in diffusing among the heathen the blessings of religious truth."



BAPTIST CHAPEL, PORTMAHON, SHEFFIELD.

The place of worship represented by the above engraving, has been erected for the use of the second Baptist church at Sheffield, under the ministry of the Rev. D. Rees. The foundation-stone was laid on the 4th of July, 1838; and it was opened for public worship on Wednesday, the 10th, and Lord's day, the 14th of April last. Sermons were preached on the occasion by the Rev. Messrs. J. E. Giles, and J. Ely, of Leeds; T. Steadman, of Bradford; Thomas Allin, and J. Thorpe, of Sheffield.

The dimensions of the place are, 63 feet by 42 feet inside: the front is circular, in the centre of which is the entrance leading to the galleries, and to the back seats down stairs; the entrance to the body of the chapel is on each side, where the circular

and square parts of the building meet. The steps to the galleries, which are composed of blue stone, wind round the circular part on each side from the centre lobby, and land just above the side entrances. The above engraving, it will be observed, is an oblique representation of the building, giving only a full view of one half the circular front.

Underneath the chapel, and occupying the whole area, are school-rooms and vestries, the entrance to which is from behind, and which, owing to a considerable descent in the ground from the front, is effected without any steps.

All the works have been executed under the direction of an architect, and the amount of the several departments is nearly as follows:—

Mason	700	0	0
Joiner	600	0	0
Slater and Plasterer	95	10	0
Iron palisading	32	0	0
Plumber, Glazier, & Painter	117	7	6
Gas fittings	38	0	0
Stoves, &c.	10	0	0

The place has excited universal and unqualified admiration, for the elegance and chasteness of its architecture, the commodiousness of its internal arrangements, and especially for the great economy which has been observed throughout. The chapel will seat about 750 persons, and the school-rooms will accommodate upwards of 400 children. It has been erected in the immediate vicinity of a dense and rapidly increasing population, for thousands of whom no means of religious instruction previously existed. Since the opening, the attendance on public worship has been very encouraging; many of our new regular hearers previously lived in the habitual neglect of the public worship of God. In our Sunday-school the number of children that have been already received is nearly 800, a large proportion of whom had before no opportunities of obtaining any kind of religious instruction. These circumstances, together with other pleasing indications of the divine presence and blessing, afford to the handful of poor persons who embarked in this formidable undertaking a cheering prospect of eventual success. The debt which has been unavoidably contracted presses very heavily upon them, for the removal of which they are compelled to appeal to the benevolence of the more affluent churches of Jesus Christ; and they would fain hope that ere long some effectual relief will be realised.

GILLINGHAM, DORSET.

A neat and commodious Baptist chapel was opened for divine worship in this village on Thursday, April 25th, 1839. In the morning the Rev. T. Welsh, of Newbury, read the Scriptures and prayed; the Rev. T. Winter, of Bristol, preached from Heb. vii. 25; the Rev. T. Webb, of Limley, gave out the hymns. In the afternoon the Rev. U. Foot, of Isle Abbots, commenced the service; the Rev. W. Jones, of Frome, preached from Jude 4; the Rev. P. Alcock, of Berwick, gave out the hymns. In the evening the Rev. D. Bridgman, of Hor-sington, read the Scriptures and prayed; the Rev. T. News, of Salisbury, preached from Isai. lix. 20, 21; the Rev. J. Davidge, of Inverne, gave out the hymns. The congregations were good, and the prospect of usefulness is encouraging. Collections, £15 18s. 6d.

TORQUAY, DEVONSHIRE.

On Thursday, May 2nd, a neat and commodious chapel for the use of a congregation of Particular Baptists, was opened for divine worship. Sermons were preached on the occasion by brethren Wightman, of Exmouth; Brewer, of Dartmouth; and Cross, of Newton Abbot. The devotional services were conducted by brethren Pyne, of Kenton; Langmead, of Barton; Tippett, of Ashburton; Rowse, of Torquay; and several other ministers from the neighbourhood. The attendance was numerous, and the collections liberal. On the following Lord's day the ordinance of baptism was administered by Mr. Cross to three candidates for church membership, in the presence of a crowded and attentive congregation.

ORDINATIONS.

GARWAY, HEREFORDSHIRE.

Tuesday, April 2nd, 1839, the Rev. John Frise was publicly set apart to the pastoral oversight of the Baptist church at Garway. Service commenced by reading the Scriptures and prayer, conducted by the Rev. T. Owen, of Monmouth; the Rev. W. Williams, of Ryeford, offered some explanatory remarks on the Scriptural ground of dissent from a state church, and asked the usual questions, which were answered by a solemn and Scriptural confession of faith; the Rev. T. Winter, of Bristol, offered the ordination prayer; and the Rev. E. A. Claypole, of Ross, delivered an affectionate and faithful charge from the words, "But watch thou in all things." In the afternoon, the Rev. T. Winter addressed the church and congregation from the passage, "For now we live, if ye stand fast in the Lord." The services were conducted with pleasing solemnity.

LLANELLY, CAERMARTHENSHIRE.

On Tuesday and Wednesday, April 8 and 9, services were held at the Baptist meeting-house, Llanelly, for the purpose of setting apart Mr. James Spencer, of the Pontypool Academy, as co-pastor with the venerable David Bower, over the church assembling in that place. On the former evening Messrs. Thomas, of Penrhygoet, and Thomas, of Basely, preached. On Wednesday, at 11, A.M., the service was introduced by Mr. Ebenezer Williams, of Pontypool; the Rev. D. Rhys Stephen, of Swansea, delivered a discourse on the constitution of a Christian church; the usual questions were proposed, and the ordination prayer offered, by Rev. D. Bower; Rev. T. Thomas, of Pontypool (Mr. S.'s tutor)

addressed the newly-ordained pastor; and the Rev. E. Jones, of Castleton, the church. In the afternoon, Mr. Stephen preached in English, and the Rev. J. Jones, Blaenavon. In the evening Mr. Thomas, (English,) and Messrs. J. and E. Jones, preached.

WOKINGHAM, BERKS.

On Wednesday, April 24th, Mr. George Woodrow was publicly recognised as pastor of the Baptist church in this place. Mr. Davies, of Bracknell, (Independent,) commenced the morning service by reading the Scriptures and prayer. Mr. Steane, of Camberwell, delivered an admirable discourse on the nature of a Christian church; and by a luminous train of argument justified dissent from the established church. After the usual questions had been proposed and answered, Mr. Davies, of Whitechurch (formerly pastor of the church at Wokingham) offered the ordination prayer. Dr. Cox, of Hackney, gave the charge, which was founded on 2 Cor. iv. 2: "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Ministerial fidelity he enforced in a very impressive and affectionate manner, urging the claims of truth, and the necessity of an impartial and fearless exhibition of it, and dwelling with much earnestness on the condition of perishing sinners, and the importance of a minister bringing home the truth by pressing appeals to the conscience, as one who habitually regarded himself as under the immediate inspection and cognizance of God.

At a little after three o'clock the ministers and friends, to the number of about 150, sat down to dinner, and 220 afterwards took tea together in the Town Hall, kindly granted for the occasion by the alderman, William Heelas, Fsq.

In the evening Mr. Stoughton, of Windsor, (Independent,) preached to the church and congregation from 1 Tim. iii. 15, pointing out the obligations of the members of a Christian church to their minister, to each other, and to the world; and enforcing with much simplicity and interest the necessity of union, effort, liberality, prayer, and co-operation with the pastor in every work of faith and labour of love. Messrs. Hawson, of Staines; Hart, of Bagshot; Parker, of Deptford, and other ministering brethren, took part in the devotional services of the day.

The weather was highly favourable, and the chapel was well filled, a considerable number of friends from neighbouring towns being present, and manifesting a lively interest in the prosperity of a church which promises to exert an important influence on the villages by which it is surrounded. In

several stations opened for preaching the gospel by the late respected pastor, Mr. Coles, and where the grossest spiritual ignorance prevailed, the seed which has been sown is beginning to spring up, and to encourage the expectation that this moral wilderness may yet blossom as the rose, and become as the garden of the Lord.

BECKINGTON.

May 14th, 1839, Mr. E. Edwards, late student at Pontypool college, was publicly recognised as the pastor of the Baptist church at Beckington, Somerset. The Rev. S. Evans, of Penknapp, commenced the morning service by reading the Scriptures and prayer; the Rev. W. Jones, of Frome, delivered the introductory discourse; the Rev. E. Probert, of Bristol, offered the recognition prayer; the Rev. Thomas Thomas, president of Pontypool college, delivered the charge to the minister from 1 Tim. iii. 1, and concluded in prayer. In the evening the Rev. T. Thomas commenced the service by reading the Scriptures and prayer; the Rev. W. Walton, of Trowbridge, delivered a discourse to the church, founded on Exod. xvii. 12, and closed in prayer.

NEW MILL, TRING.

On Wednesday, May 22nd, 1839, Mr. Charles Smith was publicly recognized as the pastor of the Baptist church in this place. The services of the day were commenced by reading the Scriptures and prayer by brother Richard Glover, of Tring. Brother W. B. Bowes, of Blandford Street, delivered the introductory discourse on the nature of a Christian church, and asked the usual questions; brother James Smith, of Cheltenham, offered the ordination prayer; brother James Castleden, of Hampstead, delivered the charge; and brother James Smith preached to the people. The house was filled to overflowing, and the presence of the Lord was manifestly felt by those who came to witness the solemnities of the day.

BOXMOOR.

On Wednesday, June 12th, the Rev. F. W. Gotch, A.B., of Trinity college, Dublin, was publicly recognized as pastor of the Baptist church, Boxmoor, Herts. In the morning the Rev. Edward Steane, of Camberwell, delivered an introductory discourse on the principles of dissenting churches. After a statement by the pastor of the condition and prospects of the church, and of his own views and feelings with regard to the work of the Christian ministry, the Rev. W. Tomlin, of Chesham, commended him and the people of his charge to the blessing

of God by solemn prayer; and the Rev. Edmund Hull, of Watford, preached an impressive sermon from Col. i. 28, 29, on the duties of the Christian ministry. In the evening the Rev. John Aldis, of Maze Pond, London, delivered an earnest and affectionate address to the members of the church, from Phil. i. 7. The Rev. Messrs. George Hull, Watford; Payne, Chesham; Cooper, Amersham; Upton, St. Alban's; Salter, Henrietta Street, London; Price, Hemel Hempstead; Hopley, Hemel Hempstead; Compton, Berkhamstead; Hodge, Berkhamstead; Girton, Box Lane; Payne, Market Street; and Hobbs, Berkhamstead, took part in the devotional services of the day. Both services were well attended, and deeply interesting.

WORCESTER.

The Rev. Enoch Williams, M.A., late of Thrapston, Northamptonshire, has accepted the call of the Baptist church, Worcester, late under the care of the Rev. Thomas Waters, M.A., deceased. He entered on the duties of the pastoral office on Lord's day, June 9th.

NEW CHURCH.

DOVER.

Sixteen members of the Baptist church at Pent Side, Dover, having obtained their dismissal, for the purpose of forming a second church in that populous and increasing town, their union was recognized at a meeting held April 22nd last. The Rev. J. M. Cramp, of St. Peter's, presided on the occasion. A discourse on the nature of a gospel church, was delivered by the Rev. W. Copley, of Eythorne. A statement of the reasons for the separation having been read, the church was constituted and deacons chosen. Suitable advice was given to the newly-formed Society by the Rev. E. Davis, of Deal; and to the deacons, by the Rev. T. Scott, of Brabourne. The Rev. Messrs. Pledge, of Margate; Daniell, of Ramsgate; and J. Davis, of Ashford, engaged in the devotional exercises of the evening. At present these friends meet for worship in a school-room in the Military Road; but it is their intention to erect a chapel at the earliest possible period.

MISCELLANEA.

GLOUCESTERSHIRE CHRISTIAN UNION.

A society was formed in the county of Gloucester, in 1836, denominated the Gloucestershire Christian Union. Its nature and objects will best be understood by quoting its first two rules: 1. That all ministers

holding the doctrines of the Trinity, atonement by the death of Christ, the necessity of the Holy Spirit's influence to renew and sanctify the sinner, and the immutable obligation of the moral law, as the rule of conduct, shall be eligible as members of this society. II. That the objects of this Society be the personal improvement of its members, both as Christians and ministers, —the promotion of brotherly kindness and charity among themselves and their churches, the interchange of friendly offices, and of the general diffusion of the gospel, especially within the limits of the county.' The more immediate object of this communication is to notice a highly important arrangement which was fully completed at the last meeting of this Society. For this purpose I quote an extract from a circular which was recently addressed by the Secretary to each member of the Union. 'At the last meeting of the Gloucestershire Christian Union, the important subject of out of door preaching in the towns and villages of the county was introduced. You may be aware that in London, South Devon, Worcester, Lincolnshire, &c. efforts of this order have been made with very great success; and it has been thought that by such a union as our own, such a plan might be advantageously pursued. It was suggested at the last meeting that the county should be divided into sections, and that two brethren, a Baptist and Independent, should be appointed to visit each section during the out of door preaching season. By this means it was hoped thousands who never hear the gospel, might be brought under its joyful sound, and by the divine blessing a happy revival effected.'

A meeting of the Society was held at Stroud in February last, when twenty-seven ministers were present; letters were read from several of the members who were unable to attend, but who stated that they were ready to co-operate with their brethren in their endeavours to carry out the proposed plan. A map of the county divided into sections, was laid before the meeting, and ere the brethren separated, each section had its two labourers appointed to it; with an understanding that at some suitable period during the summer, the intended sphere of labour should be occupied. An application was made to the Religious Tract Society, for a grant of tracts, to which the Committee liberally responded, with an expression of the pleasure they felt at learning that the ministers of Gloucestershire had united for such a holy purpose.

Thirty-eight ministers stand at present connected with the society, and several others, it is expected, will speedily unite. It is hoped that this statement will lead to the formation of similar unions in other

counties, and that the brethren of the different denominations will be found uniting heart and hand for the diffusion of the gospel, amongst the more neglected part of our perishing population. W. J. C.

RECENT DEATHS.

REV. THOS. LEWIS.

Died, at Waterford, on Sunday, Feb. 24, the Rev. Thomas Lewis, at the advanced age of 89. He was educated at Bristol under Dr. Evans, of whom he retained the most affectionate remembrance.

After spending a short time at Bridgwater he removed to Ireland, in the year 1780, and laboured for some years in connexion with the church near Clough Jordan, now greatly reduced. In 1785, he became an assistant to the Rev. James Edwards, A.M., pastor of the church at Waterford, whom he succeeded in the following year. Mr. Lewis sustained the pastoral office until the year 1804, when he resigned, and since that period he lived in comparative retirement.

MRS. HARRISON.

Mrs. Elizabeth Harrison, late of Helmet Row, St. Luke's, was born March 3, 1769. She was a descendant of a family of French refugees, of the name of Delapperelle. It does not appear that her parents were piously disposed, but she at a very early age was deeply convinced of the vast importance of her soul's concerns; and though she had access to worldly amusements, and was often compelled to attend them, yet those convictions could never be effaced from her mind. While yet young, she was induced by a kind friend to go occasionally to hear the Rev. Richard Burnham, who then preached at Green Walk, (now Church Street,) Blackfriars Road, under whose ministry she was much blessed, and soon gave proof of a divine and saving change being wrought in her heart; and though she was much opposed by her family and friends, she was enabled publicly to profess her faith in Christ, and to yield obedience to his will in the ordinance of baptism; and in the year 1784, at the early age of fifteen, was united to the Baptist church then meeting in Green Walk.

Our departed friend, at about the age of twenty-three, was married to Mr. German Harrison, who was a member, and afterwards a deacon of the same church with herself. He was a warm-hearted, zealous Christian, and they continued to walk together in the ways of the Lord till the death of Mr. H., in January, 1823. They both continued members of Mr. Burnham's church as long as he lived, though the place of meeting was for many years at the west

end of the town. After Mr. B.'s death, the distance being great, they were dismissed in 1820 to the church meeting in Spencer Place, Goswell Road, where they both lived and died ornaments to their profession, and highly esteemed by the pastor and fellow-members, and by a numerous circle of friends. Mrs. H. fell asleep in Jesus, March 6, 1839.

MR. GIRLING.

Mr. Girling, a member and senior deacon of the Baptist church, St. Andrew's Street, Cambridge, died May 26, 1839, at the house of his daughter, Mrs. Sanders, of Benwick, in the Isle of Ely, at the advanced age of eighty-seven. At the age of twenty-six he was baptized by the late Rev. Robert Robinson, and introduced into the church of which he continued a member through the long time of sixty-one years. He was also for forty-nine years a deacon of the church, having been chosen to that office in 1790. For many years he greatly enjoyed the ministry and society of Mr. Robinson; he justly appreciated his distinguished merits as a preacher, and his kind and sound qualities as a man, and never spoke of him but in terms of respect and of tender regret. By Mr. Hall, the successor of Mr. Robinson, Mr. Girling was held in the highest esteem; and the writer of this brief memorial, from an acquaintance with him of twenty-seven years, feels justified in saying, that it has never been his lot to meet with one whose spirit and conduct as a man, as a Christian, and as a member and officer of the church, were in more entire concordance with the temper and precepts of Christ, or reflected greater credit on his religion. It is earnestly hoped, that the remembrance of his example may be long and beneficially cherished by those who had the most favourable opportunities of witnessing it, and that the church in particular of which he was so long an ornament, may ever imitate his meek and humble piety. As might be expected of one whose faith was firm in the great truths of the gospel, and who through a long life cultivated its mild and pacific virtues, he was graciously supported during his last affliction, and although there was nothing of rapture or triumph in his experience, he met death with tranquillity. His last words were, "I have Jesus Christ, the same yesterday, to-day, and for ever, for my portion."

MR. JOHN ALLEN,

Author of "Modern Judaism," and translator of "Calvin's Institutes," died at Hackney, June 17th, in his sixty-ninth year.

MR. ISAIAH BIRT,

Second son of the late Rev. Isaiah Birt, of Hackney, died at Devonport, June 17th, aged fifty years.

CORRESPONDENCE.

ON THE BAPTIST CHURCH AT SWANWICK AND RIDDINGS.

To the Editor of the Baptist Magazine.

DEAR SIR.—The following sketch of the Baptist church assembling at Swanwick and Riddings, Derbyshire, was read in the Baptist Chapel, Swanwick, April 1, 1839, on an occasion of great interest, to a large number of Christian friends, who unanimously requested the writer to forward it for insertion in the Baptist Magazine.

The Baptist interest, Swanwick, originated A. D. 1794, in the labours of the late Rev. W. Fletcher. For ten years previous to that time he had sustained the relation of pastor to the Baptist church assembling at Loscoe in the same county and vicinity; and to him that cause was mainly indebted for its commencement, A.D. 1783, and for its increase, during the following ten years, from nine to sixty members. On a Lord's day, in the summer of 1794, Mr. Fletcher preached his first sermon at Swanwick; and, as there was no place of worship then in the village, he took his station near the house of the late Mr. Haslam, who patronised the object of his mission, and in various ways rendered subsequent and efficient aid. Taking for his text "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not;" he made such a direct and effectual appeal to the consciences of the people assembled, that six of them were deeply impressed with the word of truth, and on a profession of faith in the Son of God, were afterwards baptized and received into the church at Loscoe. Outdoor preaching was continued till the approach of winter, when a barn was hired for the space of a year; at the close of which, such was the desire of the villagers to hear the news of salvation, and such the prospects of success, that the friends resolved to build a chapel without delay. Towards this object, Mr. Fletcher (having recently come to the possession of property in the village) gave a piece of land in an eligible situation, where the chapel was erected and opened for the worship of God, A. D. 1796. There service was continued every Sabbath evening till A. D. 1804, when Mr. Fletcher, with a number of the members, amicably dissolved his connexion with the church at Loscoe, in order to devote his time and energies to the infant cause at Swanwick. Through his labours much good was done in this previously neglected village—the church and congregation increased in number, while the moral wilderness began to rejoice and to blossom as the rose. About the year 1810, a Sunday school was established for the religious instruction of the young. That

school continues to the present day, and now displays marks of energy and usefulness unexampled in its history; nor is it passing the limits of truth to affirm, that the inhabitants, generally, are under great obligations to the teachers for the divine knowledge they have diffused, and for the holy influence they have exerted. In this school hundreds have been taught to read the Holy Scriptures, many now numbered with the dead, others who have since become fathers and mothers, most of the young men and young women in the village, together with 200 children at present under moral training, are greatly indebted to a succession of teachers whose self-denying and gratuitous labours have not been in vain in the Lord.

Constrained by love to Christ, and by compassion to souls, Mr. Fletcher extended his work of faith to the adjoining village of Riddings, whose inhabitants were destitute of the ordinary means of grace, and perishing for lack of knowledge. Nor did he labour in vain, or spend his strength for nought, for A.D. 1813, he had the pleasure of seeing the first place of worship ever erected in that neighbourhood, opened for the use of our denomination under very encouraging prospects. A considerable time previous to this a Sunday school had been taught in private houses; this was afterwards removed to the chapel; and, for many years, efficiently superintended by the late Mr. Steacroft, a useful and beloved member of the church at Swanwick. Few schools have been more prosperous during a period of thirty years than that at Riddings; nor has any thing contributed more to advance the moral and spiritual welfare of the people.

In the year 1819, the chapel was enlarged to its present size. The labours of Mr. Fletcher were now divided between Swanwick and Riddings, preaching on the Lord's day twice at the former, and once at the latter place; and "so mightily grew the word of God and prevailed," that, A.D. 1825, the Circular Letter reported 111 members. A gallery had been erected in the Swanwick chapel, A.D. 1823; but, A.D. 1828, the place was enlarged to twice its former dimensions, besides a considerable addition to the burying-ground.

In the month of January, 1831, the church sustained a great loss in the death of their beloved and venerable pastor, who finished his useful and honourable course in the eighty-sixth year of his age, the sixtieth of his ministry, and the thirty-fifth of his pastorate over the church at Swanwick. Few men have been more esteemed in life by those who knew him, or more regretted in death than Mr. Fletcher; who, without education, or learning, or "the enticing

words of man's wisdom," was eminently blessed in this part of the kingdom, and ought to be more generally known in our denomination as the founder of the Baptist interests at Loscoe, Swanwick, and Riddings. While life and strength remained, he was instant in season and out of season, making full proof of his ministry, anxious to save both himself and them that heard him. Many of his converts have already joined his society in heaven; others are pressing forward in the full expectation of seeing their spiritual father; and, we doubt not, a great number will be "his joy and crown of rejoicing in the day of Christ."

The Rev. C. Stovel was ordained co-pastor A.D. 1826, and removed to London, A.D. 1832. The Rev. H. H. Jones became pastor, A.D. 1833, and removed to Manchester, A.D. 1834.

In the summer of 1834, the writer of this sketch was chosen pastor. At that time, a debt of £540, incurred by enlarging the chapels, pressed heavily and injuriously on the cause, proving "a yoke on the neck of the disciples which neither our fathers nor we were able to bear." In the month of February, 1835, our efforts to remove this encumbrance began; donations were received from many individuals in the church and congregation; penny-a-week subscriptions were established; assistance was rendered by several churches in the denomination; and most of the money thus collected remained in the Savings' Bank until Nov. 1838, when we reduced the debt to about £300. At the commencement of the present year, T. Baker, Esq., of Reading, (a relation of the writer, but an entire stranger to the people at Swanwick and Riddings,) made us the noble offer of £100, on the condition of our raising an equal sum. This challenge the friends gladly and eagerly accepted; and, within a week, got the £100. Taking advantage of the feeling thus excited, they resolved to raise another £100 without delay, and discharge *the whole debt*: and, by united and willing efforts among ourselves, in connexion with liberal aid from several churches and friends in this part of the kingdom, we have succeeded in our object—the temples of the Most High are free, and the church is relieved from a grievous and intolerable burden. Thus since the commencement of the present year more than £300, and within the last four years, £540, have been raised on behalf of our chapels—a triumphant proof of the value and efficiency of the *voluntary principle*. Our thanks are returned to all those friends who have assisted us in our great and holy undertaking; but we are under peculiar obligations to T. Baker, Esq., and to the Baptist church, George Street, Nottingham, under the care of the Rev. J. Edwards; to the former for his donation of £100, and to the

latter for their sympathy and *repeated assistance* during the last four years.

Nor have we forgotten our increased obligations to the Fountain of all good; to whom we are indebted for deliverance from *pecuniary bondage*, and for the encouraging prospects opening around us in all directions. "The Lord has done great things for us, whereof we are glad." April 1, 1839 was set apart as a day of praise and thanksgiving to our Divine Benefactor. Early prayer-meetings were held in both chapels; at half-past two in the afternoon, the friends assembled at Riddings; afterwards, nearly 200 took tea in the Swanwick chapel; and in the evening a public meeting was held from six to nine o'clock. On these occasions, addresses were delivered by Messrs. H. and J. Frearson, and Vickers, from Nottingham; Hawkins, of Derby; Ccllege, of Riddings; Pottenger, of Swanwick; and by the brethren Haslam, Dawes, and Lomas. The services of the day and the occasion of our assembling will be long remembered by the friends at Swanwick and Riddings. Hoping this narrative may stimulate other churches and individuals to similar works of faith and labours of love,

I remain, yours respectfully,

THOMAS POTTENGER.

Swanwick, April 3, 1839.

EDITORIAL POSTSCRIPT.

The Registrar-General has published an order to the superintendent-registrars, prohibiting them from issuing "a certificate for any marriage to be solemnized in a district in which neither of the parties intending marriage resided at the time of giving notice." We confess our surprise that any question should have arisen on this subject; it having always appeared to us, that the words of the Act are very explicit in requiring that one of the parties shall have resided at least one complete week in the district in which the marriage is to be celebrated, before the application is made for a certificate or license. This appears to be quite expedient, in order to prevent clandestine marriages, against which it is the interest and duty of all classes of the community to set themselves. It is to be lamented, that through the carelessness of some of the parochial clergy, and the readiness of some of their clerks to wink at an irregularity which brings an additional fee, marriages are frequently celebrated in a church when neither party has resided in the parish previously. This, however, can only be effected by a false representation, and we trust that Dissenting Ministers, and Registrars, will take care not to be made subservient to any species of deception. If any persons desire clandestine or irregular marriage, let them seek it at church.

THE MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.



SUJATALI, A NATIVE MISSIONARY.

BRIEF ACCOUNT OF SUJATALI.

We have this month the pleasure of presenting to our readers a portrait of SUJATALI, native preacher in Calcutta. It was sketched by a friendly artist, and sent us by the brethren residing in that city. Owing to the restraint of sitting for his likeness, it fails to exhibit the peculiar benevolence of Sujatali's countenance; it is otherwise considered, by those who know him, a very correct representation. The following account of this excellent man has been kindly furnished by our brother W. H. Pearce.

SUJATALI was born of respectable parents, at Lucknow; and received, in early life, a tolerable education. His father was physician to the prime minister of the king of Oude. As a Mahomedan he imbibed the strongest prejudices against Christianity; and, when a young man, abandoned himself to the gross vices so common among his countrymen. He was for some years engaged in the service of a Mahomedan chief in the upper provinces; but, about fifteen years ago, came to reside at Howrah, near Calcutta, where he became acquainted with the Gospel in the following manner. As he was passing one of the places of worship in Calcutta, erected by the Baptist missionaries for the purpose of preaching to the natives, he perceived a number of persons collected to hear. Curiosity induced him to enter the chapel during the service. Mr. Eustace Carey, we believe, was then preaching in Bengali, with which Sujatali was unacquainted; but Bagchi, a converted Brahmin, who was there to assist Mr. Carey in the service, perceiving Sujatali enter, and supposing him, from his dress, to be from the Upper Provinces, and probably acquainted only with Hindustani, conversed with him, and at last gave him a Testament in that language, and invited him to attend at the next stated time for worship. Sujatali was impressed with what he read, and determined to accept the invitation; accordingly, he came before the time appointed; and, after waiting a little without meeting with the missionary or his assistant, was obliged to leave the place, and proceed on business elsewhere. Before doing so, however, he took up a piece of charcoal, which lay on the ground near him, and wrote in Hindustani, on one of the chapel steps, the following words: "I Sujatali came to meet you, but you were not here; when you come, wait for me." Very soon after the missionary and Bagchi came to conduct worship; when the latter perceived the writing intended for him, and waited, as requested, after the close of the service, till the young Mahomedan arrived, when they entered into full conversation on the subject of Christianity. Many of his difficulties being thus removed, he was prevailed upon by Bagchi to come and reside for a time on the Mission premises, to receive further instruction from Mr. Yates, who was acquainted with Hindustani.

Speaking of himself before his conversion, he writes:—

"It is deeply to be regretted that, as I grew in years, I grew also in sinful works, even such works as I am ashamed to mention. I feel there is no sinner so great as myself. Were I to state in writing all my particular sins, those who peruse the account would be struck with horror and grief. But, alas! notwithstanding my gross transgressions, I still thought myself a good man, because I regarded Mahomet, and observed the rites of his religion. I felt quite confident, that whoever trusted in Mahomet would be delivered from everlasting fire, and certainly go to heaven."

When the Scriptures were given him, however, the case was different. He adds, "The more I perused the Testament, the more my desire for studying it increased, like the desire of a thirsty man to drink of a well of living water. The perusal of the sermons, miracles, and sufferings of Jesus Christ greatly affected my mind. Now, also, all my former sins came into my remembrance, till I felt them like a burden on my head too heavy to be borne. I became, also, quite ashamed on account of my sins, and began to feel how much more suitable to my case was Jesus Christ than Mahomet, in whom I had hitherto trusted."

Sujatali remained with the missionaries about a month, studiously reading the New Testament, and manifesting a great desire for instruction; when his mother came to fetch him away, declaring, with the most vehement threats, that if he did not immediately leave the Christians she would destroy herself. From a sense of filial duty he complied, and accompanied her home to Howrah; where, after a short time, he was assailed by the solicitations of his wife, mother, sisters, and other relatives, and the arguments of several learned Mussulmen, employed by them to establish the faith of Mahomet. Withstanding the one, however, and fairly overruling the other, by a comparison of the Koran and the New Testament, he was afterwards enabled to maintain a temper and conduct so consistent with the faith he had newly embraced, that, by degrees, he overcame the opposition of his relations, and returned again to reside with the missionaries. In due time, after giving a very satisfactory account of his faith, he was received

as a candidate for Christian fellowship; and, on the 8th of May, 1824, he was baptised by Mr. Yate, in the river Ganges, in the presence of some European friends and a large assemblage of native spectators, all of whom behaved with great decorum.

Anticipating that, on his professing Christianity, Sujatali would be deprived of support from his countrymen, Mr. Pearce, from the first, encouraged him to acquire a knowledge of printing, in the Society's office, at Calcutta. This he did, and, as a compositor, readily supported himself for some time; till his decided piety, and promising talents, pointed him out to the missionaries as suitable for the office of a native preacher. He was therefore relieved from secular employment; and, after a course of instruction in the doctrines and duties of Christianity, commenced his labours in this department; which he has continued, with unremitting diligence and zeal, till the present time. Since his conversion he has acquired a good knowledge of the Bengali, and now preaches with equal fluency in that language and the Hindustani.

In preaching to his unconverted countrymen, especially the Mahomedans, he is exposed to their scorn and hatred on account of his desertion of his former faith, and his open profession of Christianity. As an instance of this we may mention, that some time ago, after preaching in one of the Society's chapels in Calcutta, a Mussulman took him aside into a neighbouring alley, and, after reproaching him bitterly for leaving the faith of Mahomed, he exclaimed, with rage depicted in his countenance, "It is well for you that you are in a country under the government of Christians: if you had been in a country governed by a Mahomedan ruler," said he, "I would have cut you bit to bit, in this manner," snapping his finger and thumb together.

Notwithstanding this bitter dislike on the part of his countrymen, he labours assiduously for their conversion. Some years ago he took a journey of several hundred miles to see his mother, and endeavour to lead her to Christ, though, it is feared, without success. He afterwards took a longer journey, expressly to visit the chief in whose service he had been formerly employed. In this case he was at first very rudely treated by his attendants, when he told them he had changed his religion; but he afterwards so far won upon all around by his conversation and deportment, that he was invited, by his former employer, to a public discussion with some learned Mussulmen, which was held in the fort, and at which the chief and many others were present; and, on the following morning, when Sujatali went to preach in the market-place of the neighbouring town, he had the satisfaction of having for his auditors the chief and his attendants.

The following narrative, which has before been published,* relates to Sujatali, and exhibits,

* Missionary Records, India, p. 183.

in a pleasing light, the nature and success of his efforts among his countrymen.

"A very learned Maulavi, on his return from a pilgrimage to Mecca, visited Calcutta, as a public teacher and bold reformer, and was accustomed to expound the Koran to crowds of respectable Mussulmen. A native preacher passed one day, when he was addressing about three hundred persons; and, it being discovered that he was a Christian, the Maulavi invited him to the front of the spectators, that they might converse on Christianity. The preacher, who is of very prepossessing appearance and manners, then respectfully advanced, and was asked why he had left the religion of Mohamed, and joined the rank of the infidels. In reply, he referred to the truths of the New Testament; when the Maulavi assured him, that if he believed that, he must also believe in Mohamed, for Christ spoke of him as his successor in office. The preacher replied, that if this could be proved he would again become a Mussulman, but that the evidence must be produced by his opponent. The Maulavi then said, 'If you will come, and bring with you a New Testament, in Arabic or Persian, I will immediately convince you.' Being requested to mention the time, he named three days afterwards, and informed his audience of the appointment. Punctual to his engagement, the native Christian appeared with an Arabic and Hindustani Testament; and, being invited to commence the discussion, he presented the Arabic Testament to the Maulavi, and retained the other for his own use. The Maulavi, not so well acquainted with the Testament as the Koran, searched in vain for the passage he wanted; when his opponent requested him to state its meaning, observing that he could, perhaps, refer to it immediately. It soon appeared that the portions referred to were the latter part of the 15th and the beginning of the 16th chapter of John, which are often quoted by the Mussulmen; and these having been found by the native preacher, and read and commented on by the Maulavi, some who were present began to rejoice at this prediction of their prophet. The preacher, however, begged them to allow him to read the whole of both chapters, with one or two other passages, in which the person here called the Holy Spirit is mentioned; and stated, that it would then be seen whether or not it applied to Mohamed. This being granted, they listened most attentively, while he read and explained both chapters; and he showed them that the Holy Ghost, 'the Comforter,' here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8. This his learned antagonist immediately allowed; and the hearers, of course, assented to the acknowledgment; when the preacher said, 'Now you see that the apostles were to wait at Jerusalem till the Holy Ghost came to them. But were not the apostles dead, and Jerusalem itself destroyed by the Romans, long before Mohamed made his appearance? Must not every one of those to whom

Christ addressed the words have been dead within a hundred years after he had spoken them? and did Mohammed appear till six hundred years after that event? How can they then be spoken of him? His candid opponent was at once convinced, and assured him, before all the people, that he had given a fair explanation of the passage, and begged to know how he could express his respect for him. He replied, 'By declaring before all this assembly your opinion of this volume—the New Testament: is it a false translation, or may it be relied on?' 'I protest before you all,' said he, 'that this is, I fully believe, a correct version of the New Testament, and may be read without fear of fraud or interpolation.'† 'Now,' said the preacher, 'you hear what this learned Maulavi says: you acknowledge his skill, and learning, and piety; from henceforth, then, no longer repeat to us, when we reason to you from this volume, the common but unfounded objection, that the text is vitiated.' All agreed in the reasonableness of the request; and, after parting in a friendly manner from the Maulavi, the preacher departed with the approbation of the hearers. 'Thus,' said he, as he related the circumstance, 'has God graciously magnified his word in the presence of my countrymen; and thus has he encouraged my hope of the coming of his kingdom.'

The labours of our brother, however, are by no means confined to the Hindus and Mohammedans: he is also a most valuable agent in the instruction of native Christians. He has acted, for several years, as deacon to the native church at Calcutta, under the pastoral care of Mr. W. H. Pearce, and has uniformly performed the duties of his office in the most satisfactory manner. He is in the habit of conducting all the more social meetings of the brethren; and, on the Lord's day, during the pastor's indisposition, has often supplied the pulpit with great acceptance. In visiting the sick he is extremely kind and attentive; and cheerfully expends a considerable part of his limited salary in relieving the wants of the poor. In consoling those who have had to leave all for Christ, and in instructing our native brethren preparing for the ministry, his Christian conversation and example have also been very useful. Hence he is universally beloved and respected by the native Christian community.

His public services are distinguished by tenderness of feeling, as well as faithfulness. In prayer, particularly when expressing gratitude to God for his pardoning mercy, or when pleading for the Divine blessing on British Christians, who have been the means of making himself

† The translation was by the Rev. H. Martyn.

and countrymen acquainted with the Gospel, the missionaries have known him frequently affected even to tears.

In preaching he insists much on the necessity of regeneration, and of that spirituality of mind which distinguishes the real from the mere nominal Christian; and uniformly refers to the example of the Saviour as that which must be made the model of every Christian. As the authority for every thing which he advances he constantly quotes the Scriptures; in which, by diligent and prayerful study, he is admirably versed.

As an author, as well as preacher, our dear brother has usefully exerted himself. He has composed a small collection of hymns and other tracts, which have been printed by the Calcutta Tract Society, or our missionaries in that city, and have proved both acceptable and useful.

Though entirely unacquainted with English, he does what he can for the salvation of Europeans also. In addition to his stock of Tracts and Gospels in the native languages, he regularly carries with him a number of English tracts, which he offers to sailors, soldiers, and others of our countrymen, wherever he meets them. And, finding but little attention paid to the numerous inmates of the European hospital, he has repeatedly been to visit the sick and dying there, giving each a tract, and getting one of the assistant apothecaries, who is acquainted both with the native language and English, to interpret for him a few words of warning, counsel, or encouragement, as may appear suitable to each.

Sujatali is about forty-five years of age; in person rather tall, and well-proportioned. He retains his flowing beard, and wears entirely the native dress. He has a sedate, but very interesting countenance; and his manners are remarkably mild and engaging. For many years he has maintained a character for consistency, zeal, and activity which would be considered honourable to any European Christian, and may justly be regarded as a shining monument of the power of Divine grace in converting a bigoted and depraved Mohammedan into a meek and lowly disciple of Christ Jesus.

While we speak thus highly of our dear brother, we would ever recollect that by "the grace of God" he is what he is, and that he needs the constant communication of that grace to enable him to maintain his profession even to the end. We therefore entreat for him the fervent prayers of our readers, that God may still preserve him from all evil, and make him, by the rich influences of his Spirit, a still more extensive blessing.

CALCUTTA.

It was mentioned, in our last Number, that no direct intelligence had been received of the arrival of Mr. and Mrs. Parsons at Calcutta. Subsequently letters arrived both from Mr. Parsons, and also from Mr. Bayne, extracts from which are subjoined. These communications derive additional interest from the fact that they convey the *first* impressions made on the minds of our dear brethren on their arrival in the metropolis of the East.

From Mr. PARSONS.

Calcutta, March 7, 1839.

Happy am I to address you from Calcutta. We did not arrive here till the 22nd of February. A succession of calms and contrary winds detained us. This detention we can now see to have been a gracious arrangement of Providence: the vessels which arrived earlier encountered a dreadful storm in the bay. The pilot who took us up the river was in mourning for his wife, who was returning from England in a vessel that was lost in the gale. The tediousness of the passage was the main thing that rendered it unpleasant. The alleviations, arising from the kindness and attention of the captain, continued undiminished to the last. His kind treatment of us will justly entitle his vessel to a place amongst the list of favourites.

We have also to bless God that the voyage was not altogether destitute of marks of his favour in rendering us useful to our fellow-voyagers. A young man, a passenger, who, at the commencement, appeared thoughtless and unpromising, towards the close appeared pleasingly altered for the better, and attended our evening family worship. He told us that he had begun the voyage a deist, but that the difference he had observed in the conduct and happiness of the religious and irreligious portions of the passengers had convinced him that religion was a valuable reality, had led him to think seriously on the subject, and that now he trusted he should be entirely subjugated by its power, and feel himself the contentment and peace it gave to others.

The news of the painful losses sustained by the mission at Calcutta reached us before we arrived in that city. A homeward-bound vessel that passed us gave us Calcutta papers, which announced the return of brother G. Pearce. The pilot brought papers which contained accounts of the sudden removal of dear brother Penney. On reading this, I concluded that, for a while at least, Calcutta must be my resting-place. This was confirmed when I heard from brethren Bayne and Ellis, who met us on our arrival, that Mr. Lawrence had left Digah, and was now at Moughyr. A meeting of the brethren was held at Mr. Ellis's on Tuesday evening, at which they invited me to remain in

Calcutta. They said, most kindly and considerately, that, in appointing stations, they always regarded the feelings of the individual about to be stationed, and asked mine respecting remaining here. That I had strong private predilection in favour of Moughyr I cannot deny; but, as Mr. Lawrence's assistance must be, from his knowledge of Hindustanee, and his experience as a missionary, vastly more than any I could render, and as I came out not to please myself, but to do all the good I can, I declared my readiness to be placed anywhere where I could be most useful. They thought that now Calcutta was that place, and so the matter was settled. May God confirm the arrangement by making me abundantly useful!

Missionary operations in Calcutta.

The missionary operations going forward in Calcutta are on a far more extensive scale than I expected. I see that the amount of labour connected with a central station is not to be estimated by regarding the calls of that station alone. In a measure, the care of all the out-stations alights here. Preparations for missionary work there, must be made here.

The printing-office is an immense concern. I never go over it without admiring the calmness and quietude with which brother Thomas bears the ponderous weight of its management. There is an incessant stream of proofs pouring in to be corrected. I am happy to find that the unjustifiable decision of the Bible Society has been overruled by God for the spread of his pure word; that the contributions from America, in consequence of that decision, enable our brethren to print and distribute many more copies of the New Testament translated than they could formerly do.

The Native Christian institution, for raising up native preachers, educated and efficient, is a most pleasing undertaking. The premises now occupied are most suitable and commodious. The compound is large, and surrounded by the neat bungalows the students occupy. It contains all they need,—a tank to bathe in, room enough for exercise: thus those within it are excluded from the sight of heathen example, and the deteriorating effects of heathen influence. Contentment and happiness seem to live in undisturbed possession of the place. The order observed among them is excellent; and, more important

and pleasing still, God has so blessed the assiduous efforts made for their conversion, that the whole of the elder students give indications of a genuine work of grace, all above thirteen years of age being, or about to be, members of the church.

Native Worship.

I have attended worship in the principal native chapels; one in Bengalee. Here the order of service and deportment of the congregation was much like that of village congregations in England; singing with all their hearts, no doubt, and, I am sure, with all their lungs: the other in Hindustanee. Here all was new. It was held in Jaun bazaar, a part of the city thickly inhabited by Mussulmen. The building is exactly suited to its purpose. It stands at the corner of a street. The sides that face the street are open, with two or three steps leading up to the interior. Inside there are a few seats. The largest proportion of room is left for standers. In the middle stands the pulpit, a wooden platform, raised two steps from the ground, surrounded by wooden railing, and before it a table covered with tracts and Scripture. The steps and opening towards the road were crowded. Brother Aratoon spoke first. Though quite infirm, so that he seems to walk with difficulty, he is extremely energetic. A native continued arguing with him some time, but was at length silenced. Sujatali, the native preacher, spoke next. His long grey beard gives him a very venerable appearance. He is the very personification of mildness. In answering objections there was an urbanity and kindness that won immediately. He strongly exemplifies what H. Martyn calls "the power of gentleness." Yet he has great tact. He so hedged in a Mussulman as to force him to allow that Mohammed did wrong, to the no small disquiet and disapproval of the listeners. The congregation was continually fluctuating. The (in reality) brotherly affection and love that reigns among the mission family is truly delightful. We were received at once to the arms of their confidence and friendship, and feel very happy in reciprocating their kindnesses. We are at present living at the Mission-house with brother Thomas, who has kindly invited us to stay a month or two with him, till we are a little more accustomed to Indian manners and arrangements. All the brethren and sisters are well.

Yours affectionately,
G. PARSONS.

From Mr. BAYNE.

Calcutta, Dec. 22, 1838.

Our missionaries are found in every thing,—translating the Bible, in whole or in part, into different languages; preaching to Mussulmen or Hindoos in all parts; educating

heathen children and the children of Christian parents; cherishing those who are driven by persecution from their home; and training up pious young men of talent for the ministry, as well as preaching the word of life to the English. A few observations, made without much regard to order, as they occur to my own mind, will perhaps interest you.

English Preaching.

As Paul every where preached to his own countrymen, so we consider it very wrong and unwise to neglect our countrymen, while the heathen are the principal objects of our anxiety. Mr. Yates is the pastor of an English church, consisting of about 70 members; congregation in all 200. I preach for him once a Sabbath. There is another church, composed of English, Portuguese, and natives. Their pastor is brother Robinson, who is about to leave for Dacca, so that his flock will be left, for a season, without a shepherd. It is an affecting circumstance that hitherto the hands of our brethren have been so full, that when one was obliged to quit his station from ill health, or any other cause, his work fell to the ground for want of one to fill his place. This was the first congregation of Christians in this benighted land. Here Carey, Marshman, and Ward used to labour, but it has dwindled away to almost nothing. Brother Symes, in Dum Dum, has been most highly favoured. He preaches to the English soldiers; and has baptised some every month, for nearly a year. He has every day from four to ten individuals, inquiring the way of salvation. Eately he baptised one who had been a noted prize-fighter, eminent in the ring in England, a powerful, lion-looking, lion-hearted man. With one blow he could level a strong man to the ground. He was the terror of many in the regiment. That bully, to use his own phrase, "sauntered by chance into Mr. Symes's chapel," and heard the Gospel, and was alarmed. He returned again and again, till at last light broke in upon his mind, and he became a new creature. The change in such a character was, of course, marked and decisive: the lion was changed into a lamb. Two months after that, in the mess-room, some of those who had stood in awe of him before, began to ridicule him. One of them said, "I'll put it to the test whether he is a Christian or not;" and on that he rose, and, taking a basin of hot soup, he threw it into his breast. The whole company gazed, in breathless silence, expecting that the lion would have started up, and murdered him on the spot; but, after he had torn open his waistcoat, and wiped his scalded breast, he calmly turned round, and said, "This is what I must expect: if I become a Christian I must suffer persecution." His comrades were filled with astonishment; and, fired with indignation at the cowardly assailant, they rushed simultaneously upon him, and thrashed him so soundly that he was obliged to be carried to the hospital.

Another had been twelve or fifteen years in the army, wallowing in sin. Being a shrewd, intelligent, enterprising man, he was a favourite of the officers, and was often promoted, but had as often to be degraded, as, during all that time, he had not been known to be three days sober. The grace of God has, however, brought that man to live soberly and godly.

Another, who had been a sort of priest, and looked up to by all the Catholics in the army, has thrown away his crucifix, and embraced a crucified Redeemer by a living faith. He is like a man in ecstasy, filled with the love of God in Christ; and, when off duty, will stand among his comrades and weep over them, as he implores them to flee from the wrath to come. Though he was a violent papist before, and suffers much opposition now, he manifests no resentment.

Boys' Christian Boarding-School.

This consists of boys and young men, who are the children of native Christians, or the orphan children of heathen, or converts from heathenism. They are about fifty in number. They are brought altogether into the house, separated from idolators, brought up under Christian influence, instructed in different grades of Bengalee and English literature, and fitted for future usefulness. This school stands very high in public estimation: but the most interesting part to you and to myself is, that there are six pious, humble, clever young men, who promise to be good native preachers. It is to such as these that we must look for the evangelization of India. They alone can stand the heat of a burning sun. They can enter into many places where European constitutions would melt away. They can have access where others would not be admitted; and, for one inquirer who comes to a European, there are ten who apply to a native preacher. Had I room, I could tell you many anecdotes about these youths which would encourage and revive you. Let one suffice.

One of the youth was a Coolin Brahmin, that is, a Brahmin of the highest caste, who is regarded as a sort of god, and may have as many wives as he pleases, of the first rank. His frown makes the people tremble, and his favour fills them with joy. Water in which he has dipped his dirty toe is sucked up like nectar. By slow degrees, however, he was enlightened in the folly and evil of idolatry. This was by attendance on a day-school kept by the missionaries.

Here is one advantage of such a school, that by this means you can get at the first youth in the country, who would be otherwise inaccessible. Parents would shrink with abhorrence at the idea of sending their children to receive merely religious instruction; but they will send them to receive *other* instruction, though they are plainly told, at the same time, that religious truth is kept prominent in the school, and that, therefore, the children may become Christians.

When they hear this, they will sometimes fall back upon their cheering doctrines of fatalism,—“What must be, must be.” At other times they do not hesitate to say, that if they thought their children would become Christians in after life, they would kill them at once.

When that young man saw his own miserable condition, and the suitability of the Gospel to his case, he was prepared to renounce all for it; and he had much to give up. His parents and connexions were very wealthy, but bigoted Hindoos. They tried, by kindness and by threats, to prevent him from bringing disgrace upon them; but when he had broken his caste they disinherited him, and cast him off without a pice; so that if a Christian institution had not opened to receive him, he must have perished. He had a wife also. They were much attached to each other, but she could not now bear to see him. The poor youth was abandoned by all his friends, but the love of Christ supported him. About two months ago his wife's affection revived in a manner more likely to be met with in romance than in real life. She bribed her servants with her many jewels, escaped from the prison-like walls in which all women of high caste are immured, and got to her husband, who was prepared to receive her outside. The occasion was early in the morning, when her servants and guards lay asleep, intoxicated after their religious festival. It seems that after her husband became a Christian she was delivered of a child, but her wrath was so much excited that she would not see it, and never did, as it died soon after. She had never before seen a white face, and her questions were very curious. “Do Christians love their wives?” “Do they really kill their children, and eat them along with cow's flesh?” &c.; for thus she had been instructed. She has now laid aside all her former practices and prejudices, and is enjoying Christian instruction, and gives a pleasing prospect of future usefulness. Though her father is one of the richest landed proprietors in Bengal, she fled with nothing but one valuable chain. She is the first woman of respectability who has burst the shackles of confinement and renounced caste, and has thus broken the ice for others. Her husband's remark was good,—“We must deal gently with her, as she is not able to bear much yet. I came here because I loved Christ, but she has come simply because she loves me.”

The boys are clothed, boarded, educated, and provided with every thing at eight shillings each per month. When I first saw them all together, with Bibles in their hands, and heard them break forth in a song of praise, and then one of them pray with much apparent simplicity and fervour, though I could not understand a word, I sobbed like a child.

There is a *GIRLS' BOARDING-SCHOOL* upon the same plan, consisting of about 30 or 40.

Translations.

In this department the brethren are doing wonders. Since 1831 more than 120,000 volumes of the Scriptures, in whole or in part, have issued from the press belonging to the Mission. Brother Thomas superintends the press. He is an Israelite indeed.

Thus have I brought you into our domestic circle; and a happy one it is. In a future letter I may lead you out into the city, and show you some of the abominations wrought at Loon-

day. Even now the din of music is very great, as the people are worshipping the new moon; and the Mussulmen are rejoicing, because this tells them that the month in which they fast is ended, and now they may eat as much as they please. Amidst all, however, Hinduism is giving way, and the cause of truth is advancing with accelerated progress. All things indicate that, while there will be a severe struggle, India shall yet "stretch forth her hands unto God." Amen.

C E Y L O N.

Our valuable brother, Mr. Harris, has been called to a most severe trial of his faith and patience by the dangerous illness of his beloved wife, who has been brought very low by a violent inflammation of the liver. A more recent letter, addressed to his friend and former pastor, the Rev. W. Upton, of St. Alban's, encourages the hope that her life, so important to her husband and infant family, will be spared. A few extracts from this letter will prove interesting to our readers.

I have every thing, excepting the severe affliction of Mrs. H., to induce me to abide here. I never was so happy—never so delightfully engaged. God is blessing my labours among the young men of the Burgher population. Missionary work I am more intently set upon than ever; and India is the soil to which I feel almost irresistibly bound. It is desirable that another missionary be sent here forthwith; for, whether I go or stay, the sequel will prove it to be an act of wisdom, and, if I mistake not, an intervention of the Great Head of the Church. I bless God that I have been permitted to have this brief insight into the abominations of the heathen world: my zeal will burn with a purer and a steadier flame on their behalf, and my cries more piteously and incessantly ascend to heaven. I have learnt such lessons here already as, I trust, I shall never forget. It is a good school for a solid Christian to enter: it tends

to ripen him for heaven far more effectually and rapidly than any residence or employment at home can; and, therefore, what gainers we have been, from the greatest to the least, the balance of eternity must decide. The affliction in which we now are is not the least element in our spiritual gain: all things are working together for our good, and fitting us for our abode of blessedness above.

Dear brother Daniel is well, and just returned from a two months' peregrination in the jungly parts of this populous island. I have not now space to detail what is going on,—but much good, and much more evil. Satan is the master at present, but this will not always be the case. Truth shall progress; purity shall reign; ignorance shall disperse; corruption shall put on incorruption, and all flesh see the salvation of God.

Since the reception of the above letter from Mr. Harris, we have been favoured with a highly interesting communication from Mr. Daniel, together with the Annual Accounts of the Ceylon Mission. Our space will permit us to give a few extracts only.

Since I last wrote to you, the Lord has, in great mercy, sent my dear brother Harris and his family to this island. I need not detail any part of the dangers and afflictions which befel them on the voyage, as he has, doubtless, made them known in his communications. I sincerely hope that his residence here will be a great and glorious good to the benighted people. His labours in English are very acceptable to many who have heard him. He is able, by an interpreter, to make known the glorious Gospel of Christ to the Cingalese; and he is prosecuting

the study of the language with diligence and success.

Journey into the Interior.

I have been, a week or two ago, taking a journey of nearly fifty miles into the interior of the country, in order to examine the most eligible site for a new station, and likewise to preach the Gospel to the benighted people. I had a fatiguing and trying journey, performing the greater part of it on foot, under the rays of a burning sun. I kept a diary of the occurrences

that transpired, but am apprehensive I shall not be able to forward it with this. I found the people in the most deplorable spiritual condition. For a range of fifty miles in length, and, I suppose, an equal extent in breadth, not a Cingalese school nor Protestant place of worship was to be found. In some of the places I entered, the people had never heard of God the Creator; nor had the name of the Saviour Jesus been proclaimed from the foundation of the world. They had no one to teach them the way of salvation, but were treading in the same path which their forefathers trod. Oh, that rich Christians in England had visited these people, then would they be induced to consecrate a far larger portion of their wealth towards their illumination.

New Missionary Station.

I intend, the day after to-morrow, to proceed to Hanwella, where I think of spending about a month in exploring the villages around; and shall station in the neighbourhood I have explored an assistant missionary, who has lately been labouring about Hanwella, aiding the native brother there, Carolis. When we have both spent our month in the different places before us, we must compare our accounts together, and each take the station which may appear best suited for us. One difficulty will arise from the want of a house. As, in the villages in this country, people only erect for themselves, and not to let, one must be built, if a new station be taken up.

I think the work of the Lord is, on the whole, gaining ground among us. Since I last wrote, six persons have been baptised at Matelle, five at Byamville, five at Kottighawatta, and three at Colombo. In the Pettah congregation a spirit of religious inquiry has been excited, the number of hearers has much increased, and several appear to be on the eve of professing Christ before men.

Ordination of two Native Preachers.

Yesterday Mr. Harris and Mr. Seirs accompanied me to Byamville, to ordain two native assistant missionaries over the newly-formed churches and stations at Byamville and Kottighawatta. The persons selected for the office appear to be men of God, called by him to the work, and to have been favoured with much success in the cause of God. Brother Seirs commenced the business of the day by giving out a hymn, by reading the Scriptures, and prayer. I then explained the nature of the service, asked the different questions, and prayed the ordination prayer. Brother Harris then gave the charge to them, from Matt. x. 16. Afterwards brother Seirs preached to the people and congregation, from Heb. xiii. 20, 21, and concluded in prayer. It was a day of

great interest and solemnity. It is, indeed, a matter of high satisfaction, that, in the midst of the death of English instructors, the Lord is raising us natives qualified for the important employment.

Missionary Meeting in Colombo.

We have recently had a most interesting Missionary Meeting of our denomination in Colombo; but, instead of detailing the particulars I will send you the *Observer* newspaper, which contains a report of the meeting. His Excellency the Governor is disposed to befriend missionary operations in a way that does honour both to his head and his heart. I have had two or three interviews with him lately on behalf of the Rodiyas and the Vedhas—the most despised and neglected castes of the island, who appear to be shut out from any intercourse with other people. His anxious desire is that instruction should be communicated to them; and I believe he would co-operate with any missionary in the work. We have at Matelle commenced a school for the Rodiyas, and our missionary there often preaches to them.

A most interesting examination of the school for the education of the daughters of the native head-men took place on Wednesday last. The progress was highly gratifying to the lady who is engaged in superintending it. Yesterday we attended a most pleasing Missionary Meeting of the Wesleyans, near Negombo; but I must leave the details of these and other matters to brother Harris.

List of the Stations in Ceylon.

As you wish a plan of our Missionary Stations, &c., I give a sketch, which may be considered as accurate, except that the number of members may be more or less than specified.

<i>Place.</i>	<i>No. of Mem.</i>	<i>Missionary.</i>
Colombo . . .	64 .	{ Joseph Harris. H. Seirs.
Byamville . . .	36 .	J. Meldor.
Kottighawatta . . .	18 .	J. W. Nadar.
Matelle . . .	10 .	H. C. Silva.
Hanwella . . .	7 .	{ Carolis. Wm. Meldor.
Weyangodah just commenced. Either myself or Wm. Meldor will take the charge of it.		

Besides these stations, about eight other places have been occupied through the year. In more than forty-five places in the island, besides occasional journeys, is the word of God made known.

There are 17 day-schools, with between 400 and 500 children, beside Sunday-schools.

TABULAR VIEW OF THE CHURCHES, STATIONS, SCHOOLS, &c., IN CONNEXION WITH THE BAPTIST MISSION IN THE ISLAND OF JAMAICA.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Stations commenced.	Church formed.	Increase for 1838.			Decrease for 1838.				Number of Members.	Number of Inquirers.	Number of Marriages.	SCHOOLS, SCHOOLMASTERS AND TEACHERS.	Number of Scholars.		
				Baptized.	Restored.	Restored.	Diad.	Dismissed.	Excluded.	Withdrawn.					Day.	Evening.	Sunday.
COUNTY OF SURREY.																	
Mount Charles, St. Andrew's	W. Whitehorse	1824	1827	...	...	...	...	...	...	...	3071	2638	...	S. Whitehorse	256	...	130
Brandon Hill, do.	Do.	1855	...	...	...	...	...	...	...	...	...	...	...	W. Woodley	51	...	69
Scott's Hall, St. Mary's	Do.	1834	...	79	52	26	...	...	...	...	...	...	...	R. H. Bae	136	...	96
Kingsston, East Queen-street.	J. Tinson	1816	1816	13	9	15	5	11	7	636	376	24	...	J. and Mrs. Kingdon	76	...	251
Port Royal, Port Royal	Do.	1832	1826	74	13	10	12	...	...	...	...	...	...	...	...	...	70
Kingston, Hanover-street.	Do.	1836	1830	71	7	...	...	...	...	...	...	...	...	...	...	...	...
Yallahs, St. David's.	Do.	1838	1830	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mount Atlas, St. Andrew's	Do.	1831	1831	18	15	1	...	...	...	...	...	...	...	...	...	...	...
Belle Cattle, St. Thomas in the East	J. Kingdon	1831	1831	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Long Bay, do.	Do.	1835	1837	11	...	...	...	...	...	...	...	...	...	...	...	...	...
Annexia Bay, St. George's	J. Barrow	1834	1834	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Buff Bay, do.	Do.	1834	1834	16	2	1	...	...	...	...	...	...	...	...	...	...	...
COUNTY OF MIDDLESEX.																	
St. Ann's Bay, St. Ann's	T. P. Abbott	1829	1830	74	4	1	3	76	1	2	527	783	...	S. M. Kay	...	...	428
Ocho Rios, do.	Do.	1829	1830	68	...	...	6	3	...	...	208	436	...	J. Higgin	38	...	236
Coalpit Grove, do.	Do.	1823	1828	...	...	...	...	...	...	...	...	...	...	H. Beckford	118	...	84
Stacey Villa, Clarendon	Do.	1828	...	...	...	...	...	...	...	...	74	241	...	J. Mill	59	...	...
Landoverly, St. Ann's	Do.	1828	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Brown's Town, do.	J. Clark	1828	1821	108	1	2	1	...	...	...	...	...	...	...	...	...	753
Bethany, do.	Do.	1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	164
Mount Zion, Clarendon	Do.	1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Somersaet, St. Ann's	Do.	1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Port Maria, St. Mary's	Do.	1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Oracabana, do.	Do.	1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hanna's Vale, do.	Do.	1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Old Harbour, St. Dorothy's	Do.	1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Boon Chapel, Vere	J. Reid	1829	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Four Paths, Clarendon	Do.	1824	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ferryby, St. Thomas in the Vale	J. Clarke	1824	1824	101	10	12	2	21	13	1147	561	36	...	J. Mosley	142	...	203
Mount Harmon, do.	Do.	1824	1824	14	6	9	...	...	...	...	...	...	...	G. Moody	124	...	50
Crooky Valley, do.	Do.	1824	...	...	...	...	...	...	...	...	...	...	...	S. and D. Merrick	48	...	20
St. Ann's, do.	Do.	1824	...	...	...	...	...	...	...	...	...	...	...	C. Macsvenhar	49	...	120
Spanish Town, do.	Do.	1824	...	...	...	...	...	...	...	...	...	...	...	Miss O'Meally	37	...	56
Spanish Town, St. Catherine	J. M. Phillipor	1824	1824	5	...	...	...	...	...	...	...	...	...	...	...	...	95
Spanish Town, do.	Do.	1824	1824	38	12	1	...	...	...	...	...	...	...	...	...	...	43
Spanish Town, do.	Do.	1824	1824	16	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	36	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	12	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.	1824	1824	103	...	...	...	...	...	...	...	...	...	...	...	...	...
Spanish Town, do.	Do.																

J A M A I C A.

The foregoing Tabular View of the missionary stations connected with the Society in Jamaica, has just been forwarded to us by our esteemed friend the Rev. T. F. Abbot of Saint Ann's Bay. It presents a gratifying view of the state of our West Indian Mission, and is calculated to excite feelings of devout thanksgiving to Him, whose blessing has so wonderfully rested on, and distinguished the labours of our brethren, and also to stimulate increased efforts to sustain and extend those labours.

GENERAL NOTES ON THE TABLE.

1st. *Arrival*.—In January last the Rev. David Day, arrived in this Island as a Missionary in connexion with the Baptist Missionary Society, and is now occupying the stations at Port Maria, Oracabessa, and Bagnal's Vale, which were left vacant for several months, by the death of the Rev. Edward Baylis.

2nd. *Death*.—During the past year one of our Missionaries, the Rev. Francis Gardner, was removed by the hand of death. He had laboured in this Island more than 7 years, the early part of which he spent in the parish of Westmoreland. His ministerial labours were interrupted by the disturbances in 1831-2;—He was called to endure persecution for the Gospel's sake, and was incarcerated nearly 6 weeks in the common jail of Montego Bay. Soon after his liberation, he became pastor of the Church assembling in East Queen Street Chapel, Kingston, whence after a short illness, and in the midst of activity and usefulness, he was summoned to his rest above.

3rd. *Places of worship*.—I. There are sub-

stantial Chapels erected and belonging to the Mission, at Mount Charles, East Queen Street, and Hanover Street, Kingston; Port Royal, Yallahs and Belle Castle, in the County of Surrey, At St. Ann's Bay, Brown's Town, Oracabessa, Old Harbour, Vere, Four Paths, Jericho, Mount Hermon, Springfield, Moneague, Spanish Town, Passage Fort, and Sligo Ville in the County of Middlesex; and at Savanna-la-mar, Fullersfield, Montego Bay, Shortwood, Falmouth, Refuge, Waldensia, Rio Bueno, Stewart Town, New Birmingham, Salter's Hill, and Beththephil in the County of Cornwall.

II. A Chapel is being built in Green Island;—those at Old Harbour, and Refuge, have been recently enlarged;—those at St. Ann's Bay, Brown's Town, Spanish Town, Passage Fort, Rio Bueno, Stewart Town, and Beththephil are being enlarged; and those at Sligo Ville, and Waldensia are about to be.

III. At the following places, Chapels are greatly needed, Worship at present being conducted either at decayed Chapels, temporary sheds, or houses. Brandon-hill, Scott's Hall, Long Bay, Annotts Bay, and Buff Bay in Surrey; At Ocho Rios, Coultart Grove, Bethany, Mount Zion, Stacey Ville, Port Maria, Bagnal's Vale, Sturge's Mount, Kitson Dale, and Rock River in Middlesex;—and at Mountain-Side, Mount Carey, Bethel Hill, Gurney's Mount, Fletcher's Grove, Maldon, Luces, and Prospect in Cornwall.

4th. The Tabular View shows a clear increase during the past year of 2617 Members, 3138 Enquirers, 2966 Day, and 2663 Sunday Scholars.

Home Proceedings.

DESIGNATION OF MISSIONARIES.

On Friday evening, June 7, in the presence of a very numerous audience, the Rev. Francis Tucker and the Rev. John Wenger were designated to their important work as missionaries to the heathen, at Denmark-place Chapel, Camberwell. After reading and prayer by the Rev. George Pritchard, an introductory discourse was delivered by the Rev. Edward Steane, who also

proposed the usual questions, which were answered, in each instance, in a very interesting and satisfactory manner. The Secretary of the Society offered the ordination prayer; Dr. Murch delivered an appropriate charge; and the service was closed in prayer by the Rev. Thomas Powell, of Peckham.

VALEDICTORY SERVICE ON ACCOUNT OF MISSIONARIES
PROCEEDING TO CALCUTTA.

In compliance with the wishes of very many friends of our beloved brother Mr. Pearce, and the other missionaries about to accompany him

to India, a solemn service was held at Finsbury Chapel (kindly lent for the occasion), on Friday evening, June 14, when that spacious edifice

was filled with a large and attentive auditory. The Rev. Samuel Green read the Scriptures and prayed; and, after the Rev. John Dyer had briefly stated the object of the meeting, and introduced the several brethren to the assembly, addresses were delivered by Messrs. Tucker and Phillips, acknowledging the kindness they had received, and requesting that prayer might continue to be offered on behalf of themselves, their companions, and the cause to which they are devoted. The Rev. John Aldis then commended them, with fervent intercession, to the Divine care; an affecting and appropriate valedictory address was given by the Rev. J. H. Hinton; and the interesting solemnity was closed in prayer by the Rev. George Francis, whose son

has just embarked for Jamaica, as stated in our last Number.

This day (June 18,) our dear friends have all left the metropolis, to join the ship at Portsmouth; viz., Mr. and Mrs. Pearce, Mr. and Mrs. Tucker, Mr. and Mrs. Phillips, Mr. and Mrs. Morgan, and Mr. Wenger; with Miss Wright and Master George Beeby, about to reside in India, and who gladly avail themselves of so favourable an opportunity to proceed thither. It is expected that the Plantagenet will sail on the 20th; and we rejoice in the full persuasion that many sincere and affectionate prayers will ascend to the Father of mercies, that she may have a safe and prosperous voyage to the desired haven!

Our kind and hospitable friends at Portsea have again shown their affectionate regard to the Redeemer's cause, by the manner in which they have received and helped forward our beloved Missionaries, on quitting their native shores. We are happy that the following notice, from the pen of our brother, the Rev. C. Room, reached us just in time to be inserted in our present number.

Farewell! It was an affecting word; but the anchor was weighed, the sail was crowded, and the cutter was waiting to convey back the friends of the missionaries to the beach; and, though painful, the word was spoken—farewell!

To be more explicit. According to previous appointment, our missionary brethren, the Rev. Messrs. W. H. Pearce, Tucker, Morgan, Phillips, and Wenger, with the esteemed partners of the first four, together with Miss Wright and Mr. Beeby, jun., who accompany them in a private capacity, arrived at Portsea on Tuesday, June 18, at which season a valedictory service was held at the Baptist chapel, Meeting-house alley,—a service which will not soon be forgotten. On that occasion five addresses were delivered by Messrs. G. Pearce, Phillips, Morgan, Wenger, and Tucker; Mr. W. H. Pearce being unable, through indisposition, to take part in the engagements of the evening. Prayers were offered by the Rev. Messrs. Jones, (Independent,) Shovoller, Cousins, (Independent,) Evans, of Fen-court, and Morris; and the valedictory address was delivered by the Rev. C. Room, the pastor of the church.

Many friends were collected to witness the solemnity; and, as the brethren successively addressed the meeting, delight seemed to deepen and extend, till Mr. Tucker, gathering up the previous elements of emotion, concentrated them in his closing address, and sent them back, with a thrill of interest, through the numerous assembly. It was a hallowed season. Three hours had transpired; but, as the finger pointed to ten on the dial, not an indication of

listlessness appeared, but the greater part of the assembly seemed chained to the spot.

On Wednesday evening our missionary friends met the ministers of the town and others at a social tea-party, at the house of one of the members of the church; after which they adjourned to the chapel, where a most impressive discourse was delivered by Mr. Tucker, from Heb. i. 1, 2.

On Thursday morning our dear friends were entertained at the house of one of the deacons; and, after singing the 566th hymn, New Selection, were finally commended to God in prayer. The summons to embark came about half-past nine o'clock; when, having entered the boat, in company with a numerous party, they at length were received on board the vessel, which lay before them at Spithead.

In addition to our brethren, there were, in the same ship, Messrs. Krauss and Innea, missionaries from the Church Missionary Society, together with five Roman Catholic clergymen, also bound for Calcutta.

At length the Plantagenet having got under weigh, a part of the friends re-entered the cutter, and for a time followed the vessel in her course; while another section, returning in a boat, sang, as they put off from the vessel, the beautiful hymn of Kirke White,—

“Come, Christian brethren, ere we part.”

A letter from our brother Wenger, bearing date 9 P.M., and sent on shore by the pilot, states that at that time they were proceeding down Channel with a favourable wind, at the rate of seven or eight miles an hour.

ACKNOWLEDGMENTS.

Mr. and Mrs. W. H. Pearce beg respectfully and gratefully to acknowledge the receipt of boxes of useful and fancy articles, for the support of the Native Christian Institution at Calcutta, from the friends of the Mission at the following places:—Aberdeen, Mrs. Stalker and friends; Battersea; Birmingham, Miss Morgan and friends; Bradford, Wilts, Miss Head and friends; Brighton, (two boxes,) Mrs. Gibson and friends; Brighton, Hants, Miss Tomkins; Buckingham, Miss Hatton; Camberwell; Dunstable; Great Driffield, Yorkshire; Harlow; Leicester, Harvey-lane; Oxford, Portsmouth; Salter's Hall Chapel; Spencer Place Chapel; Tewkesbury; and a package of needles, from the Rev. James Smith, of Astwood.

The thanks of the Committee are respectfully presented to the Rev. J. Venimore and friends at Ingham, for a box of useful articles for the

Rev. W. Knibb; to Dr. Stenson, Bourton, for a box of Magazines, for the West India Mission; to Mrs. Kitson and friends, for a box containing useful clothing, for schools under the care of Rev. W. Knibb; to the ladies of Devonshire-square, for a box for Mrs. Clark, of Brown's Town, Jamaica; to a friend at Plymouth, for several years, in numbers, of the Baptist Magazine; to Rev. S. Brawn, Loughton, for a box for Rev. J. Lawrence; to Miss Jacobson, for a parcel of Magazines; to Isaac Bass, Esq., and friends, Brighton, for a box of useful and fancy articles for Rev. T. Burchell; to the Misses Girtlings, of Spole, Miss Graves, of Northwald, and the Swaffham Baptist Sabbath-school children, for a box of fancy articles for the Rev. J. M. Phillippo; and to Miss Ayres, Keynasham, for a box for the Rev. W. Knibb.

(June 15.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society from May 15th to June 15th, 1839.

LONDON AND ITS VICINITY.

ANNIVERSARY COLLECTIONS.

	£	s.	d.	£	s.	d.
Amount acknowledged in June						
Herald	648	1	9			
Alfred-place—Rev. W. Young	4	1	6			
Greenwich, London-street— Rev. W. Balsher	6	0	0			
Shoreditch, Providence Chapel— Ebenezer Chapel, Rev. J. Massingham	1	12	0			
Stepney, — Rev. W. H. Murch, D.D.	5	13	6			
Waterloo-road, — Rev. G. Francis	8	10	0			
Devonshire-square, — Rev. J. H. Hinton, M.A.	40	0	0			
				709	5	9

Donations towards liquidating the Debt owing by the Society.

Amount acknowledged in the June Herald	703	16	0			
W. B. Gurney, Esq.	100	0	0			
Joseph Gurney, Esq.	50	0	0			
W. Cozens, Esq.	30	0	0			
James Lomax, Esq., Nothing- low	30	0	0			
A Minister with small means	20	0	0			
Woodstock, by Rev. C. Darkin	5	0	0			
				988	16	0

Annual Subscriptions.

G. B.	1	1	0			
T. Bickham, Esq.	2	2	0			
Rev. R. Hogg	2	2	0			
W. Taylor, Esq. (3 years)	3	3	0			
Joshua Vines, Esq., by Rev. Dr. Murch	10	0	0			
				18	8	0

Donations.

John Pirie, Esq., Alderman...	50	0	0			
A Friend, for the education and support, at the Native Christian Institution, Cal- cutta, of a youth, to be se- lected by the Rev. W. H. Pearce, named William Nicholls	50	0	0			

	£	s.	d.	£	s.	d.
W. W. Nash, Esq., by J. Gut- teridge, Esq.	10	0	0			
Friends, by Miss Jane Raw- lings, for a pupil to be named Charles Gilbert, un- der the charge of the Rev. G. B. Parsons	5	0	0			
George Sturge, Esq.	1	1	0			
Dr. Elliott, Camberwell	1	1	0			
"A Widow," by the Secretary	0	10	0			
Mr. D. Mill, Montrose, by the Rev. J. Watson	0	10	0			
				118	2	0

Auxiliary Societies.

John-street Auxiliary—Rev. J. H. Evans, A.M., Collec- tions, Subscriptions, &c. ...	100	0	0			
Spencer-place Auxiliary— Rev. J. Peacock, by Mr. Clutterbuck, Treasurer,— Collections, Subscriptions, &c.	12	12	4			
				118	12	4

Bedfordshire.

Dunstable—Rev. D. Gould. Collections	22	10	0			
Weekly collections by— Misses Peel and Cheshire	6	12	3			
Misses Gutteridge	5	0	0			
Missionary boxes by— A. and B.	0	13	0			
C.	0	4	6			
Miss Chambers	1	0	0			
Misses Gutteridge	0	13	6			
Miss Masters	1	2	6			
Eliza Radwell	0	5	2			
Sunday-school Girls	0	10	10			
Mrs. Willis	1	1	9			
Subscriptions— A Total Abstainer	0	15	0			
Batchelor, Mr. William	1	0	0			
Blackwell, Mrs.	1	0	0			
Blackwell, Mr. J. W.	0	10	0			
Chambers, Mr. Samuel	0	10	0			
Cheshire, Mr. Henry	0	10	0			
Cheshire, Mr. Joseph	0	10	0			

	£	s.	d.	£	s.	d.
Flowers, Mr. Joseph	1	0	0			
Gould, Rev. Daniel	1	0	0			
Gutteridge, B., Esq. (the late)	2	0	0			
Gutteridge, Mr. Richard	2	0	0			
Gutteridge, Mr. Joseph	0	10	0			
Groom, Mr. William	1	0	0			
Hawkins, Mr.	0	10	0			
Humfrey, Miss	0	10	0			
Masters, Johnson, Esq.	1	0	0			
Potter, Mr. James	0	10	0			
Scroggs, Mr. G.	0	10	0			
Turnbull, Mr. W.	0	10	0			
Willis, Mr. William	0	10	0			
Willis, Mrs. William	0	10	0			
Sums under 10s.	0	10	0			
Less Expenses				56	19	6
				1	10	3

Buckinghamshire.

Buckingham:—						
Friends, by Miss Hatton, for <i>Estally</i> .	2	0	0			
By Rev. F. Tyler.						
Aston Clinton — Rev. T. Amsden.						
Collections	1	4	9			
Collected by—						
Miss Ginger	1	10	0			
Miss Harrop	1	15	0			
Cuddington:—						
Stranks, Mrs.	0	8	4			
Haddenham:—						
Mr. D. and Miss V.	0	9	0			
Long Crendon—Rev. W. Hopp- craft.						
Collection	0	12	7			
Collected by Miss Dodwell.	1	5	3			
Quainton — Rev. D. Walker.						
Missionary Box	1	14	2			
				8	19	1

Cambridgeshire.

Burwell:—						
Legacy of the late Mrs. Elizabeth Nicklin	47	5	0			
Cambridge — Rev. R. Roß.						
Collections	63	0	0			
Cottenham:—						
Collections	24	0	0			
Shelford. —						
Collection and subs.	23	18	2			
Missionary Boxes	2	15	2			
				26	13	4

Essex.

Braintree — Rev. W. Hum- phries.						
Collections	10	19	0			
Subscriptions:—						
Hart, Miss	0	10	0			
Young Ladies by ditto	0	10	0			
				13	5	0
Chelmsford Ladies' Negro's Friend Soci- ety, by Mrs. Candler, Treasurer, for the Rev. J. M. Phillippo's Schools	5	0	0			

Kent.

Chatham:—						
Collections at—						
Brook Chapel — Rev. F. Over- bury	14	0	0			
Zion ditto — Rev. W. G. Lewis	20	0	0			
				34	0	0
Sevenoaks:—						
Mr. Knott	1	1	0			
East Kent Auxiliary, by Rev. J. M. Cramp.						
Ashford	19	15	8			
Bethersden	0	10	6			
Brabourne	4	7	8			
Canterbury	126	6	6			
Deal	5	5	0			
Dover	39	2	0			
Egerton	1	10	0			
Eythorne	22	17	6			
Folkestone	19	7	6			

	£	s.	d.	£	s.	d.
Margate	14	1	7			
Ramsgate	21	7	0			
St. Peter's	20	17	10			
				294	9	3
Previously acknowledged	193	13	10			
				98	3	11
Less Expenses				2	12	0

Lancashire.

Liverpool Auxiliary, by W. Rushton, Esq., on account	55	0	0			
Manchester:—						
York-street Juvenile Mis- sionary Society, by Miss Culverwell, for <i>Estally</i> ...	4	0	0			
for <i>Jamaica</i>	2	0	0			
				6	0	0

Middlesex.

Ealing — Mr. Fountain	1	1	0			
-----------------------	---	---	---	--	--	--

Norfolk.

Lynn, Rev. W. T. Folie.						
A Friend	0	10	0			
For extra exertions	0	5	0			
				0	15	0

Northamptonshire.

Rev. J. P. Mursell, Rev. S. J. Davis, and Rev. J. Burton — Deputation.						
Ellsworth	5	10	0			
Brayfield	3	10	4			
Braunston	2	8	0			
Brinton	8	12	6			
Bugbrook:—						
Collection at Public Meeting	10	0	6			
By Cards — two-thirds pro- ceeds	5	14	4			
Missionary Box by Writing Class	0	9	0			
Proceeds of Tea Meeting	4	8	3			
				20	12	1

Burton Latimer:—						
Collection	2	5	0			
By Miss Ashford	2	5	0			
				5	10	0

Ectone	1	10	7			
Hackleton:						
Collections	19	8	2			
Mis. Box by Miss Cave	0	11	0			
Two Sabbath-sch. Children	0	8	0			
				20	7	2

Harleston	2	13	6			
Harpole	7	12	2			
Kingthorpe	4	0	0			
Killingbury	19	0	0			
Lampport — Missionary Box	0	6	8			
Long Buckby	6	4	2			
Milton:—						
Collection	14	0	0			
Sabbath-school	0	3	0			
				14	3	6

Morton Pinkney:—						
Weekly Contributions, by Miss Wil- liams	2	2	0			
Moulton	8	17	7			

Northampton, College-street:—						
Collections	45	14	2			
Female weekly contribu- tions	25	9	3			
Missionary Box, by Mr. W. Gray, jun.	15	19	0			
Breakfast proceeds	2	3	1			
Sabbath-school	0	1	6			
Subscriptions:—						
Bartham, Mr. R.	0	10	6			
Bumpus, Mr. T.	1	1	0			
Cooke, G., Esq.	1	1	0			
Dacey, T. E., Esq.	2	2	0			
Garrett, Mr. Thomas	1	1	0			
Garrett, Mrs.	1	1	0			
Goodacre, Mrs.	1	1	0			
Gray, Rev. W.	1	1	0			

		£	s.	d.	£	s.	d.			£	s.	d.	£	s.	d.
Gray, Mr. W.	.....	1	1	0				Missionary Box at Ivy Cot-							
Hobson, Mr. E.	.....	0	10	6				tage, <i>Stowey</i>	3	12	10				
Lampson, Mrs.	.....	2	2	0				Missionary Cards	2	0	0				
Osborne, G., Esq., <i>Newport</i>	.....	1	1	0				Collected at Prayer-meetings.	1	7	1				
Parker, Mrs.	.....	0	10	6				Subscriptions:—							
Rice, Mrs. S.	.....	1	1	0				Brown, Mr. J. (2 years)	1	0	0				
Richards, Mr. W.	.....	0	10	6				Gristock, The Misses ... (do.)	1	1	0				
Sheppard, Thomas, Esq.	.....	1	1	0				Nicholls, M. J. (do.)	2	0	0				
Williams, Mr. W.	.....	1	1	0								23	15	5	
					106	7	0	Less Expenses				1	8	4	
Church-lane.....					4	8	0								
Ravensthorpe:—								<i>Suffolk.</i>							
Collection		3	10	0				Society in Aid of Missions, by							
Collected by Miss Scott.....		1	10	0				S. Ray, Esq., Treasurer,							
					5	0	0	for Translations.							
Roads					13	3	9	Ipswich, Tackett-street —							
Towcester:—								Rev. W. Notcutt	5	11	0				
Collection		2	16	1				Stow Market — Rev. W.							
By Miss Roby		3	0	0				Ward	4	0	0				
Barker, Rev. T.		0	10	0				Sudbury — Rev. W. Wallis	1	0	9				
Ditto, Friend by		1	0	0								10	11	0	
Goodman, Mr. J., <i>Badden</i> ...		1	0	0											
					8	6	1	<i>Warwickshire.</i>							
Weston.....					14	0	0	Birmingham:—							
West Haddon:—								Joseph Sturge, Esq., by Rev. W. H.							
Collection		3	2	0				Pearce				5	0	0	
By Miss Hanbury		2	1	9				Miss Hoby — F. E.				0	2	6	
					5	3	9	Rugby — Rev. E. Fall.							
Less Expenses.....					13	4	1	Female Penny-a-week Society	3	17	6				
								Box, by Mary Hances	0	11	6				
<i>Northumberland.</i>								Caldecott, T., Esq.	0	10	0				
North England Auxiliary, by Rev. R.								Edmunds, Mr. T.	0	6	0				
Fengilly.....					5	0	0	For Translations:—							
Berwick-on-Tweed:—								Ansty, Rev. Mr.	0	10	0				
J. P., for Translations					25	0	0	Gibb, Scott, Esq.	0	10	6				
								Greenfell, Rev. Mr.	1	0	0				
								Price, Mr.	1	0	0				
												8	5	6	
<i>Nottinghamshire.</i>								<i>Wiltshire.</i>							
Nottingham:—								Wilt and East Somerset Auxiliary, by							
Friends, by Mrs. Nicholls, for Boys'								Benjamin Anstie, Esq., Treasurer.							
Schools		5	0	0				Devises Branch:—							
								Annual subscriptions.....	23	16	6				
<i>Oxfordshire.</i>								Weekly contributions by—							
Henley:—								Mrs. E. Anstie	6	17	0				
Friends, by Mr. Young, for <i>Entally</i> ...		3	0	0				Miss T. Hook.....	1	10	4				
								Miss Blackwell & Mr. White	0	17	2				
Oxford:—												33	1	0	
Mrs. Collingwood — F. E.		0	10	0				<i>Foreign.</i>							
Young Gentlemen at Miss								Jamaica:—							
Horne's Seminary, for								Brown's Town — Rev. J. Clark.							
Boys' Schools		0	7	6				Collections, &c.....	100	0	0				
					0	17	6								
<i>Shropshire.</i>								<i>For the Ten additional Missionaries to India.</i>							
Broseley — Rev. T. Jones.								Mr. E. A. Butler, <i>Birming-</i>							
Young People at Birch Meadow Chapel		2	6	0				ham, by Rev. W. H. Pearce	10	0	0				
								Rev. James Smith, ditto, by							
<i>Somersetshire.</i>								Dr. Hoby	4	0	0				
Bath Auxiliary, by John Smith, Esq.		40	0	0				G. W. Anstie, Esq., <i>Devises</i> ...	5	0	0				
Bridgewater Aux. — Rev. H. Trend.								Mr. Hearn	2	10	0				
Collections		12	1	5								21	10	0	
Collected by—															
Miss A. Beck		0	16	6											
Miss Criddle		0	14	6											
Miss Gibson		0	6	6											
Miss Hurford		0	3	11											

NOTICES TO CORRESPONDENTS.

We are much obliged to the friend who writes from Kidderminster, but must decline animadverting on the article in the paper he has sent us. Documents amply sufficient to demonstrate, to every reasonable man, the malicious character and utter falsehood of the charges against our Jamaica missionaries, by the less reputable portion of the newspaper press, are before the public; and it is neither practicable nor expedient to contradict every anonymous writer who chooses to retail oft-refuted slander.

The letter of "A Baptist" has been handed to the proper quarter. The writer omitted to state the amount of his proposed contribution to the object he recommends.

The Rev. Edmund Clarke will accept cordial thanks for the interesting letter from Mr. Bayne, which would have been gladly made use of, but that a similar letter from Mr. B. to his former pastor had been previously included in our arrangements.

IRISH CHRONICLE.

JULY, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Mr. BATES, June 4th, writes to the Secretary:—

Every renewed instance of our heavenly Father's kindness and protection, should draw forth fresh expressions of gratitude from the heart, hence as I have been mercifully preserved in my journey to England, and back to Ballina, I would say—"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." I hope that this journey has been refreshing and profitable to my soul, and that from this time I may have more of a missionary's heart, exemplify more of a missionary's life, and unfold more of a missionary's character, in devoting my life to the extension of the Redeemer's kingdom, and consecrating myself entirely to the glory of my Lord and Master, whose I am, and whom I desire to serve.

I am happy to say that Brother Mulhern was enabled, through the blessing of God, to keep up the attention of the congregation at Ballina, during my absence. In preaching those two last Sabbaths since my return, the attendance has been about the same as usual. O that God may be merciful unto us, and bless us; and cause his face to shine upon us, that his way may be known upon the earth, and his saving health among all nations. Last Wednesday I went to Carramore, and as I am anxious to visit the schools, I have made arrangements for doing so, and expect to preach almost every night for the next fortnight.

Those schools that are in this neighbourhood, I find are thinly attended, and it is the same with them all throughout the district. At this season of the year the setting of the potatoes, and the drying of the turf, engages the attention of the children.

The journals of the readers contain some interesting matter, and show that notwith-

standing all opposition on the right hand and on the left, that the work of the Lord is going on and gradually prospering around us. We have difficulties of a peculiar nature to contend with, but the word of God must prevail. May the churches in England and the churches in Ireland abound in fervent prayer. May the Committee at home, and their agents here, cultivate a spirit of prayer;—then we may expect that our work will prosper, and that God will crown our labours with success.

P.S. I beg to acknowledge in the Chronicle the reception of two parcels from Mrs. Riden, Berlingham; and also some bibs, &c., from Mrs. Atterbury, Bugbrook. For these articles of dress as premiums for the children, we feel very thankful."

Mr. THOMAS, under date of May 18th, writes to the Secretary:—

With this I forward to you Nash and Dalton's journals, from which you will see as well as from former ones, the readiness of the people to hear the Scriptures. I extract the following sentence from John Nash's journal, which is nearly all in the same strain: "I read the sacred word to them—they paid attention—one of the men said that it is a good book. I wish you were near us, until we would hear some of the reading of your book often;" another of them exclaimed, 'that book would be the means of turning every one from evil, that would hear to it,—you will stop with us to-night.' At the time they were going to take their repose, I knelt down and prayed according as the Lord gave me power. In the morning the man of the house called into his house some of his neighbours, and I read to them John iii.; Matt. xiv. xv. and xxvii. They all paid attention, and

gave many thanks and praises to the Lord Jesus."

Believe me, my dear sir, that the priests are the only great hinderance to the progress of truth, and they are the ruin of the people, while they persuade them, that they are their friends, 'for by this craft they have their wealth.' When I first went among the people to establish schools and preach the gospel, many years ago, and before the priests took the alarm, the people I have been informed, said, 'that I was an angel of God sent to them.' But when the priests gave out on their altars 'that I was a devil sent to destroy their religion which they derived from Saint Peter and the apostles; my life was not worth the assurance of a penny. But having obtained help of God, I have continued to this day. I was stoned, waylaid, my house broken about me when worshipping God, and preaching the gospel of the Lord Jesus, at Newmarket, and suffered in other respects most materially, in consequence of the denouncement of Popish Bishop O'Shanghane's and his priests, and was violently abused in Ennis, and beaten on the head with a horse-whip, by Priest Murphy, now in eternity.

R. MOORE, April 30, writes to Rev. J. BATES:—

An extract from my daily journal will show to what an extent ignorance prevails, even among nominal Protestants. A few days ago, I met with a man named Clark, who I supposed to be possessed of some knowledge of Christianity, as much at least, as would entitle him to a membership in the Established Church; but I was certainly surprised, after I had a little conversation with him, to find that he knew not even the first rudiments, when I spoke to him about the Saviour Jesus Christ, he knew nothing about him,—he never heard any thing about his incarnation, of his crucifixion, of his resurrection, or ascension. I tried to know whether he had any knowledge of the creation of man, he knew that man was formed, but he knew not how or for what purpose. All he seemed to know was that there is a God, but nothing about his holiness, or of man's accountability. What character on the face of the globe could be more deplorable! my heart yearned for him, his spiritual condition was wretched, though being a moral, sensible, industrious peasant, I spent a long time instructing him. I endeavoured to make him understand the purpose for which God created man, his fall with the fatal consequences which resulted, together with his recovery by grace. I tried to persuade him that he was a sinner by both nature and practice,

and that in Christ Jesus there was free pardon to be obtained by all those who believe; before we parted he expressed a wish to live in my neighbourhood. I hope the Lord will enable me to visit him again, and may he bless the words spoken to his immortal soul.

From M. MULLARKY, May 29.

Popery is the most admirable system that ever the world saw, or will see, for promoting crime, and lulling to sleep in carnal security; and what renders the state of the poor papist more lamentable, is their willingness to hear the gospel, if not prevented by their heartless priests, who seem constantly on the watch, to prevent every means that might have a tendency to enlighten their deluded followers. This I learn from their emissaries picking up the tracts that I leave in the cabins, and I suppose, destroying them. Yet they seem anxious to hear the gospel in their own language. A man in whose house I frequently visit, expressed a wish a few days ago, to have a Bible, but said he could not afford to purchase one. I told him I would procure for him a Bible, if he would promise to read four chapters every day for twelve months. The man said he feared his business would not allow him to read so many chapters daily, when his wife, who was a bigoted Roman Catholic, said, "Oh, do sir get us the Bible, and my little boy, who learned to read at the free school, will read the chapters." This day the little boy requested of me with much anxiety depicted in his countenance, to procure the Bible, and that he would read it for his father and the rest of the family from cover to cover.

In my last letter, if I mistake not, I mentioned that I expected to establish regular preaching at Caher, through one of our friends at Portlaw having removed to that interesting town. On the 1st instant I walked out to Caher, did what I could in the way of reading and conversation, to introduce the gospel, and told the people if I could procure a place to preach in, that I would endeavour to come stately. At this the people seemed much pleased, and in a few days, my friend came to inform me, that a person in whose house we had been, proposed lending a room, and that the people were anxious that I should come out. Consequently we appointed a day, and after walking again to Caher, I learned to my no small disappointment, that in consequence of a new sect called Christian brethren, or as they are known in this country, Darbyites, having a room hired in the house, in which they hold their meetings, a lady of the connexion prevented the person from

allowing us to preach in the house. This sect seems to go on the principle of gathering the good out of all other denominations, and leaving the world in its present state, without scarcely an effort for its improvement, that Christ may be glorified in its destruction, when he shall come, as they imagine, to reign personally on earth.

From PAT BRENNAN, May 29th.

I have been employed this month as usual, travelling among the people, reading and explaining the word of life in their cabins, both in English and Irish; but the distressed state of the poor in this part of the country at present is very trying; the cry of hunger is to be heard in almost every cabin, and no prospect of present relief. I have succeeded in getting a little relief for some poor families from our kind friends, Mr. Jackman and Captain Robertson, and others; this has been the means of giving me a better opportunity of bringing the truth to their hearing when they see that I feel for the wants of their body as well as their soul. The most of the petitions that are sent to Lady Lorton, from this town, especially from the poor, are sent to Captain Robertson, and he gives them to me to inquire after the applicants; this gives me an opportunity of going among the poor; and if the priest would speak every Sunday against me, I should get some of the poor to hear me; as a proof of this, the priest did speak about me a few Sundays ago, but to my great surprise, I was sent for the same day by a poor Roman Catholic widow to read some of the Irish Testament for herself and her son that was sick. I went and read several chapters in both English and Irish, and endeavoured to direct their attention to the Saviour of sinners; they were all attention while I was reading and speaking to them, and when I was going, the poor old woman would not let out my hand until I would promise to come the Sunday following, which I did, and was highly pleased with the great attention which they manifested while I was reading. I prayed with them in Irish, and the poor old woman seemed overwhelmed with joy. She visited me several times since, and I trust the Lord has given her a desire to hear his holy word. A few days ago I went to read for a poor man of the name of Burke; he was very sick; I said to him that I came to read and speak to him about the Saviour that came into our world to save sinners; you are welcome, said the poor man, it is much wanting, for although I had the priest the other day, he did not speak one word to me about heaven

or the Saviour, so I opened Eph. ii. and read it for him in Irish; I also read John iii. and x., he was very attentive, and had his hands lifted up while I was speaking of the Saviour's love and suffering, &c.

Mr. SHARMAN, June 3rd, writes :—

On last Lord's Day, June 2nd, we had a goodly number at the twelve o'clock service. My soul was much blessed while speaking on the nature and characteristics of *love to Jesus Christ*, a solemn feeling seemed to rest upon the minds of all present after this service. When the necessary preparations were made, we proceeded to the water side, there was an assembly here of about fifty persons, Roman Catholics as well as Protestants, the respect and attention manifested on this occasion by all present, was truly pleasing; after singing an appropriate hymn, I went down into the water, accompanied by a young man, who in the presence of the brethren, witnessed a good confession, previous to his baptism. He believed it to be his duty to submit to this ordinance, because Jesus Christ has said if ye love me, keep my commandments. For many years, though living in a very backward place, having but few opportunities of hearing the gospel, and early left without parental protection, the Lord has been teaching him by his Spirit and word. Embracing every opportunity to become acquainted with divine truth, he sought for such as would converse with him about good things. About five or six months he was invited to preaching by our good brother Coulter, he invited me to his cottage to preach to an interesting congregation, where myself and my horse were made very welcome for the night. His walk through life in a moral point of view, has been undeniable, and from his knowledge of the Irish language, and zeal for the glory of God in the conversion of sinners around him, I have no doubt but that he will be made a blessing to the neighbourhood where he resides. Before we parted, I presented him with a large Irish Bible, which he received with much thanks."

R. MOORE, under date of April 30, writes to Mr. BATES :—

Spiritual knowledge is making rapid progress in every direction. I go into the cabins, but as the people are employed in the fields, I must resort to the fields, to the sea-shore, where they are employed. It was gratifying to see me read to about twenty-

eight Papists on the sea-shore, all sitting around, putting questions and hearing without the smallest hesitation; even priestly fear is fled, the people are determined to be instructed in the good old way, others stand over their spades so long as I am directing their attention to the straight and narrow gate, and return me many thanks for my attention to their spiritual welfare, and further add, that their priests never told them that the blood of Jesus was calculated to atone for their guilt, but always pushed them to great extremes, such as penance, confessions, and extreme unction.

G. MOORE, under date of May 31, writes to Mr. BATES:—

One or two authentic statements may illustrate my observations. A poor man named Boleand, to whom I have been reading and explaining the Scriptures this time past, is proceeding in despite of every opposition to ascertain how he shall be finally saved. The priest has endeavoured to gain him back to his former subjection by his threatenings, and his wife has stolen his testament to the priest (for if she did not do so he would not hear her confession) who has probably destroyed it. However he has procured another, and he came even yesterday to my lodging for the purpose of being more fully instructed in the ways of truth.

CONTRIBUTIONS received up to the end of May.

Mr. H. Christopher, annual	1	1	0	By Rev. W. Norton, Bow:				
Bristol, by Mrs. P. Phillips, particulars				Mrs. Newman	1	0	0	
in the Report	5	0	0	Collection by Mr. Parson	1	10	0	
From Mr. Turner, Dublin, (two contri-				Lion Street, by Mrs. Watson		2	10	0
butions)	2	0	0	Wallingford, by Rev. J. Tyso, particulars				
Female Baptist Irish Society, by Mrs.				in Report	6	15	3	
Ivimey, particulars in the Report ...	12	2	0	Collection at the Public Meeting	26	11	5	
Collection after Dr. Liefchild's sermon ...	10	13	2	X. Y. Z.	3	0	0	
Joshua Vines, Esq., Stepney	5	0	0	A Friend, by Mr. Hobson	0	5	0	
By Mr. Kendrick:				Prescott Street Auxillary, by G. Morris,				
Mr. R. Harris	1	1	0	Eq.	20	0	0	
Mrs. M. Shaw	1	0	0	Trinity Chapel Do., Borough (moisty) ..	16	0	0	
G. Kison, Esq.	2	2	0	Rayleigh, by Rev. J. Pilkington	3	0	0	
Mr. R. Beddome	0	10	0	Dorman's Land, by Rev. G. Chapman ...	4	10	0	
Mr. Stone	0	5	0	Mrs. Mescher, an. sub.	1	1	0	
Mr. S. Green, Leather Lane	0	5	0	Mrs. Blackett, don.	1	0	0	
Mr. Dent	0	5	0	Edinburgh, by Rev. C. Anderson	3	0	0	
				Rev. J. Stuart, Sawbridgeworth, sub. ...	1	1	0	
Rev. W. Payne and				Do.	1	0	0	
Friends, Chesham	5	10	0	Spencer Place Auxillary, Rev. J. Pea-				
Rev. W. Tomline	1	1	0	cock	6	14	11	
				Bucks, per Rev. P. Tyler	1	2	6	
Mr. Smith, Crayford	1	1	0	Miss Tyler, Haddenham	0	12	6	
Mr. Robinson, Leicester	1	0	0	Mrs. Bowder, Towersay	0	5	0	
				Mrs. Jiggins, Emington	0	5	0	

Note. Omitted in Chronicle for May.

D. Salter, Esq., Watford	1	1	0
West Drayton, Rev. W. Nash	2	10	0
S. of ———	1	0	0

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XI. NEW SERIES.

JULY, 1839.

THE Committee beg to call the attention of the friends of Home Missions to the following circular, which they trust will induce more enlarged contributions from those who have already aided this society, and call the benevolent attention of those friends of Christ who have not heretofore assisted its funds, to send some liberal donations or annual subscriptions through our Treasurer.

To the Friends of Christianity generally, and supporters of Home Missions in particular, the Committee of the above Society beg to present the following facts.

1. That there are many large towns,—teeming masses of the labouring population,—and numerous villages in England, especially in the Northern parts of the island, very inadequately supplied with the gospel, or entirely destitute of it.

2. That a large proportion of the labouring classes are uneducated and awfully depraved, and are, therefore, open to the arts of the Infidel, the Socialist, and the Chartist; of these are composed that headlong and brutal mass, from which universal convulsion is dreaded at this peculiar crisis.

3. That it is not to be denied and ought not to be overlooked, that the Romish Church is making desperate efforts to spread their principles in this country, and that our uneducated, sensualized, and unevangelized populace, fall an easy prey to their seductive arts and untiring zeal. This sect can only advance in the absence of a thorough knowledge of God's holy word. Where our missionaries and other spiritual ministers have imbued the minds of the people with the saving doctrines of the cross of Christ, the efforts of this antichristian sect to proselyte, are utterly in vain. There the Jesuit can gain no converts, can gather no congregations. These are *facts* which place the claims of our Society on high ground, at a crisis when the hearts of many pious people are failing them, from looking after those evils they fear are coming on our land through the portentous combination of Oxford and Rome.

4. That the means employed by this Society and kindred institutions, are eminently adapted to correct these acknowledged evils.

The direct agency and means employed by this Society may be classed under the following heads:—

1. The public ministry of the word.

2. Circulation of Bibles, Tracts, and small religious publications.

3. Schools—*Sunday, British, and Infant.*

Though the average annual income of the Baptist Home Mission has never exceeded twenty-four hundred pounds, yet the Society has now under its patronage *One Hundred and Six Missionaries*, labouring in thirty-four counties of England and Wales, and in Jersey, the Scilly Isles, and the Isle of Wight. Besides the regular preaching of the gospel, these ministers pay considerable regard to the formation of Christian Instruction Societies, Bible, Maternal, and Tract Associations, and particularly to establish and vigilantly superintend *Sunday, British, and Infant SCHOOLS*. Thus systematically and constantly endeavouring from the dawn of reason to the close of life, to infuse into the minds of all over whom they can exert any influence, correct moral principles along with spiritual instruction.

Under the head of "The public ministry of the word," we must notice an important feature in the Society's means of usefulness. *The unpaid agents*, whose numbers and

therefore whose labours are more extensive than those of our paid missionaries, whose efforts for the conversion of sinners and education of the young are daily increasing, and greatly owned of God.

Another important addition to our public ministry will this year be found in the appointment of *Evangelists*, that is, preachers of the gospel having each a region of country containing several counties to preach over, men of long standing in the ministry, of known prudence, ability, zeal, and self-denial, whose work shall be to visit our missionary stations, to assist feeble churches, to hold meetings for the revival of religion among themselves; to visit any churches in their route which may need and invite their efforts; and to use all scriptural means to advance religion where it is, and speedily introduce it where it is not.

Mr. Pulsford, upwards of twenty years our missionary in the north of Devon, is now our first evangelist to the north of England. This important district contains six counties, with a population of three and a half millions, for whose spiritual welfare up to a late period, our denomination has done comparatively little. The Lancashire and West Riding of Yorkshire Baptist Home Missions are now vigorously at work, and this institution has twelve missionaries, principally in the counties of Durham, Westmoreland, and Cumberland; and the eastern and northern parts of Lancashire and Yorkshire.

We record with devout gratitude, that God has this year smiled upon this Society, more sinners have been turned to the Lord than in any former year. The income of the Society has also considerably increased; the appointment of the Evangelist to the northern district is hailed by the churches and missionaries with the most pleasing anticipations. The reports already received, are of an exceedingly cheering character; the collections and contributions and subscriptions from that *auxiliary* have more than doubled, and would the Christian church only help this Committee for twelve months, to send out six evangelists instead of *one*, we are confident the result would be to double our funds, and that our churches would be increased four-fold.

The loud calls made on the funds of this Society from all parts of the country, have so completely exhausted our means, that the Treasurer is in advance at quarter-day £150. This sum, though small in itself, is exceedingly depressing to a Society with such a very limited income. This Committee again casts itself on the sympathy of the Christian public, who have never left them long in difficulty, and who, they trust, will now come speedily and substantially to the support of the cause. The friends of education, morality, domestic peace and order, and Home Missions, may now aid the funds of this Society most opportunely. Should any one prefer contributing to the schools, the Evangelist, or the general purposes of the mission, he may select his object, and his contribution shall be strictly so applied.

Some individuals and churches prefer expending their money on their native county, or some particular part of such a district or town, this Society affords such an opportunity of thus directly applying their surplus means, as its missions now extend over nearly every county in England, and a considerable part of Wales, along with the islands around our coasts.

Those ministers making congregational collections and forwarding the proceeds to our Treasurer, will very efficiently aid our funds, as this saves the expense of a deputation.

Some active young friend in the church or congregation may make personal calls for this object, or the young people may make a simultaneous effort with collecting cards, and the minister will kindly forward the proceeds.

Some of our long tried friends may now again aid us, and many of those who have never yet contributed to the funds of this mission, may now forward their generous donations or life subscriptions; they may rest assured that all the pecuniary affairs of this mission are managed with scrupulous economy.

By their love to their native country—by their attachment to the gospel of our Saviour—by their hatred of Popish domination—by their abhorrence of ignorance, sensuality, and convulsion, and by their confidence in the simple, yet successful, instrumentality of this Society, this Committee conjures their friends to come forward and aid this righteous cause.

Signed on behalf of the Committee,

CHAS. HILL ROE, Sec.

Clapham, June 20, 1839.

The Committee beg to call the attention of the friends of Christianity generally, to the deplorable state of the North of England, and to the fact, that this Society has now thirteen missions in that district, and have lately appointed an evangelist to labour up and down in that wide and desolate field: this extended effort has involved the Society in considerable expense for the present. The Committee trust their tried and steady friends will stand by them in this effort to meet more efficiently the wants of a population of upwards of three millions, for whose spiritual weal our Society has heretofore done comparatively little.

The following most promising auxiliary was formed during the late visit of the Secretary to the north, from the judicious division of the district, the active habits of the Secretaries, and the presence of the evangelist, the very best results are hoped from this auxiliary.

NEWCASTLE-UPON-TYNE.

A Meeting, chiefly composed of persons belonging to the two Baptist congregations of Tuthill Stairs and New Court chapels, in Newcastle, was held in the former place of worship, on the evening of Monday, the 27th of May; the Rev. R. Pengilly in the chair, when after listening to an address from the Rev. C. H. Roe, Secretary to the Baptist Home Missionary Society, on the importance of combined operations in promoting the spread of the gospel, more especially in the Northern Counties of England. The following resolutions were proposed by the Rev. Geo. Sample, seconded by the Rev. J. D. Carrick, and adopted by the meeting; namely,

I. That the principles and objects of the "Baptist Home Missionary Society" have the cordial approbation of this meeting; and that a Society be now formed for the purpose of co-operating with that institution in this northern district.

II. That the following be the Rules and Regulations of the Society, viz., 1. The Society shall be designated "The Northern Auxiliary to the Baptist Home Missionary Society," comprising in this field of its operations, the four northern counties of Northumberland, Durham, Westmoreland, and Cumberland. 2. The object of this Society shall be to co-operate with the Parent Society in London, in promoting the kingdom of Christ in the above counties. 3. In order to facilitate the attainment of the forementioned object, the Counties specified shall be divided into the following districts, viz. (1.) The NORTHERN, comprising the churches at Newcastle-on-Tyne, North Shields, South Shields, Monkwearmouth, and Tyn Side, and Derwent. The SOUTHERN, comprising the churches at Hamsterley, Wolsingham, Middleton, Brough, and Stockton-upon-Tees. (3.) The WESTERN, comprising the churches at Carlisle, Maryport, Whitehaven, Hawkeshead Hill, and Tottibank.

N.B. It is understood that Mr. Carrick act as Secretary for the Northern district, Mr. Douglas for the Southern, and Mr. H. Anderson for the Western.

4. All persons subscribing 4s. a year, or upwards, or collecting 1d. per week, shall be

members of this Society, and shall be entitled to a copy of the "Quarterly Register," of the parent Society.

5. A Committee shall be chosen annually from the members, consisting of a Treasurer, two Secretaries, (one of whom shall go out of office each year), and one Collector, from each congregation; together with six other persons; and all ministers making an annual collection in aid of the Society, shall be entitled to attend and vote at the meetings of the Committee; three to form a quorum.

6. A public Annual Meeting of the Society shall be held, if possible, on the day immediately succeeding the meetings of the Northern Association, at the nearest neighbouring Baptist place of worship to that where the Association has held its meetings, when the Committee and Officers shall be chosen, and the usual business transacted.

III. Resolved, that a Committee, selected from the subscribers, be forthwith chosen, and that the Rev. David Douglas, of Hamsterley, and the Rev. J. D. Carrick, of North Shields, be the Secretaries for the first year.

Several friends having retired to the vestry at the close of the Meeting, the following persons were elected as the Officers and Committee for 1839-40.

Treasurer, Mr. Thos. C. Angus.

Secretaries—The Rev. D. Douglas; and the Rev. J. D. Carrick.

Committee.—Mr. J. L. Angus; Mr. R. Dodds; Mr. H. A. Wilkinson; Mr. Jonathan Angus; Mr. William Anderson; Mr. Richard Swan.

Collectors for Newcastle, Mr. W. Dowson and Mr. W. Wilkinson, jun.

ANNUAL SUBSCRIBERS.

Rev. R. Pengilly.....	0	10	0
Rev. George Sample.....	0	10	0
Mr. R. S. Johnson.....	0	10	0
Mr. Jun. Angus.....	0	10	0
Mr. R. Dodds.....	0	10	0
Mr. H. Angus, Coach Maker.....	0	10	0
Mr. Jos. Temperley.....	0	10	0
Mr. W. Wilkinson, jun.....	0	5	0
Mr. Angus Campbell.....	0	5	0
Mr. W. Wilkinson, sen.....	0	5	0

Miss Anna Gibson.....	0	5	0				
Miss M. Smith	0	10	0				
W. L. A.	1	0	0				
Mr. Richard Swan	0	10	0	Mr. R. Dodds	1	0	0
Mr. William Angus	1	0	0	Mrs. Justice	0	2	0
Mr. John Bradburn	0	5	0	Collected per Miss Atkinson	1	0	0
Mr. John Hudspeth	0	5	0	Do. per Mr. J. Milbourn	0	11	0
Mrs. Angus	0	10	0	Do. per Mr. W. Wilkinson, jun.	0	10	6
A Friend.....	0	5	0	Nett Proceeds of Tea Party.....	2	10	6
Mr. Francis Sanderson	0	5	0	Collected after Sermon, New Court ...	7	12	6
Mr. William Dowson	0	10	0	Do. at Tutill Stairs	5	0	0
Mr. T. C. Angus	0	10	0	Do. at Public Meeting	1	15	0
Mr. H. A. Wilkinson	1	0	0	Collected by the Young people of <i>North</i>			
Mr. J. Fenwick (dyer)	0	8	0	<i>Shields</i> for a mission to Monkwear-			
Mr. W. Anderson.....	0	5	0	month	20	0	0
Mr. J. Thompson.....	0	6	0	<i>Carlisle</i> , Mr. R. Stephens	0	10	0
Mrs. Jos. Angus	0	10	0	<i>Manchester</i> , York Street Sunday School,			
Mr. R. Craggs.....	0	10	0	per Miss Culverwell, for schools	4	0	0
A Friend	0	5	0	<i>Westmoreland</i> Auxiliary. <i>Brough</i> and			
Mr. Thomas Milbourn	0	5	0	<i>Vicinity</i>	0	12	6

DONATIONS.

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurers, MOSES POOLE, Esq., 4, Lincoln's Inn Square; or Rev. J. EDWARDS, Clapham; by the Rev. C. H. ROE, (Secretary :) or any Minister of the Denomination.

THE
BAPTIST MAGAZINE.

AUGUST, 1839.

MEMOIR OF SELINA, COUNTESS OF HUNTINGDON.

LADY HUNTINGDON was not a Baptist, but she was a Christian. The strength of her faith, the fervency of her zeal, and the comprehensiveness of her love to the whole family of God, were exemplary, and render her career a fit subject for the study of all who desire to trace the effects of divine grace upon the heart of one who enjoyed an extraordinary share of its influence. In conformity with her expressed wish that, at least for some years after her decease, her memory should be suffered to rest, and her actions to make their own impression on the minds of men, all attempts at the publication of her correspondence were long resisted by her noble relatives; but recently, a member of the family who had peculiar facilities for the undertaking, has published the first volume of a Memoir of her Life and Times. From this work the following sketch of her early history is derived.

Lady Selina Shirley was the second of the three daughters and co-heiresses of Washington, second Earl of Ferrars, and was born August 24, 1707. Her mind, even in infancy, was of a serious cast. During her juvenile days, though she had no correct views of evangelical truth, she frequently retired for prayer to a particular closet, where she could not be observed, and in all her little troubles found relief in pouring out the feelings of her heart to God. When she grew up and was introduced into the world, she continued to pray that she might marry into a serious family. None kept up more of the ancient dignity and propriety than the house of Huntingdon: the family possessed a sort of decorum which she perhaps mistook for religion. With the head of that family she became

united on the 3rd of June, 1728. After her marriage, Lady Huntingdon manifested a particularly serious deportment; and, though sometimes at court, yet, in visiting the higher circles, she took no pleasure in the fashionable follies of the great. At Donnington Park she was eminently bountiful among her neighbours and dependants; though, as she afterwards felt and declared, going about to establish her own righteousness, she endeavoured, by prayer and fasting, and alms-deeds, to commend herself to the favour of the Most High. For, notwithstanding the early appearance of piety in Lady Huntingdon, it is evident she continued for many years a perfect stranger to the true nature of that gospel which is the power of God to every one that believes. She aspired after rectitude, and was anxious to possess every moral perfection. She counted much upon the dignity of human nature, and was ambitious to act in a manner becoming her exalted ideas of that dignity. And here her ladyship outstripped the multitude in an uncommon degree: she was rigidly just in her dealings, and inflexibly true to her word; she was a strict observer of her several duties in every relation of life; her sentiments were liberal, and her charity profuse; she was prudent in her conduct, and courteous in her deportment; she was a diligent enquirer after truth, and a strenuous advocate for virtue; she was frequent in her sacred meditations, and was a regular attendant at public worship. Possessed of so many moral accomplishments, while she was admired by the world, it is no wonder that she should cast a look of self-complacency upon her character, and consider herself,

with respect to her attainments in virtue, abundantly superior to the common herd of mankind. But while the Countess was taken up in congratulating herself upon her own fancied eminence in piety, she was an absolute stranger to that inward and universal change of heart wrought by the gracious operation of the Spirit of God, by which new principles are established in the mind, new inclinations are imparted, and new objects pursued.

Mr. Whitefield, Mr. Ingham, the Wesleys, Mr. Hervey, and others, the great revivers of heartfelt and serious religion, had now awakened great attention in the land, and were branded with the name of *Methodists*. As they all set out with professions of strict adherence to the Church of England, the distinguishing tenets of her Articles and Homilies were particularly enforced by them: and, as this was utterly unlike the manner of preaching which then chiefly obtained, they attracted numerous audiences, and the lively manner of address, as well as the matter of their discourses, exceedingly struck the hearers with their novelty, as well as importance. Nothing awakened greater attention to their preaching than their quitting the universal habit of reading their sermons from a book, without any animation, and addressing extempore discourses to the congregations where they ministered. The multitudes which followed them were much affected; a great and visible change was produced in the minds of many; the attention paid to these ministers, and the blessings evidently attendant on their labours, roused them to vigorous and increasing exertions: they were always at their work, preaching wherever they could find admission into the churches, and perhaps, for they were human, not a little flattered by the popularity attending their ministrations. Some wild-fire could hardly fail to mingle with the sacred flame, whilst the sensation they created by their preaching was inconceivable. Roused by opposition and encouraged by success, the Methodists continued to extend their influence, and spread their name over various parts of the kingdom. The churches becoming unable to contain the crowds which flocked after them, they took to the fields, and preached every where. Their congregations under the canopy of heaven were prodigious—sometimes indeed riotous

and insulting, but, in general, solemn and attentive. By these labours a flood of gospel light broke upon the nation, societies increased by thousands, and their ministry was blessed, to the great revival of religion, wherever they itinerated.

The sisters of Lord Huntingdon were women not more distinguished by rank than by general excellence of character. From motives of curiosity some of the Ladies Hastings were induced to attend the preaching of the first Methodists, and there the Lord met them with the blessing of his grace. Lady Margaret Hastings was the first who received the truth as it is in Jesus; and the change effected by the power of the Holy Spirit upon her heart soon became visible to all. Considering the obligations she was under to the sovereign grace of God, she felt herself called upon to seek the salvation of her fellow creatures, and the promotion of their best and eternal interests. Next to her own soul, the salvation of her own family and friends became her care. She exhorted them faithfully and affectionately, one by one, to "flee from the wrath to come;" and the Lord was pleased to make her the honoured instrument of Lady Huntingdon's conversion, as well as of many others of her family.

Conversing with Lady Margaret one day on this subject, Lady Huntingdon was exceedingly struck with a sentiment she uttered, *that since she had known and believed in the Lord Jesus Christ, for life and salvation, she had been as happy as an angel*. To any such sensation of happiness Lady Huntingdon felt she was as yet an utter stranger. The more she examined herself, and considered the subject, the more she was convinced of the momentous truth. This conviction caused many reflections to arise in her mind; and beginning also to see her sinfulness and guilt, and the entire corruption and depravity of her whole nature, her hope of being able to reconcile herself to God by her own works and deservings began gradually to die away. She sought, however, by the most rigorous austerities, to conquer her evil nature, and dispel the distressing thoughts which continually engrossed her mind. But, alas! the more she strove, the more she saw and felt that all her thoughts, words, and works, however specious before men, were utterly sinful before Him who is of purer eyes than to behold iniquity.

A dangerous illness having soon after brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. She now perceived that she had beguiled herself with prospects of a visionary nature; was entirely blinded to her own real character; had long placed her happiness in mere chimeras, and grounded her vain hopes upon imaginary foundations. It was to no purpose that she reminded herself of the morality of her conduct; in vain did she recollect the many encomiums that had been passed upon her early piety and virtue. Her best righteousness now appeared to be but "filthy rags," which, so far from justifying her before God, increased her condemnation. The remorse which before attended her conscience, on account of sin, respected only the outward actions of her life; but now she saw her "heart was deceitful above all things, and desperately wicked;" that "all have sinned, and come short of the glory of God;" and that "the thoughts of man's heart are only evil, and that continually." When upon the point of perishing, in her own apprehension, the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. From her bed she lifted up her heart to the Saviour, with this important prayer, and immediately all her distress and fears were removed, and she was filled with peace and joy in believing.

Now the day began to dawn. Jesus the Sun of righteousness arose, and burst in meridian splendour on her benighted soul. The scales fell from her eyes, and opened a passage for the light of life, which sprung in, and death and darkness fled before it. Viewing herself as a brand plucked from the burning, she could not but stand astonished at the mighty power of that grace which saved her from eternal destruction just when she stood upon its very brink, and raised her from the gates of hell to the confines of heaven; and the depths from which she was raised made the heights which she had reached only the more amazing; she felt the rock beneath her, and from that secure position looked with astonishment downward to that horrible pit from which she was so mercifully delivered, and upwards, in ecstasy, to that

glory to which she should be raised. The "sorrow of the world, which worketh death," was now exchanged for that godly sorrow which worketh repentance unto life; and "joy unspeakable, and full of glory" succeeded that bitterness that comes of the conviction of sin; she enjoyed, already, a delightful foretaste of heaven. Her disorder from that moment took a favourable turn; she was restored to perfect health, and what was better, to newness of life. She determined thenceforward to present herself to God as a living sacrifice, holy and acceptable, which she was now convinced was her reasonable service.

The change which divine grace had wrought upon her Ladyship's heart soon became observable to all around, by the open confession which she made of the faith once delivered to the saints, and by the zealous support she gave to the cause of God amidst the torrents of reproach with which it was attended. To the noble circle in which the Countess moved, such professions and conduct appeared strange, and there were not wanting some who, under the guise of friendship, wished Lord Huntingdon to interpose his authority; but, although he differed from her Ladyship in her views of religion, he continued to manifest the same affection and respect, and at his demise left her the entire management of her children and their fortunes. His Lordship was too generous to yield to such insidious advice, but he recommended her to converse with Bishop Benson, who had been his tutor, and with this request she readily complied. The Bishop was accordingly sent for, and he attempted to convince her Ladyship of the unnecessary strictness of her sentiments and conduct. But she pressed him so hard with Scripture, brought so many arguments from the articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station under the Great Head of the church, that his temper was ruffled, and he rose up in haste to depart, bitterly lamenting that he had ever laid his hands upon George Whitefield, to whom he attributed the change wrought in her Ladyship. "My Lord!" said the Countess, "mark my words: when you are on your dying bed, that will be one of the few ordinations you will reflect upon with complacency." The Bishop's conduct at that solemn season verified her prediction: for when

near his death, he sent ten guineas to Mr. Whitefield, as a token of regard and veneration, and begged to be remembered by him in his prayers!

Soon after this, Mr. Charles Wesley and his brother, and those connected with them, became constant visitors at Donnington Park, where they were always received by her Ladyship as the servants of that God to whom she had so solemnly dedicated herself, and treated with every mark of polite attention on the part of the noble Earl. This accomplished nobleman undoubtedly had a high esteem and ardent affection for the Countess; indeed, a man with far less discernment than he possessed, could not have been insensible to her superior talents and worth. The high veneration in which she was held by him was abundantly evinced by his permitting and enabling her to promote those schemes of usefulness, and those plans for the advancement of the interests of religion, which he well knew constantly lay so near her heart. Every minister of the gospel, of whatever name and denomination, whom she wished to invite, was always welcome at Donnington Park, and treated by his Lordship with that politeness and affability for which he was so distinguished. With many of these worthy men Lord Huntingdon would freely converse on subjects of a religious nature, proving, however, that he himself was not imbued with true devotion. It was on one of those occasions that the conversation turned on the great doctrine of atonement through the death of Christ, when his Lordship observed, "The morality of the Bible I admire, but the doctrine of atonement I cannot comprehend."

Lady Huntingdon was left a widow in the thirty-ninth year of her age, with the entire management of her children, and their fortunes, which she carefully attended to, and improved with the greatest fidelity. Her family affairs necessarily occupied her attention during Lord Huntingdon's life; but now, become her own mistress by the demise of his Lordship, she resolved to devote herself wholly to the service of Christ, and to the souls redeemed by his blood.

About two years after the death of the Earl, Lady Huntingdon removed to London, with the intention of giving Mr. Whitefield, whom she had appointed her chaplain, a wider field of usefulness, and opened her house in Park Street for

the preaching of the gospel. Early in November, Mr. Whitefield returned from Scotland, and on the 10th of that month opened his ministry at her Ladyship's residence, before a large circle of the nobility, and continued to preach there twice a week during the winter. "Good Lady Huntingdon," says he, "is come to town; and I am to preach at her Ladyship's house twice a week to the great and noble. Oh, that some of them may be effectually called, and taste of the riches of redeeming love! About thirty have desired to come, and I suppose they will bring thirty more. I have heard of two or three more dear Christians among the *great ones*. I know you will pray the Lord of all lords to increase their number."

Whilst Lady Huntingdon thus sought to promote the spiritual interests of the rich and the noble, she was not unmindful of those of her more humble neighbours; to them her house was constantly open, that they might be enriched with that "faith which comes by hearing, and which is the substance of things hoped for, the evidence of things not seen," a practice which was regularly continued for several years. On the week days, her kitchen was filled with the poor of the flock, for whom she provided suitable instruction; and on the Sabbath, the rich and the noble were invited to spend the evening in her drawing rooms, where Mr. Whitefield and other eminent ministers of Christ proclaimed all the words of this life, with an eloquence which was exceeded only by their faithfulness and affection. In this way Lord Bolingbroke, Lord Chesterfield, Lord North, with many earls and dukes of less celebrity, and a yet greater number of noble ladies, heard the gospel.

On Mr. Whitefield's leaving London, Lady Huntingdon invited Mr. Wesley to preach at her house, which he did twice a week, and continued so to do, with the occasional assistance of Mr. Charles Wesley, Mr. Bateman, and some others, until Mr. Whitefield's return to the metropolis. Her Ladyship's acquaintance with Dr. Andrew Gifford, and Dr. Gibbons, men of great piety, of unimpeachable morals, refined manners, upright and benevolent, and of great cheerfulness, enabled her to enlarge the circle of her usefulness. Her spirit and temper were Catholic in the only true sense of the word. The Christian minister,

whatever the name or denomination of his church, was always welcomed to her house.

In the following winter, Mr. Whitefield formed a design of identifying Lady Huntingdon with his societies—the *only* plan he ever laid for perpetuating them. He told Lady Fanny Shirley, that he had disengaged himself from the immediate care of the societies, that he might be more at liberty to preach the gospel; and he saw Lady Huntingdon a Dorcas, and felt that she might and ought to be a Phœbe. She had used her influence at his solicitation with the court and the government, in behalf of the sufferers in the Cork riots; and had readily patronised such poor or persecuted ministers as he brought under her notice. All this, and the want of a *leader*, led him to seek her patronage, especially for his societies in the west end of the town. How he *opened* the subject to her is not known, but it does not seem to have been ill received, for she desired the public prayers of the Tabernacle for herself at the time; and Mr. Whitefield read that part of her letter to the people, and informed her, that “thousands heartily joined in singing the following verses for her Ladyship:”—

“Gladly we join to pray for those
Who rich with worldly honours shine;
Who dare to own a Saviour’s cause,
And in that hated cause to join:
Yes, we would praise thee that a few
Love thee, though rich and noble too.

“Uphold this star in thy right hand,
Crown her endeavours with success;
Among the great ones may she stand,
A witness of thy righteousness;
Till many nobles join thy train,
And triumph in the Lamb that’s slain.”

In the same letter he said to her, “A leader is wanting. This honour hath been put upon your Ladyship by the Great Head of the church; an honour conferred on few, but an earnest of one to be put on your Ladyship before men and angels, when time shall be no more.”

In a letter to the Countess Delitz, written from Lady Huntingdon’s house, at Ashby, in the following year, Mr. Whitefield says—“Good Lady Huntingdon goes on acting the part of a mother in Israel more and more. For a day or two she has had five clergymen under

her roof, which makes her Ladyship look like a *good archbishop*, with his chaplains around him. Her house is a Bethel: to us in the ministry it looks like a college. We have the sacrament every morning, heavenly conversation all day, and preach at night. This is to *live at court* indeed.”

In the year 1757, the illness of one of her sons brought the Countess to Brighton, where, during her stay, she felt seriously concerned for the spiritual interests of its inhabitants, and especially for the company that frequented that place of fashionable resort, and used her utmost exertions to bestow upon them some spiritual gift, by carrying to the houses of the nobility and the poor the welcome tidings of salvation, through faith in a crucified Redeemer. In the course of her frequent visits of mercy and benevolence, she entered the lodgings of a soldier’s wife who had been delivered of twins; and having first relieved the temporal wants of the poor woman, conversed with her on spiritual subjects, affectionately pointing her to the fountain of atoning blood opened in the clefts of the “Rock of Ages.” In the performance of this duty, her Ladyship displayed an admirable mixture of discretion and zeal, solemnity and sweetness; and no sooner did she begin to speak of her awful state by nature and by practice, and the imminent danger of her soul, if she died unpardoned, unrenewed, unwashed in the Saviour’s blood, than the poor soldier’s wife burst into a flood of tears, under a sense of her guilt and misery, and began to call on the Lord with all the earnestness of which her dying frame was capable; and manifesting an earnest desire to hear more of that precious salvation which is provided for the guilty and the lost, she induced the Countess to repeat her visits. The apartment was contiguous to a public bakehouse; and the people that came to the oven heard through a crack in the partition her Ladyship conversing on spiritual subjects. This soon became noised abroad, and other poor women, feeling a desire to hear such things, attended at the lodgings of the soldier’s wife at appointed times for that purpose. Her usual method was to converse with them about the one thing needful, to read and expound the Scriptures, and to pray with them. In a little time the number of her hearers increased, and as often as they could be collected she joyfully pro-

claimed to them the unsearchable riches of Christ. The affectionate and fervent manner in which she addressed them, was an affecting proof of the interest she took in their spiritual concerns. There was an energy in her manner that was irresistible. Her subjects, her language, the tone of her voice, and the turn of her countenance, all conspired to fix the attention, and affect the heart.

It was thus that her zeal and piety prepared the way for the more public ministrations of Mr. Whitefield, who visited Brighton in the year 1759, and at first preached under a tree in a field behind the White Lion Inn.

The awakened people began to increase in numbers, and a small Christian society was afterwards established, whose members met for prayer and praise, and the reading of the Scriptures. This promising state of things induced Lady Huntingdon to erect a small but neat chapel contiguous to her house, on the site of the present one in North Street, the expense of which she either wholly or in part defrayed by the sale of her jewels, the produce of which, according to an inventory now extant, was six hundred and ninety-eight pounds fifteen shillings.

In a similar manner, at different times, we find this energetic woman engaged in the erection of chapels at Hull, York, Lewes, Gloucester, Worcester, Cheltenham, Bath, and other places. Her oldest chaplain, Mr. Romaine, was her adviser and assistant on all occasions, and to him the younger ministers looked up with reverence and affection. His advice always was to bear with spiritual wickedness in high places, and to keep within the pale of the church.

The generosity of Lady Huntingdon sometimes surpassed the bounds which her most intimate friends thought that

prudence prescribed. On one occasion, Captain Scott with some other ministers having a case presented to them, and believing that the good Countess would give, though she could ill afford to do so, resolved not to acquaint her with it. By some means, however, she heard of the case, and likewise of the combination of ministers to conceal it, with which she was exceedingly grieved; and the moment she saw Captain Scott, said she could not have thought it of him. She burst into tears and exclaimed, "I have never taken any thing ill at your hands before; but this I think is very unkind!" She then gave a hundred pounds to the case. It is believed that she expended, during her life-time, more than one hundred thousand pounds in the promulgation of the gospel.

It must not, however, be supposed that the course of Lady Huntingdon was always prosperous, or that she was exempt from disappointment and sorrow. Divisions, contentions, and opposition to her arrangements, occasioned her grief in some circles in which she had looked for pleasure. The loss of her children, nearly all of whom she followed to the grave, the want of piety in her husband, who died as he had lived, and especially the infidelity of her eldest son, who was removed from this world before her, and who had imbibed from Lord Chesterfield and Lord Bolingbroke their pernicious principles, were trials which her faith had to endure, and which tended to repress the elation which otherwise, it is probable, her evident usefulness would have excited. The occurrences of her later years, however, have not yet been narrated in the same manner as those of the former part of her life. She rested from her labours June 17, 1791.

INTRODUCTORY DISCOURSE

At the Designation of the Rev. F. Tucker, and the Rev. J. Wenger, as Missionaries to Calcutta, at Camberwell, June 7, 1839,

BY THE REV. EDWARD STEANE.

WE are assembled this evening on an occasion of deep and solemn interest. Two beloved brethren are before us, whom we are about to ordain to the office of evangelists, and set apart, by prayer and other appropriate exercises,

as missionaries to the heathen. Since their hearts have been moved to consecrate themselves to this great and blessed work, their brethren in the ministry cheerfully give them their public recognition, and in conjunction with this as-

sembly of their fellow-christians, commend them in fervent supplication to the grace of God.

In acting thus we deem ourselves to be following the example of apostolic times. We are engaged in a service, the prototype of which is found in the first age of the gospel, and in a church famous on many accounts, but on one honoured beyond all others, because there to the disciples of the Saviour was appropriated the loveliest and the best of all their appellations—the appellation of Christians. In the church at Antioch there were at one period “many prophets and teachers; and as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed.” The world was before them, in which to exercise their newly received ministry, and whithersoever the Lord should direct their course thither they were prepared to go. While they were heartily engaged in his service, they could leave themselves unreservedly in his hands. To give direction, to provide support, and to crown their labours with success, belonged to him; to yield obedience to his will, and to exercise trust in his providence, was required of them. Thus they went forth, followed by the prayers and the blessings of the church: and a door great and effectual was opened before them. We entertain the persuasion that, in the same spirit of faith and holy love, our brethren now before us are taking their departure from our British churches to engage in that great missionary work to which they have been called. We rejoice, therefore, in this opportunity of giving them the testimony of our fraternal affection, and the encouragement of our united prayers. Go forth, dear brethren, in the name of the Lord Jesus, and the God of all grace comfort and prosper you.

It has seemed to myself, and to that beloved brother whose place in the present engagements I have been so unexpectedly called to fill,* that nothing

could form a more appropriate introduction to them, or be more likely to interest the minds of all who are now assembled, than a general yet succinct account of the station our brethren are appointed to occupy, and of the duties which will probably devolve upon them. Having availed myself therefore of his personal and intimate acquaintance with all that relates to the propagation of Christianity in India, whether by the agency of other missionary and benevolent institutions, or by our own; and especially with the city of Calcutta, whither, in company with him, they are going, I shall proceed to lay before you such a view of this vast oriental metropolis of the British empire as may serve to show the importance justly attaching to it as a sphere for the toils of the Christian missionary.

I begin with its immense population. By a census recently taken, it is ascertained that there are 500,000 inhabitants in the city and its immediate suburbs: and it is estimated that within a radius of five miles there are 500,000 more. Of this million of human creatures, thirteen-twentieths, or 650,000, are Hindoos; six-twentieths, or 300,000, Mussulmans, and the remaining one-twentieth, or 50,000, consists of people of various nations, Armenians, Jews, Arabs, Parsees, Mugs, Chinese, with Europeans and their descendants. Including the Indo-Britons, and a few Greeks and Armenians, there are about 10,000 nominal Christians, of whom nearly two-thirds are Protestants, and one-third Roman Catholics. Officers stationed at the principal avenues into the city found that 100,000 persons entered it daily from the surrounding villages.

Missionaries who have witnessed the great annual festivals, describe the impressions produced on their minds by the immense concourse of human beings then congregated as perfectly overwhelming. At the feast of Doorga Pooja all the Hindoos assemble, and at the feast of Mohurram all the Mahomedans; and if these two festivals should fall at the same period of the year, as is sometimes the case, it is impossible to convey any conception of the scene. Thousands on thousands, myriads on myriads, pass in procession through the long streets of the magnificent city, all mad upon their idols, or worked up to phrensy in favour of their prophet, and present at once the most

* It was intended that the Introductory Discourse should have been delivered by the Rev. W. H. Pearce, and the charge by Mr. Steane. The state of Mr. Pearce's health prevented his taking any part in the service; and Mr. Steane occupying his place, the charge was given by the Rev. Dr. Murch.

melancholy and the most heart-stirring spectacle upon which the human eye can rest. It is then that the minister of the Cross learns something of the extent and malignity of those abominations which his efforts, confederated with the faithful toils of his fellow-labourers and successors, are intended for ever to sweep away from the face of the earth.

Besides the importance of Calcutta as a missionary station arising from its population, it must be considered in relation to the influence it exerts over distant provinces and nations. In consequence of its being the seat of the British government, ambassadors from almost every state in Asia visit and reside in it. Whatever takes place there, is, in the course of a short time after, the subject of conversation in all the metropolitan and principal cities of the East. Every thing attracting attention is carefully observed and diligently reported. Information respecting Christian institutions, and the progress of Christianity, is thus communicated in quarters to which the missionary himself could find no access. In the courts of sovereigns, and among the princes of distant empires, tidings of the new religion in this manner spread, preparing the way for some future evangelists to carry to them the doctrines and institutions of which they thus hear the distant report.

As Calcutta is the seat of government, so it is also the emporium of commerce. Ships from all parts of the world ride on the waters of the Hoogly, for no other port divides with Calcutta the commercial intercourse of the Bengal provinces. Merchants from all countries reside in it. All the merchandize consumed in that part of the British possessions, and by the surrounding nations which purchase our goods, passes through its customs, and is conveyed in native craft to the various markets where it is sold; and the exports of that extensive territory find their only outlet through the same channel. It is of course a place of universal resort. Traffic, in all its diversity of forms, and with its incessant activities, fills the city with wealth, and, as a necessary consequence, with the influence which wealth creates; while every wind that blows brings the natives of distant climes under the modifying power of British institutions, and within the reach of Christian truth.

Calcutta is also the seat of law and

justice. The superior courts are all held there, and, as in our own capital, this circumstance brings great numbers of persons in the character of suitors, witnesses, and similar capacities, to visit it from all the provinces.

And in addition to all these considerations is to be mentioned its directly intellectual and moral influence. In this city of Calcutta are founded the oldest and best Institutions for the education of the youth of the country, which India in all its extent possesses. From these are now selected the majority of native officers in police, revenue, and medicine, which Government employs; besides many more young men of superior abilities and attainments, who become schoolmasters. Both these classes of individuals, each necessarily exerting much power over their countrymen, are annually dispersed in considerable numbers over the surface of British India, and act as successful propagators of whatever sentiments they have embraced. Besides English publications in various branches of literature and science, and of the periodical press, many works are now published on scientific and literary subjects in the native dialects; while there are at this time not less than five native newspapers, and all of them conducted by native editors. One of these, the first established, is yet directly hostile to Christianity, the other four are gradually admitting discussions in its favour, as well as against it. The people are becoming increasingly intellectual in their tastes, education is every where scattering the seeds of general knowledge, the press is rising daily into a still more powerful engine, science is rapidly undermining the mythology of a thousand ages, inveterate superstitions are giving way to the force of truth, and every thing, even in the opinion of the most observant Hindoos themselves, indicates an approaching change. That vast, and complicated, and terrific system of spiritual despotism, by which India has been held for ages in secure possession by the prince of darkness, is at length, so far as Calcutta is concerned, gradually yielding to the efforts of the emissaries of the Cross. Assailed by the weapons of their spiritual warfare, exposed in its monstrous absurdities by the light of truth, and trembling under the weight of its accumulated crimes and impostures, it reels and staggers as though a dying faintness had come over it, and

needs but the extension of similar efforts into every part of the country, to terminate its existence finally and for ever.

In the meantime, Calcutta, as I have endeavoured to show, is the great centre of attraction and of influence. Political, commercial, civil, intellectual, and moral influence, are there exerted separately, and in combination upon all classes of society; and the Christian church is acting wisely in planting in the heart of its teeming population, its noblest missionary institutions. Every chord struck there vibrates to the utmost extremity of our dominions. Nor of our dominions simply. Calcutta is the heart of Asia, and communicates its influence by every pulsation throughout the incalculable masses of its inhabitants. It give the example and the tone to every other oriental capital, and its manners will be imitated, and its institutions copied all over the East.

The considerations I have thus detailed attracted towards Calcutta, at an early period in the operations of modern Missions, (and very naturally,) the benevolent attention of Christians; and it has now been for many years the scene of arduous, persevering, and under the divine blessing, successful christian labour. Independently of Missionary Societies indeed, many valuable institutions of a benevolent kind have been established, and are still generously, and with much vigour, supported; the tendency of which is to improve the social and moral condition of its native inhabitants. It ought, however, to be stated, that these have all arisen since the commencement of missionary exertions, and may therefore, it is apprehended, be justly considered as one of their indirectly beneficial results. The first Society of this kind, formed expressly for the benefit of the Hindoos, was a School Society, instituted by Dr. Carey, Mr. H. Townley, and Mr. Eustace Carey, with some other European, and a few native gentlemen. For some years this Society was afterwards conducted by Mr. W. H. Pearce. Under its patronage 92 indigenous schools, containing the bulk of respectable youth in the city, were supplied with books, in which English science was taught in the Bengali language; and a desire for English education being thus excited, schools for teaching the most promising pupils the English tongue were ultimately established. Then sprung up the Hindoo College,

VOL. II.—FOURTH SERIES.

founded by wealthy natives, and aided by government, and since then a Medical College has been commenced, and a Mussulman College remodelled and enlarged, both under government auspices. To these might be added many other philanthropic institutions, such as Hospitals, Orphan Asylums, and Colleges, which adorn the city, and contribute in various degrees to elevate its character.

If I proceed to speak of more direct Missionary exertions, a tribute of deserved commendation ought to be paid to the self-denying labours of the agents of most of the principal Societies of our native land. Calcutta has enjoyed the christian exertions of Townley, Keith, Trawin, Hill, and others of the London Mission; of Reichardt, Jetter, Wilson, and others of the Church of England Mission; of Duff, Mackay, and others of the Church of Scotland Mission; and for a short time, till recalled to sustain their stations in the south of India, of Perceval and Hodson of the Wesleyan Mission. All these excellent men have laboured, and some of them continue to labour in this sphere. Most materially under God have they contributed to its intellectual and spiritual improvement, and did time and circumstances permit, it would afford me sincere pleasure to refer more at large to their useful exertions. But I hasten to the operations of our own Society.

The ever memorable Carey and his colleagues, were the first who attempted the conversion of the natives of Bengal to christianity. Some of my hearers are perhaps old enough to remember how little sympathy this noble enterprise at first excited. Some opposed the scheme as unscriptural, some derided it as chimerical, and most looked upon it, as at the best, a thing of doubtful propriety, to which a sober man would scarcely commit himself, by affording it his deliberate support. But they with a sort of prophetic presage, foresaw its ultimate success, and placing themselves in the foreground of the Christian Church led on their less resolved and more timid brethren, to the bold and godlike work. Residing at Serampore, they visited Calcutta, but never made it their constant abode. At length, having obtained a footing for the gospel, they built the Bow Bazaar Chapel for native and English worship; and proceeded to form a Church, composed of members from both nations. They also established Schools for native boys, and the Benevolent Institution for East

Indians and Portuguese. This last mentioned most useful institution was for 22 years, confided to the efficient management of Mr. Penney, who has so recently, and by so unexpected a visitation, been removed to his eternal reward.

In the year 1817 Mr. Eustace Carey, and Mr. Lawson, became pastors of the church of which I have spoken, and removed their residence to Calcutta. They were soon after joined by other brethren, who formed the Calcutta Union, and by whom a series of systematic measures were forthwith adopted to evangelize both its Hindoo and Mussulman population. Among their first efforts, they carried on and enlarged the schools for boys; and shortly afterwards, commenced their attempt to educate girls. Female education had been hitherto unattempted in any part of India, and the prejudices existing in the minds of the natives against it, were supposed to be invincible. The experiment, however, was made—difficulties gave way, and success beyond expectation has been the gracious reward. They proceeded to erect native chapels in the principal thoroughfares of the city, in which they daily proclaimed “the common salvation;” they promoted the formation of a society for printing and circulating works of an elementary kind in the languages of the country, for the use of schools; and another for printing and publishing religious tracts and books; they applied themselves also to the duty of providing improved translations of the scriptures; and they raised contributions for the erection of a neat chapel, upwards of a mile from Bow Bazaar, in which they have collected an English congregation. Nor did they carry on these various modes of christian usefulness, without many encouraging tokens of the Divine approbation. Both Europeans and Heathens received the grace of God, and churches were formed for the benefit of both. Their evangelical efforts were gradually extended, till they embraced not merely the constant preaching of the gospel in the city and its immediate vicinity, but led to the formation of Missionary stations, from 30 to 50 miles distant.

The ravages of disease and death have often been permitted to weaken their hands, and some of the undertakings in which they thus engaged, though holding out the promise of important results, have been suspended for

want of suitable agents to carry them on. Among the chief of these should be mentioned a school containing 300 pupils, all the sons of heathen parents, who were under a course of christian training, which must have exerted a most salutary influence in the formation of their characters, and might in many instances have won them to the faith. To re-establish such a seminary, to give lectures on the evidences of christianity and other important subjects to the intelligent and educated Hindoo youths who will now attend such services, and to support and enlarge all the plans now in operation, as well as to bring larger tracts of the desert under the implements of “God’s husbandry,” has induced our society to resolve, both to strengthen the agency employed at this central station, and to re-enforce others also. How many of the twelve* brethren we are engaged to send out, may be ultimately fixed at Calcutta, must be left for the developement of Divine Providence to determine. Already four of the whole number are in the scene of labour. Mr. Bayne and Mr. Parsons are at present in Calcutta, Mr. Williams at Agra, and Mr. Harris in Ceylon. Four more are about to accompany our brother Mr. W. H. Pearce on his return; Mr. Tucker, Mr. Wenger, Mr. Morgan and Mr. Philips; the two former whom we now ordain, will in all probability remain agreeably with the present intention, in reference to them, to take part in the evangelization of this great metropolis of Bengal.

Still therefore restricting your attention to that city, I shall now briefly specify the different branches of christian labour, in which our brethren are at this time engaged.

1. In the department of translations they are carrying on four improved versions of the inspired Volume; these are into the Bengali, the Hindusthani, the Sanskrit, and the Armenian languages. Translations of religious tracts, and standard treatises of English Theology, (among which may be mentioned the Pilgrim’s Progress, Alkaine’s Alarm, and Doddridge’s Rise and Progress,) thus commencing the formation of a religious literature in the native tongues—the preparation of grammars, lexicons, and books for educational purposes also re-

* Mr. Pearce asked for ten; the liberality of our churches and of the christian public has given us the means of sending twelve.

ceive their attention. 2. They have the pastoral charge of three English and four Native churches in the city and its suburbs; and of four other native churches, at a considerable distance in the country, involving the oversight of more than 200 baptized native converts, and at least 800 more who have openly renounced heathenism, and regularly attend christian worship. 3. The superintendence of a native christian Institution for the education of youth, the sons and daughters of converted heathens, consisting of two branches; one containing fifty boys, and including ten young men in a theological seminary, from which Catechists and Assistant Preachers have already been supplied, and the other from 30 to 40 girls. These are all not only educated, but entirely provided for, and constitute part of the missionary family. It is sought thus to effectuate their total separation from idolatrous practices, and to seclude them as completely as possible from their tenderest years, from the sights and sounds of blasphemy, and of those gross and licentious abominations which every-where surround them. 4. They preach, assisted by native evangelists, regularly in seven places of worship in the city and its neighbourhood, erected for the special benefit of the Hindoos and Mussulmans, and itinerate beyond its limits for the still more extensive diffusion of the gospel. 5. They instruct in their native language, converts who late in life embrace the gospel, and who appear intellectually, and by the gifts of divine grace, qualified to become preachers. 6. They conduct a printing establishment and type foundry, the largest in Asia, in which six presses are constantly engaged in printing the Scriptures, and religious publications, and school books; besides other presses employed on works of general literature; and lastly, they carry on a correspondence with all the other stations of the society on Continental India; thus for the advantage of the Directors at home drawing the multifarious and extensive operations of the society into one focus, and presenting them under an arranged and combined view.

From the general and comprehensive

survey which I have thus endeavoured to give of our missionary operations in Calcutta, and of the importance attaching to that city as the sphere of such efforts, I am anxious to draw several conclusions, as they appear to me of great practical importance. But wide as the subject is and inviting, I must not enter upon it. I have already occupied as much time as can be allotted to this portion of the present service, and I am compelled to conclude by mentioning only one.

It will be apparent that the notion is altogether a mistaken one which supposes that ministers who from a deficiency of talent, are not acceptable at home, may make very good missionaries. Upon whatever department of labour, the missionary in India, at least, may enter, it is clear that it must involve duties of the most responsible character. To defend the truths of the gospel against the cavils of the Hindu pundit, the proud Mahomedan Moulvee, and the sceptical native youth, acquainted with all the objections of French and Hindu infidels; to bear with the infirmity of converts just emerging from the darkness of heathenism; to educate youth, and form their character to truth and holiness under a thousand counteracting influences; to be the instructor by example as well as by precept of native preachers; to fortify and support their minds amidst the contempt and obloquy cast upon them by their countrymen; to acquire the ability to preach, not only correctly, but idiomatically and persuasively in the vernacular languages; to transfuse into them by original composition or translation, works adapted to become a permanent blessing to the country; and lastly to discharge the solemn obligations of a translator of the word of God; each of these and much more demands a union of several combined natural and acquired talents of the very highest order. In all these respects, the British Metropolis of the East, supplies a sphere equal to the energies and capacities of the most qualified of our ministers, and demanding from British churches, if they would see it efficiently cultivated, the choicest of her sons.

THE RESTLESS ENEMY.

BY THE REV. EDMUND CLARKE.

While men slept, his enemy came, and sowed tares among the wheat, and went his way."
Matt. xiii. 25.

If it be dangerous to slumber while a foe is at hand, the condition of those who are asleep in their sins, or at ease in Zion, must be fearfully perilous. For the same reason, the duty of the watchmen of Zion is rendered more arduous and responsible; and both themselves, and their people, have the more urgent need to watch and pray, that they enter not into temptation, Matt. xxvi. 41. May the observations about to be made, contribute, under the influence of the Holy Spirit, to the promotion of this indispensable vigilance!

I. Satan is the enemy of Christ, and his people.

The first intimation which the Bible contains on this subject, leads us to conceive of the "old serpent, called the Devil and Satan," as the enemy of God, prior to the creation of man. Expelled from heaven for his transgression, and filled with a malignity heightened by despair, he no sooner beheld the first pair in the bowers of Eden, than he laboured for their destruction. His aim, on that occasion, was, as it ever since has been, to dishonour God by marring his works. When Eve had transgressed, through his subtilty, enmity was put between the serpent and the woman, and between his seed, and her seed, Gen. iii. 15. The parable of the tares, therefore, represents the enemy, as directing his malice against the kingdom of heaven, established by Christ, as the Son of man. In opposing the Lord's anointed, in the work of human redemption, the adversary found an antagonist infinitely greater than man; and as the principal glory of the divine perfections was sought to be illustrated by the recovery of fallen humanity, while angelic apostates were left without hope, and the Son of God was manifested for this very purpose, "that he might destroy the works of the devil," 1 John iii. 8, it is not difficult to understand why the whole amplitude of infernal power is concentrated against the Son of God, and against man, as the object of his redeeming love. To hinder the salvation of sinners by the cross of Christ, is therefore, above all others, the chief and favourite enterprise of hell.

In this work, the enemy is possessed of capabilities, which may well excite the alarm of the profoundest sleepers, and would overwhelm them in ruin, had not the mighty God undertaken their cause. For *power*, he is styled "the prince of the power of the air," Eph. ii. 2, and the "God of this world," 2 Cor. iv. 4. For *rage and malice*, he is said to have been "a murderer from the beginning," John viii. 44, and as a roaring lion, to walk about "seeking whom he may devour," 1 Peter v. 8. In *activity*, he is to be regarded as an angelexcelling in strength, requiring no repose, unwearied by toil, not enfeebled by age; to whom the day and the night are alike, if but evil may be accomplished. And to this must be added the *fearful aptitude for mischief* which he has acquired by the experience of 6,000 years, during which he has been constantly employed in beguiling unstable souls, and ruining them by his devices.

II. He is unceasingly occupied in seeking to gratify his malignant hatred.

In thus warring against the mediatorial kingdom of Christ, the devices of the enemy are intended to accomplish three subordinate objects:—

1st. To retain mankind quietly in his vassallage. Men are said to be "taken captive by him at his will," 2 Tim. ii. 26. "The whole world lieth in wickedness," or rather, the wicked one, 1 John v. 19, and this mighty destroyer "*worketh* in the children of disobedience," Eph. ii. 2. This working consists in endeavours to keep conscience blinded and satisfied, to veil the enormity of sin, to induce reliance on good motives, amiable dispositions, outwardly decent actions, a mere attention to external forms of religion, or the general mercy of God, while the gospel revelation of that mercy is disregarded; and at the same time to engross the attention with the vanities and pleasures of the world, and the gratification of carnal delights.

2. To obstruct the rescue of sinners when attempted. Here the adversary, in addition to the workings just referred to, and exercising his power as the god of this world, now more especially at-

tempts to prevent the light of the glorious gospel of Christ from shining unto them, 2 Cor. iv. 4. In pursuing this object, he suggests the gloominess of religion, the inconvenience of present submission to its claims, the difficulties of the christian life, and the possibility of reaching heaven without any such strictness, self-denial, or public profession, as is required in the word of God. It is also the deceiver's aim, to hinder prayer, to darken the scriptures, to induce the abandonment of a faithful ministry, and to represent all convictions of sin, humblings under affliction, and anxieties after salvation, as the results of weakness and unfounded alarm. Should these attempts fail, the plan of salvation, by faith in the atonement of Christ, is artfully perplexed, or pride is excited to plead for some fancied merit in the works of the law, as a reason either wholly or in part, for acceptance with God. Thus, alas, in too many cases, the partially awakened captive is entangled in the mazes of self-righteousness, his alarm subsides into formality, and under another name, he is still more dangerously than before, enslaved in the yoke of bondage.

3. To bring men again into subjection, after they have escaped from his dominion.

From the encouraging declaration of the good shepherd, that his sheep shall never perish, and that no one shall pluck them out of his hand, John x. 28, as well as from the character of the enemy, it may be clearly seen, that Satan never despairs of victory, or at all events, never relaxes his efforts, to resubjugate and destroy the former victims of his power. Hence he endeavours to separate them from the love of Christ. If their sorrow for sin be deep, he tempts them to conclude that hope would be presumptuous. If their faith be strong, and their joy abundant, he seeks to inflame them with pride on account of their attainments, or to excite a perverted complacency in pleasurable experiences, so that by the one evil, God shall be robbed of his glory, and by the other, the Saviour shall be set aside as the only dependence of the soul for mercy. Attempts will be made to induce reliance on a plausible system of external formalities, or to promote an abuse of the liberty of the gospel, so as to turn the grace of God into licentiousness. Nor will infernal malice be satisfied, without vigorous efforts to bring the soul under the power of some besetting corruption. Indwelling sin will be stimu-

lated to open, or covert, actings; and if opportunity permit, to the commission of the most horrid enormities; so that the christian can never be considered free from peril, except as he is kept by the mighty power of God, through faith unto salvation.

In accomplishing the three-fold object just pointed out, and in the general opposition which the enemy carries on, against every person and thing belonging to the kingdom of Christ, there are, besides the specific methods which have been briefly mentioned, others of a more comprehensive order which must not be forgotten. *Iniquity*, in every form and degree, corporeal and mental, domestic and social, political and religious, is universally promoted; so that the usurper may more securely maintain his throne. Rom. i. 29—32. Ephes. ii. 1—3. 2 Tim. iii. 1—7, and Titus iii. 3. *False professors* are introduced into the christian church, as tares among the wheat, Matt. xiii. 25, and hence scandals are occasioned, contentions excited, and stumbling blocks thrown in the way of believers and unbelievers. *Speculative errors* of all kinds are established, or revived under various names; not only to corrupt the truth, but to decoy the unwary from the sober pursuits of genuine piety, by pleasing them with some deceptive novelty. Alas, to how many may the memory of every christian point him, who have been the companions of his earlier profession, but who have been seduced from their steadfastness, by the insidious opinions of some erratic preacher, who whatever may have become of himself, has been the occasion of misleading them, step by step, till religion has been renounced, and their light has gone out in darkness! with such instances, and of such frequent occurrence, before us, can any one doubt, that it is the master effort of satanic influence, to introduce *ungodly ministers* into the church, and to corrupt the integrity of those who may be, on the whole, genuine servants of Christ? If Satan himself be transformed into an angel of light, can we marvel, that there should be false apostles, deceitful workers, transforming themselves into the apostles of Christ, as the ministers of righteousness, whose end shall be according to their works, 2 Cor. xi. 13—15?

III. These operations are chiefly carried on while men are asleep, and under the cover of artful concealment.

"While men slept, his enemy came

and sowed tares among the wheat, and *went his way*," "In vain the net is spread in the sight of any bird," Prov. i. 17. On this principle, the great deceiver has acted from the beginning, "for he is a liar, and the father of it," John viii. 44; and hence Milton has represented the fallen leader counselling his associates in apostasy, that craft must be adopted, rather than open warfare in their opposition to God:—

—our better part remains,
To work in close design, by fraud, or guile,
What force effected not.

The history of satanic opposition fully corroborates this view of his devices. He tempted Eve, not in his own demon form, but by the unsuspected voice of a serpent; met when her husband was present, but when she was alone. And when he tempted Jesus, in the wilderness, to command that the stones should be made bread, it was when he had fasted forty days and forty nights, and was afterwards an hungry, Matt. iv. 2.

By long experience, the foe is acquainted with the fittest opportunities, and knows how to avail himself of all circumstances, which may be most advantageous for his designs. Every peculiarity of character, situation, age, and employment, is accurately studied, and turned to account in the schemes of infernal policy. So that whether our disposition be cheerful, or sad, whether we pine away in sickness, or are vigorous with health, whether we are oppressed with affliction, or cheered by prosperity, whether we are mourning for sin, or rejoicing in forgiveness, whether we are cast down by terrors, or ravished with delights—in every state, we are exposed to danger from the wiles of the Devil, and have need to cry out, "Hold thou me up and I shall be safe!"

Slumbering sinner! Is this the enemy who holds you in his treacherous grasp, and gloats over you as the victim of his malice, while yet he lolls you to sleep, and would persuade you that he is your friend? "What meanest thou, O sleeper? arise, call upon thy God," Jonah i. 6, lest in his anger for your impenitence, he should inflict upon you "a perpetual sleep," Jerem. li. 57, from which you shall only awake in the torments of perdition. The light of salvation, through the atoning blood of the Lamb, shines

around you. Awake, repent, believe in the Lord Jesus Christ, and thou shalt be saved.

Awakened sinner! Your eyes have been opened, your guilt has been discovered, you have had some alarming apprehensions of your future misery, and the gospel has presented to you a way of deliverance from the wrath to come. Oh, let not this malignant foe persuade you to relinquish the pursuit of eternal life. Be not ignorant of his devices to hinder your escape. Flee from the wrath to come; and rest not till you have laid hold on the hope set before you, Hebrews vi. 18.

Sleepy professor! The grace bestowed upon you, in delivering you from the power of darkness, and translating you into the kingdom of God's dear Son, Col. i. 13, aggravates your present slothfulness, robs the Saviour of his glory, and exposes you to the utmost peril. Would that the few hints now submitted to your notice might induce you to "cast off the works of darkness, and to put on the armour of light," Rom. xiii. 12. The character of your enemy leaves you no alternative, but resistance or ruin. You have to wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Be therefore strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil, Eph. vi. 10—18.

Ministers of salvation! You are set for the defence of Zion, and employed to sound an alarm throughout this slumbering world, and proclaim the glad tidings of redemption. The opposition of this great adversary renders your vigilance peculiarly needful for your flocks, and not less so for your own salvation. The admonition of Paul to the elders of Ephesus beautifully illustrates the character and obligation of a faithful servant, "Therefore *watch*, and remember that by the space of three years, I ceased not to *warn every one, night and day, with tears*," Acts xx. 31. May you have grace to imitate this glorious example, so that you may finish your course with joy, and then be welcomed to heaven by your approving Judge, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" Matt. xxv. 21.

HYMNS BY MR. J. J. CUMMINS.

MISSIONARY HYMN.

OH may the Spirit from on high,
Kindle the fire of sacred love;
And may the saints' united cry,
Speed swiftly to the throne above.

Let the whole Church with suppliant knee,
Before Jehovah's footstool fall,
Nor rise, till Satan's empire flee,
And Jesus reign the Lord of all.

Now do we lift imploring hearts
To Thee, our Father and our God;
Bless with thy truth earth's darkest parts,
And send thy Gospel all abroad.

Remember, Lord, thy truth of old,
Thine oath which yet recorded stands;
In Isaac's promised seed unfold
Thy love to earth's remotest lands.

Gird on thy sword, most mighty Prince,
And ride in prosperous majesty;
Thy piercing truths shall soon convince,
And bend the people's hearts to Thee.

Ascend, O King of Saints, thy throne,
And let thy banners be unfurled;
Demand the nations for thine own,
Arise, and bless a waiting world.

"ARISE, SHINE, FOR THY LIGHT IS COME."—*Isaiah* lx. 1.

JUDAH, long despised, forsaken,
Now the song of triumph raise!
Now thy harp-strings re-awaken,
Hail the dawn of brighter days!
From the dust arise and sing,
Judah, now behold thy King!

On thy dark horizon gleaming,
See a ray of glorious light,
Now the day of promise beaming,
Scatters all thy gloomy night.
From the dust arise and sing,
Hail thy long-expected King.

See a Star from Jacob rising,
See its glories shine afar;
Now its light no more despising
Come, and hail the Morning Star!
From the dust arise and sing,
Judah, now behold thy King

This is He, by thee rejected,
Jesus Christ, in Judah slain;
Once on earth despised, neglected,
Now He comes on earth to reign:
From the dust arise and sing,
Hail thy long-expected King.

Hark! those hallelujah's pealing,
Break from Gentile and from Jew;
Gentiles, at his footstool kneeling,
Claim a blood-bought triumph too;
While they both unite to sing,
Glory to the expected King.

"I HEARD THE VOICE OF HARPERS, HARPING WITH THEIR HARPS."—*Rev.* xiv. 2.

SHALL hymns of grateful love
Through heaven's high arches ring,
And all the hosts above,
Their songs of triumph sing?
And shall not we take up the strain,
And send the echo back again?

Shall every ransomed tribe,
Of Adam's scattered race,
To Christ all power ascribe,
Who saved them by his grace?
And shall not we take up the strain,
And send the echo back again?

Shall they adore the Lord,
Who bought them by his blood,
And all the love record
That led them home to God?
And shall not we take up the strain,
And send the echo back again?

Ye saints around the throne,
Who see his glorious face,
Bring forth the corner stone,
And shout triumphant grace;
While we attempt to catch the strain,
And send the echo back again?

Yes! saints on earth may join
The ransomed hosts above,
In one blest band combine
To sing redeeming love;
From heaven we catch the blissful strain,
And send the echo back again.

O, let us spread the sound
The Saviour's love proclaim,
And publish all around
Salvation through his name;
Till the wide world take up the strain,
And send the echo back again!

REVIEWS.

The Saviour's Right to Divine Worship vindicated, in Letters to the Rev. J. Armstrong, D. D., by W. URWICK, D. D.
Dublin: 8vo. pp. xv. 412. Price 10s. 6d.

We believe that Unitarianism has long been on the decline in this country. There was a period when it boasted of some celebrated names both in the Church and among the Dissenters. Fifty years ago there were found within the pale of the Anglican Establishment, an Archdeacon Blackburne, and a Bishop Law, and about three hundred of the clergy, who were dissatisfied with the Trinitarian forms of the liturgy, and accordingly associated for the purpose of obtaining relief from those forms, and from subscribing the thirty-nine articles. They prosecuted their purpose so far as to send a petition to the House of Commons, to procure relief in the matter of subscription. It does not appear that at that period, the parliament had any conscientious objections to the repeal of the articles. Not one member expressed his belief in them. It was treated entirely as a political question, without adverting to its intrinsic merits as involving a religious controversy; and the bringing up of the petition was opposed on the ground that it tended to disturb the *peace of the country*; which, said the honourable member, ought to be the subject of a fortieth article, which would be well worth all the thirty-nine. Such at that period was the state of the public mind, that in a contest between orthodoxy and heresy, the former proved triumphant merely because it was already established, and had the plea of prescription in its favour. Since then the Church has in some measure awakened from its slumbers, vital religion has in a good degree revived within its enclosure, the flame of controversy has been widely spread; the inconsistency of Socinianism with the Scriptures, together with its genuine tendency and character, has been fully developed; it has lost the attraction of novelty; it has revolted the minds of men by its want of piety; and, having been weighed in the balance has been found wanting. If among the dignitaries of the Church, or the inferior clergy, there are any who

are attached to its unscriptural tenets, they are content to keep their theology to themselves. Nothing, we believe, is more improbable, than that they should be so imprudent as to petition the legislature to give them relief in the matter of subscription.

That Unitarianism has declined among the Dissenters is abundantly apparent from the paucity of the new places which are opened for this form of worship; from the frequently occurring instances in which the old meeting-houses, into which this heresy had been gradually introduced, are entirely closed; and from the well-known fact, that of those which continue in existence, they are maintained, with very few exceptions, not by the zeal of the worshippers, but by the endowments which have descended to them from their Trinitarian ancestors.

We neither lament this state of things, nor are we surprised at it. Unitarianism possesses no germ of increase. Its entire scheme is a negation. It is essentially defective in all that it teaches with regard to the evil of sin, the wants of the sinner, the moral perfections of God, the character of Christ, and the nature of his death.

The vagueness with which the term "Unitarian" is used by those who advocate the scheme is worthy of notice. Sometimes they assert their belief in the divinity of the Son of God, explaining that statement, however, to mean, that his character, mission, doctrine, power, and authority, were all divine; that is, they believe in Christ's divinity in any sense which does not include the opinion that *He himself is divine*. They believe in the divinity of Christ just as they believe in the divinity of Moses, or Elijah, or Peter, or Paul, or any prophet of the Old Testament, or apostle of the New. After noticing the vague use of the term, Dr. Urwick observes, that the aggregate of the testimony in the case leads to the conclusion, that, strictly speaking, the term "Unitarians," indicates *the persons who deny that religious worship is to be paid to Christ*. In this simple negation, he says, consists the sum total of their distinctive faith. In examining

and refuting this *negative* proposition, Dr. U. has produced a very interesting work, in which he has ably vindicated the Saviour's right to divine worship. In the prosecution of his task he first examines the meaning of the words *τιμάω*, *προσκυνῶ*, *δοξάζω*, *σίβουμαι*, and *λατρεύω*. He clearly shows, that for the most part these terms are of varied signification, the precise nature of which, in every instance, must be determined by the course of thought in the place where they occur. On *προσκυνῶ*, he observes that—

“ It occurs in the Septuagint version of the Old Testament about one hundred and eighty times. In fifty instances it expresses civil respect as from an inferior to a superior. In the other one hundred and thirty cases it signifies worship offered to Jehovah, or paid to idols as gods, and corresponds in meaning with the Hebrew word which most commonly, and the Chaldee word which always expresses the highest act of worship—adoration. It occurs sixty times in the Greek of the New Testament, and in every instance (reserving the cases in which its object is the Saviour) it signifies the homage that belongs to God alone. Our Lord, in withstanding the tempter, quoted the Old Testament as forbidding the honour it intends being offered to any one but the Deity. No instance is found in the New Testament of that honour being accepted by a worshipper of the true God.”—p. 83.

This work consists of seven letters. The first is occupied with *General Introductory Statements*. The second contains an *examination of Dr. Armstrong's principal argument against the worship of Christ*. The third is on the *Pre-existence of Christ*. The fourth and fifth on the *Deity of Christ*. In the sixth letter, the *argument on the Worship of Christ is resumed*. And the seventh letter contains *general concluding remarks*.

The plan of the author is to go fully into the critical analysis of each passage of Scripture which he adduces in support of his argument, wisely considering that the texts quoted in this controversy are for the most part so well known, that the mere quotation of them would add little to the general stock of argument. He examines with great candour and acuteness the construction put by writers of the opposite side upon the inspired statements which are brought forward. Knowing that the meaning of such passages is not to be ascertained by viewing them in an insulated man-

ner, without regard to what precedes or follows them, he carefully examines the context by taking a whole paragraph or argument together, thus to come to the knowledge of the sentiments and of the real intention of the writer. The appeal is made to the Scriptures alone, and to the Scriptures, not as the thoughts they record are to be seen reflected, and perhaps obscured or distorted, in the mirror of creeds and councils, comments and translations, but as they are preserved and placed before us in the Hebrew and Greek texts of the inspired men. We cannot conceive any thing fairer than the mode of discussion adopted by Dr. Urwick. He has brought to his task an ample store of biblical criticism. His style is polished, and his temper liberal and candid. His work may be regarded as a manual of instruction on the important doctrine it discusses. The author has admirably succeeded in his object, which, as he himself states, has been to produce a volume of general and permanent utility; in order to which he has occupied it as fully as he could with great general principles, and more especially with clear and well-sustained expositions of inspired testimonies concerning the Lord of Glory.

The following quotation, in which he exposes a prevailing mistake of the Unitarians, is a fair specimen of his manner. In illustrating the proposition that Christ is God as well as man, he remarks that—

“ What is believed on the one side, and denied on the other, is, that in one being there was a higher nature and a lower nature united; each still retaining unaltered its own substance and properties. Now, before he can reasonably declare that such a union is impossible, a person must clearly understand the precise form and circumstance of the union, so as to perceive that it is such a union as cannot be; and we make no professions of giving that explanation, more than we pretend to define the precise mode of the connexion between *will* and *matter* in ourselves. Or the person must know all combinations possible amongst substances, and not finding any union of two intelligent natures in one being amongst them, therefore reject this as what cannot be. Or the person must have explored all the resources of the Divine wisdom and ability, and with his eye thus filled with light, looking at the union mentioned, see it to be what infinite skill cannot plan, nor omnipotence effect. But where or who is he of the children of earth that will rise up and claim as his own the intelligence which either of these implies? where, or who is he that

has scanned all existing combinations of differing substances in all their innermost links of affinity? that has not only pried into all such arcana that exist in the compass of our own sphere, but has also traversed immensity, and observed all that are within its range? that has scaled the loftiest height of Deity, and at the same time been present wherever Deity is, knowing all things that are, and all

things that can be, as they are known to the Deity? Let him at once stand forth; and, whether he succeed or fail in proving his claim to have or to be what he pretends, the result is alike propitious to our plea—if he succeed, he is himself an instance of the possibility which he denies, and if he fail, what becomes of his arrogant and impious boast?" pp. 93, 94.

BRIEF NOTICES.

The Life and Times of Selina, Countess of Huntingdon. By a Member of the Noble Houses of Huntingdon and Ferrers. Vol. I. London: 8vo. pp. 488. Price 10s. 6d. Cloth.

The value of this work does not consist so much in the personal history of Lady Huntingdon, though that is instructive, as in the light which is thrown on the character and movements of those who were the chief instruments of the revival of religion in this country during the eighteenth century. Her intimacy with Watts, Doddridge, Whitefield, Ingham, Romaine, Berridge, the Wesleys, and indeed all the eminent evangelists of her day,—the access which the compiler has had to their letters to her, and her letters to them,—and the single-mindedness with which he has applied himself to his task, have combined to render the volume a treasury of authentic information. The high rank of the illustrious lady, and her consequent acquaintance with the nobility and political personages of her times, have caused it to abound also with references to a circle to which evangelical biography does not usually lead us. There has been no effort to adorn the narrative, and it does not always exhibit the legitimate tact of a skilful writer; but the apparent fidelity and simplicity of intention that pervade it fully compensate for any want of attractiveness in the style.

Floreston: or the New Lord of the Manor. A Tale of Humanity, comprising the History of a Rural Revolution from Vice and Misery to Virtue and Happiness. Dedicated to the Landed Proprietors of the United Kingdom. London: post 8vo. pp. 394. Price 9s. Cloth.

Though the style in which this work is written is burlesque, and many of the plans which it eulogizes are utopian, its chief design is good and important. It advocates earnestly the interests of the poor, exposes the impolicy and heartlessness of the systematic oppression under which they suffer, and shows, that "landed gentlemen and magistrates have duties to discharge, and objects

demanding their serious regard, in these sceptical and unsettled times, very different from game qualifications and certificates, treadmills and prison discipline." The miserable working of harsh measures, and the perils to which the frame-work of society is at this moment exposed, are present to the author's mind throughout; and the tale is intended to show that kindness, constantly and judiciously exercised, would soon renovate our social condition, and turn the wretched village into a paradise. Unhappily, the writer's theological system does not regard men as universally depraved and guilty; and, while he pants for some more elevated social state than reason and humanity have yet developed, his mental vision has not reached the origin of the evil, or the source of the remedy. We expect bright scenes, somewhat similar to those which he anticipates; but we expect them as the result of principles which were of old "to the Jews a stumbling-block, and to the Greeks foolishness," and which he apparently overlooks when he contemplates Christianity. The suggestion will perhaps provoke his smile, but we own that we look for the immense improvement in our social condition which is needed, from the prevalence among all classes of a lively faith in Christ as crucified for sinners, a faith which when it is genuine renews the hearts of its possessors, and constricts them to evince His benevolent and self-denying spirit, and in obedience to His authority to do good "even to the unthankful and to the evil."

Christian Missions: comprising an account of the Moral State of the World. In two Parts, with an Appendix. By DAVID THOMPSON. With an Introductory Address, by the Rev. JOHN BIRT, Manchester. Glasgow: 24mo. pp. 318.

In the four first chapters of this work the author describes the moral state of the four quarters of the globe. He then proceeds to show that Christian Missions are necessary; that it is the duty and privilege of Christians to support them; and that their past successes,

their present prospects, and the divine promises, encourage perseverance. He points out the chief obstacles which impede their progress, and concludes by urging the disciples of Christ to discharge their duty towards God and the heathen. The work exhibits diligence and good feeling, and contains much information which the advocates of efforts to promote the spread of the gospel will be glad to see comprised in one volume, and which those who are not interested in such efforts would do well to read and consider.

The Middle Ages of England; or, English History, from the Norman Conquest, A.D. 1066, to the Death of Richard III. A.D. 1485. London: 24mo. pp. 352. Price 2s. 6d. Cloth.

The adoption of this work as a class-book, in lieu of the common histories referring to the same period, will give to any school a powerful claim to the patronage of parents. It is the most successful attempt that we have yet seen to teach secular history on Christian principles; and it gives in a small compass a large mass of interesting matter which has been generally omitted in works of the same nature. The Religious Tract Society has done nothing the tendency of which to advance the best interests of the community has been more decided than the publication of this cheap and well-illustrated volume.

The Listener in Oxford. By the Author of "Christ our Example," "The Listener," &c. &c. London: foolscap 8vo. pp. 182. Price 3s. 6d. Cloth.

The listener is a lady; and the subjects on which she reports are those on which the Evangelical adherents of the church of England differ from the writers of the Oxford 'Tracts for the Times.' She thinks, that "it is not the least painful circumstance attending the high and arrogant pretensions of a mere party in the church, that her best defenders have been obliged to suspend their conflict with the demagogues of voluntarism, and do battle with the autocrats of high-church authority." We cannot sympathize with her sorrow, the new occupation of those "who love their mother-church the best" being in our judgment more conducive to the interests of the community than the old one; but we can participate in some of her joys. We quite agree in the opinion which she expresses when she says, "I have been told that some parents have removed their sons from Oxford, on account of the epidemic there. I know not if it is so; and I know not who they are; but, if it be true, I think God has endowed those parents with no common wisdom."

Services at the Centenary Celebration of Whitefield's Apostolic Labours, held in the Tabernacle, Moorfields, May 21st, 1839. With Introductory Observations on Open-air Preach-

ing. Edited by JOHN CAMPBELL. Published for the benefit of the London Christian Instruction Society. London: 12mo. pp. 118. Price 1s. 6d.

A century having elapsed since the commencement of Whitefield's energetic ministerial career, the fruits of which have proved so unprecedently abundant, a series of commemorative services were held on the 21st of May, in which eminent men of several denominations engaged. We are glad to see the addresses which they delivered in print: they were well suited to the occasion, and will exercise a salutary influence, we doubt not, throughout the land. The volume contains a Discourse on "the Character and Labours of Apollon, illustrated by those of Whitefield," by Mr. Campbell; one on "the Genius and Labours of Whitefield," by Dr. Cox; one on "the Past and Present State of Religion in England," by Mr. Blackburne; one on "the Propriety, Duty, and Necessity of Open-air Preaching," by Mr. Young; and three able speeches by Sir Culling Eardley Smith, Mr. Ely, and Dr. Bennett.

Motives to the Study of Biblical Literature, in a course of Introductory Lectures. By WILLIAM GOODHUGH, Author of the Critical Examination of Bellamy's Translation of the Bible, in the Quarterly Review, &c. London: post 8vo. pp. 339. Price 10s. 6d. cloth.

Much useful information respecting the original texts, the ancient versions, various readings, Jewish antiquities, and kindred subjects, may be found in this volume; the value of which is, however, very much lessened by the general omission of reference to the authorities from which the Lecturer's statements are derived. The cultivation of that species of knowledge to which it directs the reader's attention is highly desirable, and, as an introductory work, it deserves acceptance.

The Book of Private Devotions; containing a Collection of the most valuable early Devotions of the Reformers and their Successors in the English Church. Being the Testimony of the Reformers in their Prayers. Edited by the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: 16mo. pp. 431. Price 5s. Cloth.

These prayers are taken principally from the writings of Cranmer, Bacon, Bradford, Andrews, Kenn, and Taylor: a few, intended for special occasions, are from the pen of the editor. They will probably be more acceptable to pious members of the established church than to others; but neither the prayers themselves, nor the remarks which are interspersed are of a sectarian character. If studied by young men who have recently entered on the ministry, and who feel it difficult to maintain a suitable variety in their public devotions, they will suggest to them many pertinent topics and turns of thought.

Early Religion enforced by Anecdotes and Narratives representing its Importance and Excellence. By J. G. PIKE, Author of "Persuasions to Early Piety." Derby: 12mo. pp. 342. Price 2s. 6d.

A great number of pointed anecdotes, many of them new to the British public, will be found in this volume, arranged under the following heads:—Illustrations of man's danger and ruin—illustrations of the nature of religion and of the Saviour's love—the dreadful consequences of delay, and the advantages of decision in religion—decision in religion—cautions against delusive hopes—the advantages of religion—the evils and miseries of irreligion—the comforts of religion, and the terrors of irreligion in the day of death.

Association, or the Progress of Feeling. By the Rev. GEORGE GARIOCH, A.M. Minister of Meldrum. Edinburgh: 8vo. pp. 156. Price 3s. 6d.

Blank verse is certainly not the most alluring medium of poetic effusions, nor is this the best blank verse we have read. It is too often clogged by epithets, and obscured by transpositions, increasing, but not repaying the toil of the reader. It may be true, that rhyme often sacrifices the sense to the sound, but it is equally true that jingling sounds sometimes enable us to forget or forgive the absence of thought. But when the merit of a poem rests exclusively on its sentiment, without the aids of diction and ornament, it must be very transcendent indeed, or else it will appear naked, though tolerably well-clad, and pompously turgid, though merely making an effort to sustain its proper dignity. The design of the author and the tendency of his work are however good. The sentiments are thoroughly evangelical, and the feeling is devout.

Seals of the Covenant opened: or, the Sacraments of the Church considered in their connection with the great Doctrines of the Gospel. By JAMES J. CUMMINS. London: 32mo. pp. 259. Price 2s. 6d. cloth.

The principal design of this work is to caution the reader against reliance on outward ceremonies, and to direct his attention to the fundamental truths of the gospel. The author being strongly attached to the rites and formularies of the established church, there are parts of the volume of which we cannot approve; but it exhibits much Christian simplicity, and contains some very pleasing hymns, of which we have given specimens in an earlier page.

The Convalescent. Twelve Letters on Recovery from Sickness. By MRS. GILBERT, Author of "Hymns for Infant Schools," "Original Anniversary Hymns for Sunday Schools," "Hymns for Infant Minds," &c. London: 16mo. pp. 120. Price 4s. Silk.

Judicious counsels, adapted to the case of one who has just risen from a bed of sickness,

but has not given evidence of a change of heart, are contained in this little volume, which, by its gracefulness of style, and external elegance, is peculiarly adapted to the genteel classes of society.

The Kingdom of Christ: a Sermon preached at the Baptist Union Meeting, held at Rahae, Aug. 5, 1838. By JOHN YOUNG, Baptist Missionary. Belfast: 8vo. pp. 19.

Situated as he is in the midst of contending parties, each of whom claims to be the true army of Messiah, and to be fighting his battles, the preacher has done well to set before his neighbours the principles of our spiritual warfare. Whatever may have been the case formerly, we hope that now all the agents of the Baptist Irish Society are prepared to take their stand firmly on the New Testament, and to vindicate the simplicity that is in Christ against the hostile bands who desire to supersede it by systems of worldly policy.

Religious Parties in England: their Principles, History, and Present Duty. By ROBERT VAUGHAN, D.D. Professor of Ancient and Modern History in University College, London. Second Edition. 8vo. pp. 186. Price 5s. Cloth.

Our recommendation of the first edition of this work we can now reiterate with increased emphasis. It is enlarged, and greatly improved, and comprises much sound practical wisdom combined with historical information which ought to be in the hands of all our young people, male and female.

Domestic Discipline: the Duties and Responsibilities of the Domestic Relations. By HENRY FORSTER BURDER, D.D. London: 32mo. pp. 154. Price 1s. 6d.

In this neat little volume the respective duties of husbands and wives, parents and children, masters and servants, are judiciously enforced.

Circular Letters from the Baptist Associations, 1839.

BUCKINGHAMSHIRE. On Justification. By H. G. Grainger. GLAMORGANSHIRE. On Personal Religion. By J. Edwards. LANCASHIRE and CHESHIRE. On the obligations of Christians to preserve and to promote the sanctity of the Christian Sabbath. By C. M. Birrell. LINCOLNSHIRE. On Christian activity. By J. Crope. MONMOUTHSHIRE. On the necessity of home missionary exertions. By J. Edwards. NORTHAMPTONSHIRE. On the personal responsibility of the members of Christian churches. WESTERN. On the nature and privileges of church fellowship. By G. H. Davis. WEST RIDING OF YORKSHIRE. On the History of the Yorkshire and Lancashire Association. By C. Larom.

The letters from the other Associations have not yet come to hand.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part II. London: Imperial 8vo. pp. 56.

The publishers of this valuable work, Messrs. Knight and Company, have politely afforded us the means of laying before our readers a specimen of its pictorial embellishments. The subjoined engraving is illustrative of scenes frequently brought before our

notice in the Old Testament, comprising an oriental Well, with Camels, and Women fetching water. It is promised, that the engravings generally in this work shall be "representations of actual scenery, costume, manners, monuments, and objects of natural history,—in some instances combined into a picture or group, but never exhibiting any thing merely fanciful."



RECENT PUBLICATIONS

Approved.

Essays on Romanism. By the Author of "Essays on the Church." London: 16mo. pp. 487. Price 5s.

Answer to Mr. Lucas' Reasons for becoming a Roman Catholic. By GUIDO SORELLI, of Florence, the converted Roman Catholic. London: 16mo. pp. 46. Price 2s.

The Domestic Altar; or, Prayers for the Use of Families, for One Month. By EBENEZER TEMPLE, Rochford, Essex. London: 24mo. pp. 200. Price 3s. 6d.

Means and Ends; or Self-training. By C. M. BROWWICK. Author of "Redwood," "Hope Leslie," "Poor Rich Man," &c. London: 12mo. pp. 276. Price 3s. 6d.

A Memoir of Edward Foster Brady, late Superintendent of Croydon School, Consisting chiefly of Extracts from his Letters and Journal. London: 16mo. pp. 166.

The Millennium a Spiritual State, not a Personal Reign. By JOHN JEFFERSON. London: 12mo. pp. 69. Price 1s. 6d.

Ward's Library of Standard Divinity. The Nature and Glory of the Gospel of Jesus Christ; the Nature and Consequences of Spiritual Blindness; and the Nature and Effects of Divine Illumination, By JOSEPH BELLAMY, D.D. Minister of the Gospel at Bethlehem, in New England. Reprinted from the edition of 1762. London: 8vo pp. 80. Price 1s. 8d.

The Little People's Portrait; or Dew-Drops for Early Flowerets. By MISS G. M. STERNE, Authoress of "Talks for an English Home," &c. &c. London: 16mo. square, pp. 128. Price 2s. 6d.

The Constitution and Order of a Gospel Church considered. By J. FAWCETT, A.M. A new edition, reprinted from that of 1798; with a commendatory preface by W. Allott. London: 12mo. pp. 71.

Glory Departed; being an Address to British Churches. By a Missionary. Glasgow: 12mo. pp. 38. Price 6d.

An Address to his Pupils, on separating for the Midsummer Vacation. By GEO. M. GILBERT, Eden Grove School, Holloway. London: pp. 43.

The True Dignity of Human Nature, or Man viewed in Relation to Immortality. By WILLIAM DAVIS, Minister of the Croft Chapel, Hastings. Second Edition corrected. London: 16mo. pp. 199.

INTELLIGENCE.

AMERICA.

AMERICAN AND FOREIGN BIBLE SOCIETY.

This promising institution, which originated in the adoption of exclusive principles by the American Bible Society, in reference to Baptist translations, held its second annual meeting on the 22nd of April, 1839, in Philadelphia.

An hour was spent in religious exercises; after which the president, the Rev. S. H. Cone, of New York, took the chair, and delivered an animating address, from which we have the pleasure to extract the following paragraphs:

"Beloved Friends and Fellow-labourers in the Lord:—

"A review of the gracious dealings of Divine Providence, in reference to the operations of the American and Foreign Bible Society, is calculated to excite emotions of the liveliest gratitude. With but one agent, our indefatigable brother Maclay, the receipts of the treasurer for the current year have furnished a gratifying proof of the estimation in which the Society continues to be held by the Baptists of the United States, and a pleasing presage that still more liberal supplies may be confidently anticipated, as new facilities are presented to expend them judiciously.

"The desire to give to the nations pure versions of the sacred Scriptures, and the assured conviction that this important object could be obtained more perfectly, and to a much wider extent by a distinct Bible organization, first induced the establishment of this institution. At the close of a year's successful operation, the character of the enterprise was submitted to a convention of brethren conspicuous alike for numbers, and piety, and talent, assembled two years since within these walls; and, after three days spent in animated discussion, and prayerful deliberation, that convention sanctioned, with singular unanimity and fervour, the propriety and expediency of the measure. In the exercise of Christian courtesy, the many yielded to the wishes of a few, and the efforts of your Board of Managers were limited, during the succeeding year, to the circulation of the Word of God in foreign tongues. At the last anniversary this feature of the constitution was obliterated by the unanimous vote of the Society, and to our original motto—**THE BIBLE TRANSLATED, WE WERE PERMITTED TO ADD—THE FIELD IS THE WORLD!** The debatable ground being thus happily passed over,

we had only to commend ourselves, in humble reliance upon Almighty God, to the work evidently set before us.

"As Americans and as Baptists, we have from the beginning felt the claims of our country, and at the earliest practicable period commenced arrangements to furnish an adequate supply of the commonly received version; and we trust we shall be enabled to execute this part of our duty in a manner creditable to the Society, and entirely satisfactory to our auxiliaries and patrons.

"Under existing circumstances, however, it is manifest that our resources and energies must be mainly employed in printing and circulating translations made by Baptist missionaries, in heathen lands. From us they expect the requisite aid, and indeed they have almost ceased to look for it from any other quarter. Their appeals are of the most thrilling nature, and cannot fail to provoke the liberality of many who pray—'Thy kingdom come!'

"Brother Thomas, of Calcutta, in a recent communication to Mr. Dyer, remarks—'In the great work of giving the Word of God to the world, our press is now highly honoured. At the present moment we have going through the press, the New Testament, Psalms, and extra gospels, in the Armenian, Hindustani, Bengali, and Sanskrit, comprising altogether more than twenty thousand volumes. These versions, made by Baptist missionaries, are printed at the expense of the contributors to our translation fund, or of that generous friend of our biblical efforts, the American and Foreign Bible Society.'

"The venerable Judson, in a letter addressed to the Treasurer, after speaking of the brethren engaged in the Burmese, Peguan, Bengali, Siamese, Karen, and Shyan versions, employs the following energetic language: 'All the translators above mentioned, I know from personal acquaintance to be able, competent men, philologists, scholars, candid, upright, conscientious searchers after truth, men who would rather have their right hands cut off than knowingly pervert a single particle of the Word of God—men who are worthy the entire confidence of the Christian public. And as we are all sworn to give in our translations, to the best of our ability, the Word of God, *the whole word*, and nothing but the word, in defiance of the lady of Babylon, and all her progeny, there is no point in the whole visible creation to which we can look for support, but the American and Foreign

Bible Society. Here we stand; we cannot change our position; we must not desert our post; God help us, and you! What an appeal! He then goes on to say, 'In the preceding, I have mentioned six translations only; but every year will doubtless bring a new one. We have the Paho, the Toung-thoo, and the Kyen, just at our door. And how many are at the doors of Bankok and Sadiya, and on the way to China, and in Great China itself, and in all Asia and unexplored Africa, and the islands of the sea, what pen is competent to set forth? The angel with the everlasting Gospel, has already poised his wing, and commenced his flight. May the prayers and the alms of the churches speed him on his glorious career through the wide world!'

From the treasurer's account it appears, that, in addition to a balance brought forward from last year of 19,078 dollars, the receipts of the year have been 24,745 dollars, and that a balance of 6,275 dollars remains in hand.

CANADA.

BAPTIST COLONIAL MISSION.

The following communications have been received from M. Wenham of Montreal, which, it is hoped, will aid in rousing the minds of Baptist Christians, to attend to the claims of the society, on behalf of which they are made.

As yet we have received scarcely any assistance in Canada, beyond what has been raised by the Ottawa Baptist Association and the church here; at the same time we are supporting five students in the college, and rendering assistance to four persons, more or less engaged in missionary operations. In order to give you some information on these subjects I would mention that the report of the tutor, Dr. Davies is favourable to the character and progress of the young men, now under his care, and beg to furnish the following extracts from the letters of Messrs. Fraser, Mc Phail and Read; the first of whom writes thus from Breadalbane, dated 16th March, 1839.

"We had lately a most interesting protracted meeting of four or five days, and although the country is in a confused state and many of the men away, still the chapel was pretty full during the whole services. The church I humbly hope, has been not a little refreshed and revived; and some others impressed, and I trust converted to God. I have been a tour down the eastern borders of this county, about twenty miles distant and through a Highland settlement. Was out about a week and preached several times: some of the people are under promising impressions, and others I

trust are really converted. I was happy to see a number of them at the protracted meeting above mentioned. I made another tour with Mr. Safford of Keeseville, to the Indian lands, and the people came out in great numbers to hear. I lately spent twelve days in going through Lancaster, Godmanchester and Dundee, beyond the St. Lawrence and the Indian lands, Roxburgh and Kenyon. The attendance was good, especially in the Indian lands, when the people crowded to hear the word and I hope with good effect. They listened with the deepest attention; and some remained of their own accord, in tears, anxiously wishing to converse about the state of their souls, which led to a short but interesting prayer meeting. One or two of these young people, after all the opposition, have, I really believe, been lately called to embrace "The truth in the love of it" and I trust others are not far from the kingdom of God. Soon after coming home, I was called to attend a meeting of a few days in the rear of Chatham. The people attended singularly well for four days in succession. The impressions were promising, and one or two have professed a good hope through grace. On Sabbath morning a careless man coming to meeting, while leading his horse off the way, to allow a gentleman from your city to pass, fell dead on the road behind me. A short improvement of the solemn event seemed to impress the congregation most deeply."

Mr. Mc Phail, writing from Indian Lands, dated 23rd March, 1839, says "I shall probably remain about this place till Providence shall more fully make known the path of duty.

There has generally been a good attendance on the means of grace, wherever I have been. Some in this place seemed to be convinced about their souls' salvation, and two have given satisfactory evidence of having experienced a change of heart. May "the little one become a thousand and the small one a great nation." I visited Osgood about three weeks ago. The people in that place manifested a great anxiety for the word of life. Our meetings were sometimes protracted to a late hour. Instead of retiring after the usual benediction, they would sit down to hear if any thing more would be said: I remained with them about a week, and held a meeting every evening excepting on Saturday, and that with increasing interest. On Sunday evening the people would retire, but kept pressing on me to remain another day, at length I consented; but Monday evening added to the interest.

We were indeed in the presence of an all-searching God, for we felt our hearts naked before him. The place was awful as

"the house of God or the very gate of Heaven." For my own part my preaching seemed like a sound of words without meaning. I had neither ability nor skill to meet the real state of things. I felt the need of that wisdom that cometh from above. When taking my leave of them and inquiring individually of them concerning the state of their souls, some would say with tears in their eyes, that they were great sinners; others that they had a hard heart and knew not what to do. Two professed to have received peace of mind through the blood of the cross. The day will declare the state of the whole. The inhabitants of Osgood are an intelligent, industrious, and noble spirited people. Their country is yet new, but rapidly improving. They are extremely desirous that a pious, intelligent minister would take up his residence among them. There are none of any denomination whatever, in that place at present. They think themselves capable of supporting one without the help of any society, and I think so myself. So you see, the great want is, that of a pious, zealous, and faithful minister: without that nothing can be done. However excellent your plans may be in themselves, the whole will be defeated without preachers. O, brethren, bend your energies to this one point; and would to God that the churches would entreat the Great Head to speedily send forth those whom he has appointed to the work, for the harvest is rotting, and will perish for want of labourers.

When I consider how many thousands will inevitably and irrecoverably perish in Canada before the gospel can be given them, my soul sinks within me. Why are not the churches seeking out their most pious and talented young men, and encouraging them to take hold of the cross ere it be completely down? If they are waiting for splendid talents, I fear Canada will never be supplied, for few of these persons will be found willing to traverse these dreary wilds on foot, or be contented to live and preach in log huts. Men of robust constitution, of good common sense, without natural defects, of ardent piety and love for souls, with that degree of mental culture requisite to qualify them for the work, are such as we want; and such I believe may be found to a goodly number in our churches. Why not encourage to this, as well as to any other duty? The love of Christ towards themselves, and a perishing world, should be urged upon such as a motive to constrain them to enter upon the great work. If Christ heard their sighing in the prison house, when condemned to die, is it not the least they can do in return to lay down their life a sacrifice for him? Yea, if they had ten thousand lives, it would be too little to lay them all down for His sake. Many

young men, I know, are labouring under great anxiety to know where the path of duty lies; halting as it were between two opinions. Now prudent and wise counsel at such a time, might be of inestimable value to the church and cause of Christ. But by repeated discouragement of their senior brethren, they will be led to abandon the idea altogether, as many have done already; and at whose door does the fault lie? At almost every place where I have been, the cry is, they have no minister to preach the gospel in its native simplicity. But the cry will soon wax feeble, if it is answered with repeated neglect. Already have multitudes of the people become so dead, that they do but just know that there is such a thing as the gospel. The people here were organized into a church on the 14th of February last: two deacons have been appointed since. We attended to the administration of the Lord's Supper; it was a time of refreshing for our souls. It was the first time they attended to it as a church."

Mr. Samuel Read, writing from Markham, dated 31 January, says, "The Baptist church here has about thirty members belonging to it. They meet every Sabbath morning for worship. I have two other places where I hold meetings in the Township once in two weeks alternately. The usual attendance is as near as I can judge about fifty; when the weather is fine there are sometimes 100 in attendance in the place where the church meets. Although only as yet a licentiate, I have been obliged to assume the duties of a pastor, with the exception of administering the ordinances. The present church is not the one first established in this town of the Baptist order. The first formation of a Baptist church here, was about the year 1804 or 5, which after experiencing various trials, finally became extinct, and remained so for five years until the year 1834, when another church was organized, composed in part of a few who were formerly members of the old church. In consequence of the distracted state in which the present church has been for some time past, their Sabbath School has been discontinued for several months: I am in hope to revive it again soon. I intend also by the leave of Providence to establish one or two other schools in the other parts of the Township, where I go to preach as soon as the warm weather commences in the spring. I do not know of any Sunday school operation in the Township.

By these you will perceive that a very extensive field is open before us, inviting a moral culture, by arguments as strong as the salvation of the soul can present, while in various directions, our churches resemble sheep having no shepherd, being in a scattered and unprofitable state. While there-

fore we most sincerely rejoice to hear that thousands are not wanting when the cry proceeds from that noble field of christian enterprize, the land where Carey and others of our brethren were enabled to unfurl the banner of the cross with such extraordinary success, we cherish the conviction that the same spirit of christian benevolence, will in due time regard the necessitous condition of those who can offer the claim of kinsmen according to the flesh.

Your Committee cannot be otherwise than aware that every other denomination has put forth its efforts for Canada. The churches of England and Scotland as well as the Congregational Society, have been for some years sending out their different ministers, their exact number I cannot state, but believe the last named Association has sent out more than twelve: excuse us then in saying that we experience a very humiliating sensation when comparing the exertions made by these different bodies of Christians, with the absence of a similar energy on the part of our own. We trust that the spirit which dwelt in the breasts of those men who conceived the idea of evangelizing India, and giving circulation to the word of God only limited by the extent of the known world, has not left that body of Christians to whom they belonged, and we feel assured that a calm consideration of the necessity and claims of Canada, will not fail to produce an exertion, an energy, and a liberality, in some measure commensurate with its wants. We are looking to you for help, and cannot allow the thought of disappointment. We need some devoted men, three especially, who would be qualified to undertake the charge of separate churches, in Montreal, Kingston, and Toronto, while at the same time, in the case of the two last mentioned places, it would be necessary that for the first few years they should be able to rely on your Society for support in case of necessity.

EUROPEAN CONTINENT.

PERSECUTION IN PRUSSIA.

At the Centenary Celebration recently held in the Tabernacle, Moorfields, Sir Culling Eardley Smith mentioned the following afflictive facts. They are not all as new to the readers of the Baptist Magazine as to the worthy baronet, as several references to the subject may be found in our last year's volume; but it is desirable that public attention should be called to them more fully than it hitherto has been, and therefore we give them in his words.

"It is a remarkable coincidence to which I have been requested to allude, that, as I am informed, at the present time, efforts are being made in a continental country, not dis-

similar in their erratic character to those of Whitefield, but which are meeting with a less happy result. It is generally believed in England, that in the dominions of the king of Prussia, great liberty of conscience is preserved, and that opportunities are afforded to all, to worship God as they please. Such was the impression on my mind, till within the last fortnight; but I grieve to learn that the king of Prussia requires that those who worship God in his country should adopt themselves to a system he has devised for them. Till recently, the Protestants in Prussia were divided into the Lutheran and Calvinistic bodies. The king of Prussia has undertaken the task of combining them into one body, and has compiled a Liturgy for both, or rather for that one body. He has taken upon himself the appointment of ministers in each locality, and he claims from all to be recognized as head of the church in his own dominions. I need not tell you, that among faithful protestants there will ever be found many to protest against such a procedure. Many have been found in Silesia. Those who were by this means expelled from the national edifices, had recourse to private houses; they have there been followed by persecution, and a large number of them are emigrating to South Australia. At the moment I am addressing you, I am told that there are between two and three hundred christians, constituting one congregation, who are waiting at Hamburg, till funds can be raised to charter a vessel to convey them to South Australia. I am told too, there are 10,000 persons who are affected by this innovation, and the measures which have followed it. It will not, I trust, be considered inappropriate, while we are thanking God for what he has done in our own country, to ask you to extend you sympathy to Prussia. I hope that an opportunity will be offered at a future time to British Protestants, to testify their sympathy with those fellow christians in Germany who are expatriated for conscience' sake."

Dr. Bennett subsequently referred to the same facts in the following terms: "You, Sir Culling, have mentioned a circumstance concerning Prussia, which I can confirm; and I tell my brother ministers, that they ought to value their religious liberty, and to show they value it, by using it. Two German doctors having been placed under my instruction by the Missionary Society, I naturally asked them, in the course of our studies, how they employed their sabbaths. They replied, 'We are assisting Mr. Cavel, a Prussian minister.' That led me inquire about this gentleman. He was one of those who had consented to the king of Prussia's compound church made up of Lutherans and Calvinists; but his own flock would

not conform, and they were persecuted and imprisoned. What was the consequence. He, like a noble-minded man, said, "what though I can comply? can I suffer my poor flock, for professing those principles which I have taught them, and adhering to them perhaps more firmly than I have done, to be imprisoned, and I take no share with them? no, never; I must cast in my lot with them, now that they are persecuted." And so he did; he quitted his living in the king's church, cast in his lot with the persecuted few, and then he was persecuted like them, and was obliged to quit the country. He was then in London, labouring among the German sugar bakers in the eastern part of the metropolis, and my two missionaries elect were assisting him. He was waiting for his flock, a ship-load of them, that were coming here, in order to go to South Australia; thus depriving the king of Prussia of his industrious subjects, bearing them away to our colonies, and thus enriching them, increasing the value of every acre of land, wherever these men settle. They will bear with them too, that love of religious liberty which men learn to cherish when the powers of the earth attempt to wrest it from them."

NEW CHAPELS.

RHAYADER.

Rhayader, in the county of Radnor, is a town of considerable magnitude, and of great thoroughfare. A Baptist Chapel has been lately built in this place, through the zeal of the Rev. W. Jenkins of Dolue. It was opened for divine worship on the 10th and 11th days of April last, when sermons were preached by the Rev. Messrs Edwards, Williams, Lewis, Blackmore, Morgan, Price, and Thomas. The ground on which the Chapel stands was kindly given them by a gentleman in the neighbourhood, a member of the Established Church. And to meet the expense of the erection, several handsome subscriptions have been obtained from other gentlemen in the county. But there remains a debt of one hundred and fifty pounds, for which the Rev. W. Jenkins and Mr. Evan Powell are responsible. This is a heavy burden, for these two individuals to bear. It is therefore hoped that the friends of religion will readily and speedily assist in the removal of the debt. The Chapel is conveyed in trust for the use of the Baptist denomination. The services held in it are conducted in English.

BAGSHOT, SURREY.

On Thursday, June 13, 1839, the Baptist Chapel at Bagshot (having been enlarged,) was reopened for divine worship. Three sermons were preached on the occasion, by Mr. J. Cox of Woolwich, Mr. Curtis of

Homerton, and Mr. G. Woodrow of Wokingham. The brethren, James, Potter, and Davis (Indep.) engaged in the devotional services of the day.

NEW CHURCHES.

BAGLAND, GLAMORGANSHIRE.

On Thursday, the 30th of May, twenty-three members of the Baptist Church at Aberavon received their letter of dismission, and formed themselves into a distinct Church at Bagland, near Neath. At the same time, the Rev. W. Bowen was ordained, by the imposition of hands and prayer, to the pastoral office over them; and two of the brethren were ordained deacons at the same time. The following ministers officiated on the occasion, Messrs. J. Morris, and D. Thomas, Aberavon: T. Jones, Neath: D. Davis, Swansea: and J. James, Bridgend.

RISELY, BEDS.

July 2nd. Mr. Flanders, a young man who had been sent into the ministry by the church at Little Staughton, and who had preached at Risely with evident success, was ordained pastor of a little church which was formed in that village last February. Mr. Robinson of Staughton addressed the minister, and Mr. Murrell of St. Neots the church. The other services of the day were conducted by Messrs. Whiting of Bythorne, Hinds of Blunham, Whittemore of Rushden, and other neighbouring ministers.

RHYMNEY, MONMOUTHSHIRE.

On Sunday, July 6th, an English Baptist Church was formed at Rhymney. The service commenced in the afternoon, at two o'clock, when the Rev.—Roberts, from North Wales read and prayed, and the Rev. J. Roberts, of Tredegar, delivered a discourse on the constitution of a christian church. The brethren who had been chosen by this infant society to administer its temporal affairs, and the Rev. W. Evans, whom they had invited to become their pastor, were then set apart to their respective offices by solemn prayer, and were addressed by the Rev. D. Jones, Carmarthen, from 1 Tim. iii. 13. In the evening, at six, the Rev. T. Evans, preached in English from Eph. iii. 15; and the Rev. M. James, in Welsh from Col. iii. 2. On the following day, a neat and commodious place of worship was opened for the use of this newly-formed church. Sermons were preached on the occasion by the Rev. T. Davis, of Merthyr, Rev. E. Oliver, of Penycæ, Rev. T. Roberts, of Liverpool, Rev. D. Jones, of Carmarthen, and the Rev. J. Roberts, of Tredegar. The services were well attended and deeply interesting.

ORDINATION.

EASTCOTE, NORTHAMPTONSHIRE.

ON Wednesday, June 5th, the public settlement of the Rev. W. Chamberlain, took place over the infant church in this village. The Rev. J. Jorwell, of Bugbrook, read the Scriptures and prayed; the Rev. R. Tunley, of Northampton, explained the nature of a Christian church; Rev. G. Jayne, of Rosde, asked the questions; Rev. J. Barker, of Towcester, presented the ordination prayer; Rev. F. Wheeler, of Moulton, delivered the charge; Rev. T. Marriott, of Milton, concluded. In the evening, Rev. T. Crate, of Kisingbury, prayed; Rev. W. Gray, of Northampton, addressed the people, and concluded the interesting services of the day with prayer.

BERKELY, GLOUCESTERSHIRE.

On Tuesday 25th June, Mr. L. L. Hurdall, late of Cheshunt college, was ordained over the Union church meeting in Union Chapel, Berkely. The Rev. E. Jones, of Rodboro', delivered the introductory discourse; the Rev. D. Nomos, of Wootten-under-edge, asked the usual questions; the Rev. W. Lucy, of Bristol, offered up the ordination prayer; the Rev. T. Winter, of Bristol, delivered the charge, from 2 Cor. vi. 3; and the Rev. M. Gregory, of Hope Chapel, Clifton, addressed the church from Acts ix. 31; the devotional parts of the service were conducted by W. Dove, and W. J. Cross, of Thornbury, J. Watts, of Wootten-under-edge; T. Shakespear, of Hillsley; T. Webb, of Uley; and J. Maund, of Stonehouse. The attendance on the occasion was numerous, and the engagements of the day excited the liveliest interest. This infant cause was commenced by the ministers of the two denominations resident in the neighbourhood, some few years since. They have had the satisfaction to witness the success of their efforts in the erection of a chapel, the formation of a church, and the settlement of a pastor, with the assembling of a respectable, and pretty numerous congregation. Mr. H's prospects of usefulness are highly cheering. May the God of all grace send abundant prosperity.

ROYAL LEAMINGTON.

The Rev. Octavius Winslow, M.A., late of New York, has accepted the invitation of the Baptist church and congregation, Warwick street, Royal Leamington, and entered on his pastoral labours the 2nd Sunday in June.

NEWBURY.

The Rev. J. B. Pike, having resigned his pastoral charge at Boston, has accepted a unanimous invitation to settle over the Baptist church at Newbury, and commenced his stated labours there on the second Sabbath in July. Previously to his removal from Boston, his friends presented him with the Works of the late Rev. R. Hall, and the Pictorial Bible, elegantly bound, as a token of their esteem for his character and services.

DOVER.

The Rev. J. P. Hewlett, of Knightsbridge, has accepted a unanimous invitation to take the, pastoral charge of the newly formed church, Military Road, Dover.

SWANSEA.

The Rev. C. Thompson has accepted a unanimous invitation to the pastoral office over the Baptist church, York place, Swansea, lately under the care of the Rev. R. Roff, now of Cambridge.

MISCELLANEA.

HALF-YEARLY DISTRIBUTION OF PROFITS.

At the last meeting of the Proprietors of the Baptist Magazine, the following sums were voted to the Widows of Baptist ministers, whose initials are subjoined.

Recommended by		
M. S.	Dyer and Steane	24 0 0
S. S.	Pritchard and Bowes	4 0 0
M. C.	C. E. Birt	4 0 0
J. F.	J. B. Cox	4 0 0
R. E.	Wm. Jenkins, D. Jarman	3 0 0
A. E.	George Thomas	3 0 0
S. W.	John Edwards, J. M. Soule	4 0 0
M. V.	W. Gray, Geo. Jayne	4 0 0
H. H.	W. Suddlaw	3 0 0
J. F.	H. Jones, E. Evans	3 0 0
E. E.	T. S. Crisp, Thos Roberts	4 0 0
M. T.	B. Thomas, Enoch Price	3 0 0

STEPNEY COLLEGE.

On Friday Evening, June 28th, the Annual Meeting of Stepney College was held at the King's Head Tavern, Poultry. The Treasurer, W. B. Gurney, Esq., in the chair. During the last year, twenty-six students have enjoyed the benefits of the institution; and the reports of the tutors as to their conduct, and those of the examiners as to their attainments in the several departments of learning to which they had applied themselves, were exceedingly gratifying. The enlargement of the College which was announced in our pages during the last year as begun, has been for some months completed; and we are happy to add, owing to the laudable exertions of several of the ministers educated at Stepney, the whole cost of it

has been discharged. Two of its late students are at this moment as missionaries on their voyage to remote parts of the world; the Rev. Francis Tucker, B.A., to Calcutta, and the Rev. E. Francis, to Jamaica. The College term of three of the young men expires with the present session—Mr. Morgan, Mr. Spurgeon, and Mr. Thomas Burditt.

RECENT DEATHS.

REV. JOSEPH PARSONS.

Died, on the 23rd of May, in the prime of life, the Rev. Joseph Parsons, pastor of the small Baptist church, at Bourton, Dorsetshire. The great modesty by which this worthy minister of Christ was distinguished, prevented his being known beyond a limited circle, but by those who did know him, his memory will be held in high and deserved estimation. Consumption was the disease which cut short his days; and so long since as the ordination of his near relative Mr. George Parsons, at Frome, as a missionary to Calcutta, it appeared too evident that his work on earth was nearly done. Blessed are the dead that die in the Lord!

REV. EDMUND CLARKE.

We have sustained a loss by the removal of a brother, whose kindness of heart, simplicity of purpose, and systematic devotedness to the Master's service, endeared him to his friends, and adapted him for eminent usefulness. The impaired state of his health compelled Mr. Clarke to resign his office as pastor of the Baptist church at Truro several years ago; but his continued desire to promote the interests of the Re-

deemer's kingdom has been evinced in various ways, and among others in occasional contributions to this magazine. He died after a short illness on the 8th of July, aged 42. The article from his pen in an earlier part of this number, and one which is to follow it next month, will be read with additional interest in consequence of his decease, and the following note which the editor received with them, and which was intended to be private, may increase that interest and furnish a pleasing illustration of his mental habits:

"Truro, April 27th, 1839.

"My dear brother,

"Do not be frightened by three or four papers at once. They have been written some time, and I have waited for an opportunity of sending them together, as the three longest are connected; and my health has of late been so uncertain that were I to send a first paper alone, the second might not be forwarded in time. When I read the paper by Dr. Cox, it occurred to me, that one on "Sleepy ministers" might be not unsuitable; but on further consideration I thought, in that form, the remarks made might seem invidious. To obviate this, the present form was adopted, and the two other papers added. I hope they will, in some measure, meet the desire for practical and experimental articles mentioned in your last preface. I am truly glad to find that your efforts to improve the magazine have been so successful. May they be yet more extensively blessed! With kind regards to Mrs. G. and friends,

I remain, my dear brother,

Your's affectionately,

EDMUND CLARKE.

CORRESPONDENCE.

ON STUDENTS FOR THE MINISTRY.

To the Editor of the Baptist Magazine.

DEAR SIR,—The annual meeting of the friends of the Bristol Education Society was held in Broadmead vestry, on Thursday June 18th, and the gentlemen present, with many others, assembled afterwards at dinner in the lecture-room of the Academy in Stoke's Croft. The text chosen by Rev. J. J. Davis, of Tottenham, as the basis of the faithful and affectionate address delivered by him in the forenoon, was Matthew v. 9. On the preceding Tuesday, the students were examined by several gentlemen who have favoured the Society with their services on former years. Their reports on this occasion are, I am happy to state, highly commendatory of the diligence and

progress of the students, in general, in their literary course; and, added to the information given by the general Committee, in their Report, of the very satisfactory state of the house throughout the session, could not fail to impart peculiar gratification. The pleasure felt at the meeting was enhanced by the numerous and substantial proofs given, since the last annual meeting, of cordial regard for the institution, by those contributors who have generously raised their subscriptions to £5 per annum, and by others who have given very large donations; so that by their liberality, while the regular income of the Society is augmented, the Committee have been enabled to sweep off a long-standing sum of £250 due to the treasurer, and also to replace in the funds the sum of £300, which they were com-

pelled, a few years ago, very reluctantly to sell out. To all those friends who have rendered us this kind and efficient aid, we present our most hearty thanks. There were sixteen students in the house during the last session, of whom four have terminated their course of studies, and one is about to spend some sessions in Scotland. Six additional students will enter at the commencement of next session.

The attention of the gentlemen after dinner was slightly directed to a subject which, from its importance, I beg to present to the notice of your readers, namely, the desirableness, perhaps I might say the necessity, in the present day, of furnishing our academies with a larger number of young men from among the well-educated classes of society. It will not be questioned, with regard to many of those who become students in our institutions, that their opportunities of study have been limited, while the circumstances of some have been very unfavourable to literary cultivation. The consequent deficiency in previous attainments must therefore occasionally operate as a painful hindrance to study, rendering the labour harassing, sometimes proving injurious to health, and often requiring a great degree of conscientiousness and determination to enable the student to persevere. With the most diligent exertions the result cannot fail to be sometimes discouraging, less being accomplished than was hoped and expected; especially if a regular course of study has commenced, as it frequently must, at an age in which the faculties are not in the best state for entering on and advancing in such a course. The consequence is, that the funds of our seminaries are in some cases expended inefficiently. But it is of more importance to notice the bearing which this lack of previous education has upon the respectability of our ministers and churches, in other words, on the estimation in which they are likely to be held in society at large. As long as this deficiency exists, the general standing of Baptist ministers in society will be lower than it should be. Our churches at the same time are without the inducement which they would have, if our academies were more commonly furnished with students previously well-educated, to exert themselves in procuring, as pastors, men qualified, by their acquisitions as well as their talents, to give weight and influence to the Christian societies over which they may be placed. It is desirable that our churches should be disposed to seek such men more generally. It would be likely to be so, could young men thus accomplished be obtained more easily and in greater numbers.

I make not these remarks as reflecting, in the slightest degree, on the character of

students in the Baptist academies. Instead of this I can bear testimony, and I do so with much pleasure, to the good abilities and great worth belonging to them generally; and I consider it a matter of much thankfulness that our churches are furnished with a body of such able and faithful labourers, workmen who need not to be ashamed. A blight would rest on our academies and churches, should the ministry begin to be sought among us from secular motives, or if zeal for literature should place out of sight the necessity of ardent piety in all who seek so holy a calling. But it is surely unnecessary to attempt to show that such an evil is not likely to arise from the union of sound-learning and genuine godliness in candidates for an office, which must often require the one, as well as the other; nor is it difficult, perhaps, to perceive that the ministry is not less likely to be occasionally sought as a livelihood, when the majority of our students are from among those whose means of instruction in early years are scanty, than it would be if the better educated were induced in greater numbers to devote themselves to this work. It is to be wished that there were nothing in the ministry to induce pious young persons favoured with the advantages of a good early education to look upon it as less eligible than other callings, in which they can employ their talents, if not with the same kind of usefulness, yet more advantageously to themselves, and perhaps in their opinion, with more respectability. I beg therefore to propose for consideration the following inquiries. Is it fitting that this preference of other occupations to one office, confessedly a very important one, should be encouraged by parents and other guardians of youth? I would make an appeal to the wealthier members of our churches, urging them to reflect on the good which they may be instrumental in effecting by not merely allowing their sons, whom God has both disposed and fitted for ministerial labour, to enter on this work, rather than fix on employments attended with greater worldly advantages, but by encouraging them to make the necessary sacrifice. Has this subject been sufficiently considered by parents who, through the bountiful providence of God, are able thus materially to promote the cause of the Redeemer, and the welfare of our churches? Has not an early desire for the ministry been nipped in the bud in some instances, by being discountenanced or opposed on prudential grounds, as soon as it has been discovered? Are there not members of some of the more opulent families in our denomination, who would at this moment have been engaged in ministerial labours, had not parental influence been directed, in their early years,

against the bias of their minds, the inclination accompanied by the requisite qualifications for the office, but becoming inactive, and at length sinking into indifference, for want of encouragement? And may there not be, at present, some young persons who are prepared to make a sacrifice of worldly advantages, by consecrating themselves to the work of the ministry, if those to whom they look for guidance, would foster and sanction, rather than repress their desires? Is it right that the ministerial office should be viewed in the light of an inferior calling? But is it not likely to be thus regarded among the higher classes in religious society, while they leave it generally in the hands of those who are beneath them, forgetting how much it is in their power to contribute to raise it in general estimation above its present level.

These observations are not written in the spirit of complaint or animadversion, but rather for the purpose of exciting attention to a subject, too little thought of, but which I am aware, it is very difficult to bring forward in a manner which will not to some appear objectionable: they are written too with the hope that those, for whom they are specially intended, may not be unwilling to be reminded of their obligations, and with the persuasion that the chief reason, in many cases, why their responsibility in this respect is not more deeply felt is, that the subject itself is much out of sight, being seldom presented to their notice.

I am, dear Sir,

Yours respectfully,

THOS S. CRIEF.

BAPTIST CHAPELS IN THE METROPOLIS.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is gratifying to learn that the plan contemplated by some friends of the Baptist denomination in London, for the erection of a commodious central chapel, with convenient committee-rooms, &c., has excited a considerable interest in several parts of the country. With such a unanimity of feeling as to the desirableness of the object, it would be a matter of deep and permanent regret, if any diversity of aim on the part of those who have to carry it into effect should obstruct or nullify so good a design. The utility of such erections for the accommodation of our public meetings is obvious and acknowledged by every one; but there is another point of view in which it ought to be regarded, and to this single point I will on this occasion invite your attention, and that of your readers.

Those who are acquainted with London, know that in the city, and its immediate neighbourhood, there are thousands of young persons, of both sexes, brought hither from

all parts of the country, some for improvement in their respective occupations, and others for more permanent employment. Many of these young persons are the junior members of families connected with our country churches, either as members or as hearers; and who can picture the intense interest with which many an anxious parent commits his child to this place of peril, this mass of corrupt and corrupting society, where the restraints of parental and family influence will no more be felt; and the propensities of the heart no longer kept in check by the example and authority of those he respects and loves. The situations which most of these young persons occupy compel a residence in the heart of the city, and their close occupation through the week insensibly suggests the Sabbath as the only season for relaxation, and freeing themselves from the confinement of their daily toils. Imagine the youth, when first cast into this tempting city, on a Sabbath morning, ruminating how he shall spend the day. His Bible lies before him—his conscience tells him his duty—memory brings the exhortations and tears of a fond mother before his view; while, on the other hand, a giddy companion invites him to a party, or a country excursion, or an amusement, gilded over at first by the specious term innocent: in such a crisis of youthful trial, who can tell the importance of a prominent, a cheerful, an inviting place of worship, where the services of the sanctuary are invested with every circumstance of cheerfulness and attraction, and where the tempted youth may repel the adverse solicitation by an invitation to accompany him to a more wise and profitable employment of the sacred leisure. It must be recollected, that the persons to whom we refer, are just in the spring-time of life, with their energies at the highest pitch of excitement, and when the temptations to levity and vice present their most fascinating and fearful powers. To regard with pious and affectionate interest this large class of the community, is surely the duty of every section of the Christian church; and can it be right that we, as a denomination of Christians, present no aspect of benevolent concern for this large and influential class—that we do nothing to invite, to instruct, to warn, and that just at the eventful period when the character and habits are forming for life, when the men who are to give the tone and character to the next age are receiving their own, or are just emerging into influential spheres to be the benevolent conservators or the moral pests of society. With principles and habits so little formed, and surrounded by associates from whom the lip of scorn is often more deeply felt than the bitterness of open assault, is it likely that individuals of this

class will feel a desire to bend their way on the Sabbath to the obscure and forbidding localities which most of our metropolitan chapels occupy, and the sombre and uninviting appearance of the places when they arrive there; and can it be any tribute to the honour of Christianity, or credit to the age in which we live, to continue occupying from choice those localities into which we were driven in the days of persecution; or can it be any advantage to our cause to enforce a tribute of humility on all who come within the sphere of our example or instruction?

It is gratifying to perceive, that if the Baptist denomination has been regardless of this large class of the inhabitants of London, other denominations have not been equally remiss in their duty. It is not, if we know any thing of the working of our hearts, that we refer to their example in a spirit of envy, but to provoke to honest and praiseworthy imitation. Other denominations have found their reward in their labours. They have proved a nursery for suburban and more distant country churches. Attracted in the first instance by convenience, or a variety of external motives, many of this class have received spiritual benefit; have attached themselves to the connexion as well as the church; and, on retiring from the metropolis, as most persons do in advanced life, have fostered churches in the localities which they have chosen, and thus spread the knowledge of the truth as effectually as if they themselves had been the preachers of it. In how many instances has this been the true history of churches, especially in the neighbourhood of London; but it is a mode of operation of which, as a denomination, we have never availed ourselves, simply because we have never had an inviting central chapel, which should attract that class of men from whom such benevolent endeavours might be expected. What may have been our loss through this neglect it is impossible to say; nor is it any relief to suppose, that if we have failed in our duty, that duty has been discharged by other Christians. It has not been done by any, or by all, to any thing like to its full amount. The labours of others are only just enough to point out our duty; not to supersede our labours. If they have been useful in a few instances, still they have left the many without spiritual benefit; and no body of Christians is discharged from labouring in a field so inviting for its fruitfulness, and so beneficial in its ultimate results.

We are not insensible to the difficulties and the onerous responsibilities of such an undertaking; but, surely, if the pious, and wealthy, and benevolent portion of our denomination could be brought to estimate the

importance of such a design, it would not be permitted to sleep under cold and lethargic wishes; and when it is recollected, that not only an individual church, but the denomination itself, and what is more, the interests of religion at large, would be essentially promoted by such a step, and that it is one in which the country, as well as town, might be appealed to in its behalf, may we not hope that prompt and vigorous efforts will yet be made for its accomplishment.

Permit me, then, Mr. Editor, before I close, to ask, Is there no aged member of our denomination, who, instead of bestowing his property on thankless heirs, will do in favour of such an undertaking in his life time, and while he may witness its appropriation, what the late Mr. Taylor of Newgate Street did for the Stepney Institution, bestow such a substantial testimony of his regard for our denomination as may at once stimulate the activity of others, and guarantee the ultimate accomplishment of the design. Such an individual would do more to benefit posterity, and to extend the interests of the Redeemer's kingdom, than if he were to bestow his wealth for the relief of temporal or physical evils in any of their various and complicated forms; and, even if posthumous recollections formed any subordinate place in his motives, his name would live fresh in the memory and hearts of unborn generations, who might be benefited by his liberality, and who might meet him with their congratulations and rejoicings in a brighter and a better world.

I am, &c. J. HADDON.

A well written Letter on the same subject, signed "A Mother," contains the following remarks:—

"As the head of a rising family, worshipping in another section of the Christian church, yet retaining very early preferences for, and full persuasion of the truth of our peculiar views, I am, in common with many others, exceedingly desirous that my children should be able to set out in their christian profession amongst our own body. Yet to do so, will interfere greatly with the regularity and order which should be observed in every religious family. They may be useful and interesting christians elsewhere; but their energies are exerted, and connexions are formed, and our own denomination loses the benefit thereof.

"It was proposed at our annual meeting, to endeavour to raise the income of our Missionary Society. Think you that those members of our denomination, who through the force of circumstances have entered the circle of our Pædobaptist friends, do not throw their subscriptions and donations within the same enclosure? Assuredly they do. And though the amount may not be large, scattered as they are in these congregations, it would tell to more account if sent into its own place."

EDITORIAL POSTSCRIPT.

When a Christian traveller falls casually into the company of a Romish priest, and a conversation on religious topics ensues, it is not uncommon for him to suppose that the unknown disputant with whom he has been talking is an infidel. The reason is that the priest has been endeavouring to undermine the foundation of the Protestant's faith, having the ulterior object of showing that it can only rest safely on the authority of the "Holy, Roman, Apostolic, and Catholic Church." A similar course is that which the writers commonly denominated the Oxford Divines are now pursuing. The design of their most recent publications is to produce a conviction that ecclesiastical authority is the only legitimate basis of Christian faith. A stranger finding a loose sheet of one of their performances might be at a loss to decide whether it belonged to the book of a Romanist or of an Infidel. The last number of the "Tracts for the Times," is thoroughly sceptical in its tendency. Setting out with the position that "if it be a good argument against the truth of the Apostolical Succession, and similar doctrines, that so little is said about them in Scripture, this is quite as good an argument against nearly all the doctrines which are held by any who is called a Christian in any sense of the word," it proceeds to enlarge on "the external difficulties of the Canon," and "the internal difficulties of the Canon," and to show that "were it not for our happy reverence for the Canon of Scripture, we should make exceptions to many things in Scripture;" and that God "has given us doctrines, which are but obscurely gathered from Scripture, and a Scripture which is but obscurely gathered from history." The leading article in the British Critic, published in July, is on "The Study of the Evidences." It occupies sixty-six pages and is elaborately written. Care is taken to avoid such assertions as might be adduced to bring home the charge of an absolute renunciation of Protestantism, and to insert detached sentences which might be brought forward in a defence of the writer. But the tendency of the whole is to decry the study of the Evidences of Christianity. Much that it says of the writings of Paley, whom it calls "the Joseph Hume of Theology" is true; much that it alleges respecting the insufficiency of external evidence to produce influential faith is important; yet the evident design of the article is to discountenance the study of the Evidences, as a part of education, and to teach that the Scriptures, and scriptural doctrines, should be received and inculcated as deriving their sanction from "the Church." It tells us that "The Roman Catholic communion, whatever else it was or did, must be allowed this praise, that it was ever distinguished as a pillar of the truth. Its awful unity seems to have preserved it from the infidel temper of recent ages, as much as from the vast apostasies of the Eastern Church. Bacon, in his Advancement of Learning, reviewing with no small exactness all present and past theology, never once notices the Evidences of Christianity as a branch of learning, either existent or desired. The Romanist, therefore, can hardly fail to think it a decisive condemnation of our system,

that, after having enjoyed our liberty for three centuries, we are now employed in proving the existence of Him after whose name we call ourselves; and have dropped so far to the rear of theology, as to make this a prominent feature in the instruction, not merely of the controversialist, not of the Church's professional advocate, but of the general student. He must think it an admission, that, severed from the Roman Communion, we have no authoritative voice in our own, and cannot put forth the Bible in the name of the English Church; and therefore are driven to make the Bible stand by itself, by a cumbrous apparatus of Evidences. He must then conclude that we have gained this harm and loss by not hearkening to the voice of Rome, and by losing from her communion." This and much more of the same kind the reviewer does not "linger to answer;" he is content to leave him who argues thus in possession of the field, unless he should be driven from it by the following single sentence: "We need not linger to answer the Romanist, who is as responsible for our separation and its consequences as we are, except to observe that his own attempt to make the Church all sufficient without the Bible is producing the same unhappy retrogression, the same scepticism, and the same necessity for laying again the first foundation of faith, as the Protestant attempt to dispense with the Church, and to base the genuineness and authenticity of the Scriptures on history and criticism." Thus, while the advocates for scriptural religion and scriptural freedom are charged with an unholy alliance with infidels and papists, the highest class of churchmen are abetting the delusive systems of which infidels and papists are the prey. Whether such statements as these are adapted, in the present state of society, to promote popery more than infidelity, or infidelity more than popery, it is difficult to determine; but, doubtless, they will produce a state of mind in many whose sentiments and characters are yet unformed, which will predispose them for either, and will issue in the one or the other, according to the circumstances into which they may be cast.

An overland letter from the Rev. C. Lacey, General Baptist Missionary in Orissa, brings the gratifying intelligence that orders have been received by the resident Commissioner, from the Supreme Government, that the Pilgrim Tax is to be immediately and entirely abolished.

Preparing for publication early in November, by the "Congregational Union of England and Wales," a "CONGREGATIONAL CALENDAR for 1848;" this work will contain, besides the usual Almanack and various matters essential to such a publication, a mass of information most important to all our Congregational churches, including those of the Baptist denomination. It will be adapted for families, and be continued annually.

Shortly will be published in 1 vol. post 8vo, Memoirs of the Rev. W. Milne, D. D. of China, with Biographical Annals of Asiatic Missions from Primitive to Protestant Times. By Robert Philip, author of Life and Times of Bunyan and Whitefield.

N. B. The materials of Dr. Milne's Life have been supplied by his family and friends.

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.



PROVIDENTIAL DELIVERANCE,

PROVIDENTIAL DELIVERANCE

OF A FAMILY OF NATIVE CHRISTIANS IN INDIA.

OUR engraving this month represents the providential deliverance of a family of Native Christians, which occurred in the month of May, 1833. At that time a destructive gale took place, which, in its effects, greatly injured the villages of Mukerjes-Muhal, Khari, and Bamanabad,—mission stations which are situated on the borders of the Sunderbunds, or extensive forests, which skirt the province of Bengal on the south. These forests are intersected by various arms of the sea, the water of which rises and falls with the tide. The villages are situated at the head of one of these creeks; and, at the time of which we are speaking, the wind, which had blown most furiously from the south all one night, had prevented the water from the creek from receding at the ebb, so that it had remained nearly level with the bank till the coming in of the tide on the following morning. The wind still blowing with great strength in the same direction, the sea soon rose above the bank, and rapidly formed a body of water several feet high, which, impelled by the wind, crossed the country from the south-east with awful grandeur, making a noise like distant thunder. Deer, wild hogs, and other inhabitants of the jungle, washed from their retreats, mingled together in wild confusion, and were many of them drowned.

Some persons on the spot, who were watching the progress of the storm, feared what the consequences would be, and gave immediate notice to their neighbours. In the course of a few minutes their fears were verified,—the swelling surge arose, carrying destruction with it. At all the villages most of the houses were washed down; while at Khari the mud walls round the burial-ground were completely levelled; and the large chapel, and the houses of the native preachers, raised several feet from the ground, were greatly damaged; and had not the people, heathens as well as Christians, found refuge in the latter buildings, many of these villagers (as was the case in the surrounding ones) would doubtless have been washed away.

It was in this inundation that the family of Subal, before referred to, was exposed to danger, and rescued in the following singular manner. The huts in which the peasantry of Bengal reside are generally very slightly built. A bamboo post is erected at each of the four corners, to which mats are attached, so as to join the walls. The roof, which is constructed of straw or leaves, fastened on a frame-work of split bamboo, and in shape like the roof of a barn, is laid on the four bamboo posts before mentioned, and securely fastened with twine.

The house of Subal was situated on a spot of ground almost surrounded by the jungle, and

was therefore particularly exposed. He saw the flood rapidly advancing, and could perceive no means of removing his family to a place of safety. At last, it struck him, that, by getting on the top of his house, they might remain uninjured till the waters abated. With this view, he assisted his wife, mother, and two children in mounting the roof; and, following them himself, determined there to wait the subsiding of the flood. The waters, however, rose much higher than he expected, and seemed to threaten every moment to wash them all away. He looked on with anxiety and distress, when, to his surprise, he found that the force of the water had broken the strings which fastened the roof to the posts, and, raising it from the latter, was carrying himself and family away upon it, as upon an inverted boat, towards the jungle. In these novel circumstances he felt still more alarmed for the safety of the party; but, through a kind Providence, they were all carried for two miles, till they reached the jungle, on the brushwood of which they and their conveyance were securely deposited. After a little time they managed to climb a tree, in which the whole party remained till the morning; when Subal found the flood sufficiently abated to allow him to proceed to Khari, from whence the brethren soon came to his assistance, and brought his family in safety to their ruined habitation. A subscription was raised to aid himself and other sufferers in the flood, in rebuilding their houses, and they were soon again in possession of a quiet home.

Though Subal was thus wonderfully preserved in this calamity, we regret to say that it was only to meet death in another unexpected form. A few months afterwards he went a little way into the jungle, with three other native brethren, to cut the dry grass which grows there, and which is used in the roofing of houses. As he was engaged in this employment, a tiger stole upon him unperceived; and, seizing him in a moment, carried him off into the surrounding jungle. The other brethren had but a glance of him as he was carried away; and, knowing it to be hopeless to attempt to rescue him, and dangerous for them to stay any longer in the neighbourhood, they gave up their employment, and made the best of their way to the village. The poor man was never heard of again; and, doubtless, fell a victim to the furious beast. The missionaries trust that he was a sincere and humble believer in Jesus, and that to him "sudden death" was "sudden glory."

We are happy to add that one of the children preserved from the flood was afterwards admitted into Mr. Ellis's boarding-school at Entally, and is now a promising pupil in that institution.

CALCUTTA.

THE following communications respecting several of our Indian stations were forwarded us by our brother Ellis, of Calcutta, under date of 12th of February last. It will be seen that they consist of letters and journals supplied by the missionaries themselves; some of whom—Gunga Narayan Sil, for instance—in writing English, use a foreign language. When this is taken into account, we conceive the interest of the communications will be increased; and feel persuaded our readers will rejoice in the evidence they afford of persevering evangelical labour carried on by these humble servants of the Redeemer in the various and distant stations to which they refer.

Calcutta, Jan. 15th, 1839.

On the first Sabbath in the year, two women, the wives of native Christians, were added to the native church by baptism: they had long given satisfaction to the members by their conduct. The congregation of the native church is on the increase; and we hope that there are many indications for good. Sujatali continues active and useful. The members all seem to look up to him with respect and affection. There are two inquirers in daily attendance on Sujatali.

Circular Road Chapel.

Two candidates were proposed for baptism at our last church meeting. We need a revival. Although the congregation continues steady, there are few under serious impressions,—few inquiring the way to Zion with their faces thitherwards. No thirsty desert needs the showers of rain from above more than we need the outpouring of the Spirit.

Luckhyantipore.—Mr. F. DE MONTE.

Ever since my arrival here I have enjoyed good health, and have been employed as usual in the work of preaching. About a week ago, I visited the Khari station, and found the brethren pretty well here, as it regards their health. The eleven persons that were lately baptised by Mr. C. C. Aratoon, at this station, seem to walk as it becometh the Gospel of Christ; and also eighteen other persons have offered themselves as candidates for baptism, and I hope they will be received into the church when Mr. A. visits the station next time. Some of the people made many inquiries about Mr. G. Pearce, and particularly Nilu, Bhunie, and Muchiram Sing are very anxious to hear whether he has wholly got rid of his affliction, and expected to return to Calcutta in a short time. Kalachand Mandal observed to me on a certain occasion, "Indeed, I cannot but remember, sir, Mr. Pearce's kindness to me with gratitude; for when I was quite a blockhead, he took me into his own house, and, as an affectionate father, taught me to read and to write, and subsequently encouraged me to make myself useful in the mission." Many of the brethren of Luckhyantipore likewise often inquire of me whether Mr. P. is well now, and

expected to return in three or four months hence. And whenever I had occasion to hear their prayers, I observed that they seldom forgot to beg the Lord on his behalf; and, as a particular instance of this, I shall mention the following circumstance:—On the New Year's day a great number of us met together at the chapel, for the purpose of spending the day in meditation and prayer for the general outpouring of the Holy Spirit, when a portion of the word of God was expounded, and twelve prayers were offered up to the throne of grace. Though I do not think it necessary to mention the names of those who prayed, or the subject-matters of their prayers (which were indeed suitable to the occasion,) but what I chiefly intend to do here is, to set down the expressions made use of in their prayers, relative to Mr. G. Pearce's welfare, as well as I can remember them. "Lord," cried one of the brethren, "have mercy on our beloved pastor; remove his afflictions; take care of him on the great deep of water; and safely conduct him to his dear relations, and bring him back to us again in the full enjoyment of health." Another earnestly entreated the Lord thus:—"O Lord, let us see his face and rejoice; hear his word and be instructed." And a third addressed the throne of grace in these words:—"O God, bring our pastor back to us speedily for the good of the poor and needy." I think, my dear tutor, it would occupy too much time and space to give here all the words that have been uttered on the occasion respecting Mr. P., and, therefore, I shall pass them over in silence, and shall only observe that these few expressions evidently show us the great and unfeigned love which the people have for him. Perhaps you are aware that during the months of September and November last, eighteen persons were baptised by Mr. Aratoon here, and I hope in time they will prove to be useful members of the church. We have also four candidates for baptism in this station, and of course when we are satisfied as to their conversion, they will be received into the church.

Luckhyantipore.—GUNGA NARAYAN SIL.

Preached in Luckhyantipore chapel from Gen. xvi. 13. "Thou, God, scant me." The number

of people was nearly two hundred. They all heard me attentively. I explained that the great God with whom we have to do, constantly observes us, wherever we are and whatever we do; and equally foolish and wicked are they who presume to think that God does not regard, and will not punish sin; and he not only sees all our ways and actions, but he knows our secrets, and it is pleasing to consider that God knows them who fear and love him; and, finally, I exhorted the people to remember this truth morning, noon, and night; at home, abroad, alone, and in company, "Thou, God, seest me." At 1 o'clock attended the church meeting. In the afternoon preached from Matt. xviii. 21, 35, about the account and payment of our debt to God. The number of people was more than one hundred. They listened seriously. May God bless the service of this day! Dec. 3rd.—Catechised at Luckhyantipore chapel—a number of persons—more than twenty were females. Dec. 4th.—Arrived at Harrir Hat at 2 p. m.—left the *Salti*, and walked down to Sibpore. It being very dark, and I and my men being tired, we pitched our tent at the front of an ancient temple. No sooner was the tent pitched, than many people of the village came, among whom some were very good and sensible. They sat at the door. I spoke to them. There was a native doctor who asked me several questions. I spoke to him about the disease of our souls and of the Great Physician, Jesus Christ. Four o'clock in the morning.—Left the place, and arrived at Kulpi, at half-past seven—preached at the *hat*—hundreds after hundreds of men flocked round to hear the glad tidings of salvation. I spoke to them about the sinfulness of man's heart—about Christ being the way, the truth, and the life. They said, "This day we have heard new things." They received the Gospels and tracts with thanks. Went to Sagoals Kackhari—spoke with the Amlas. At 6 p. m., left Kulpi, and walked up to Nabinakpore—pitched the tent there—some respectable people came to see me—they sat at the door, and heard the word attentively. I pointed to them that Jesus Christ is the only way. Dec. 9th.—Preached at Luckhyantipore chapel in the morning, from Luke x. 41, 42. "Martha, Martha, thou art careful, and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." I explained to the people, 1st, What is that one thing needful—the knowledge of God, of ourselves, and of our Redeemer. 2nd, In what respect is it needful. 3rd, Its advantages. The number of people was upwards of two hundred. At one o'clock attended the church meeting. In the afternoon, preached from Matt. vii. 13, 14. "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The number of people was

nearly two hundred. I showed them what kind of way it is that leadeth unto life, and few are found in it; and the broad way that leadeth to destruction. People were very serious at the time of delivery. May the Lord bless the instructions of this day! Dec. 14th.—Went to Joynagur—preached the word of God—several respectable Brahmins came to me and asked me questions concerning the truth of Christianity: thus far they are induced to say, that Christianity is better than popular Hindooism—took a walk in the market—conversed and gave tracts to hundreds that begged for them.

Dum Dum.—Mr. SYMMS.

This has been an eventful month, especially as it regards the European part of the church and congregation. Many from the troops have been sent to the upper provinces; amongst them, from twenty to thirty of our congregation, and seven church members. This is not to be regretted, as they will now form a church of themselves; and having one amongst them who is qualified to act as their leader, we have reason to hope that the Lord will preserve them, and add to their number. We, of course, felt the separation; but the loss has been counterbalanced to a considerable degree by another circumstance which presents a cheerful prospect. Since a chapel has been erected, and a missionary residing in the station, the church and congregation have felt it a great burden to be marched to the Established Church every Sabbath morning, especially as the Roman Catholics were exempt from this duty, and were regularly marched to their own chapel. We accordingly agreed to petition for the same favour; and, on so doing, an order was issued immediately, "that on all future parades for divine service, the Baptists should be marched to their own place of worship." We have enjoyed this privilege these three Sabbaths, and I have no doubt, under the Divine favour, it will be productive of much good. Our prospects in native labour are rather encouraging. I have hired a house at Rajhat, on the Barrackpore road, for three rupees per month. It has a fine open front; and will accommodate about thirty-five with seats. The haut days are Wednesdays and Saturdays. I shall always be enabled to attend every Wednesday, and Soobroo every Saturday. The attendance has been hitherto exceedingly good. I am striving to accomplish the same object at Gowrypore haut; a native has very kindly offered me a piece of ground gratis, for the purpose of erecting a house; but it will be better, I think, to rent a place until I see how it will answer. On the 11th of this month we baptized two individuals, and we have two more to baptize next month, (D.V.) On the 27th, we lost one of our sisters by death; her end was peace.

Dacca.—Mr. O. LEONARD.

I have pleasure in sending you the following account of my humble labours during the

past month, and must again express my regret that I have nothing now of a cherishing nature to communicate, especially as it regards the natives, who appear as if thrice dead, and almost proof against the threatenings and calls of the law and the Gospel; they hear attentively, and are not backward in expressing their approbation of what they hear, but still continue the same besotted votaries of idols and all their abominations. We are indeed frequently constrained to use the language of the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" The annual examination of the Christian and native schools was held at my house on the 20th ult., where 67 of the former and about 300 of the latter, exclusive of five Christian and eighty-two girls of caste, presented themselves for inspection, and performed their several parts much to the satisfaction of all present; but, I am sorry to say, through events, over which we could have no control, we were deprived of the presence of many who feel a deep interest in the spread of Scripture knowledge amongst the rising generation. Their absence was occasioned through an affray which took place between two leading Jemindars, in which, it is said, a number of lives have been lost. The Christian school will continue, at least to the end of the present year, but our subscriptions will not admit of our continuing the Vernacular Schools any longer. We have struggled as long as the shadow of a hope remained for their preservation; but must now give them up finally, which will form a breach in our work deeply to be regretted; but the work is the Lord's, and it becomes us to bow in humble submission to his all-wise and gracious dispensations; "what he does we know not now, but we shall know hereafter."

Chittagong.—Mr. C. FINK.

Nov. 1st.—Went out with brother Johannes and the native preacher to one of the Chouck bazaars, where we gathered a large congregation of natives, whom I first addressed; declared to them the lost and ruined condition of all mankind, and the evils of idolatry, and recommended to them Jesus Christ as the only Saviour. Brother Johannes then stepped forward, and asked them whether they understood what I had preached to them. To which they replied in the affirmative. Brother J. then spoke for a good while, and afterwards we gave away four copies of Luke's Gospel. 3rd.—Went out and gathered a number of natives before a native shop, and spoke to them the word of truth, and showed to them the plan of salvation through a crucified Saviour, which they heard very attentively. 4th, Lord's-day.—We had our usual English and Bengalee worship morning and evening. At 1 P. M., several Brahmins came to our house, with whom we had a long conversation regarding the Christian religion and the way of salvation through our Lord Jesus Christ. On their departure each of them received a copy of

St. Luke's Gospel. After the Bengalee worship in the afternoon, I went out and gathered a large concourse of natives, to whom the word of God and the plan of salvation through a crucified Saviour, was explained. While I was discoursing, a man stepped forward, and asked me, "Whether there are no other ways besides Christ for a man to be saved?" In reply, I asked him, Whether *he* knew any other way? He said that his guru has taught him two or three ways by which man could be saved; that is, *Gangaman, dan, and Jatra to Jagarnath*. I told him that his guru was in darkness like himself, and had deceived him. I then explained to him and the rest the plan of salvation through Christ our Saviour. 5th.—In the evening we had our monthly prayer-meeting, when brothers Johannes, Ganganarayan, Cravin, and myself prayed. 17th.—The Bishop of Calcutta, accompanied by the archdeacon, the chaplain of the station, the commissioner, and a military officer, visited us, and afterwards the bishop examined brother Johannes's school. 25th, Lord's-day.—We had our Bengalee and English worship morning and evening as usual, and after morning worship I had several Mugs to hear me, to whom I communicated the word of life: after which, each of them received a Burman tract, of which I had a few with me. On their departure, they invited me to visit their village, which is situated to the north of Sita Kundu, and in which, they say, there are about 500 houses, and the distance of it is about a day-and-a-half's journey from this town. Dec. 2nd, Lord's-day.—We had worship as usual morning and evening. In the morning, a few of us surrounded the table of the Lord, and commemorated the dying love of our Saviour. In the evening brother Johannes and myself went out to the main road, where we gathered a large congregation of natives, to whom we read and preached by turns till it was quite dark in the evening, and after which we gave away a few copies of Luke's Gospel. 3rd.—In the evening we had our monthly prayer-meeting; the first prayer was offered by brother Ganganarayan: brother Johannes read and explained the chapter, and I concluded in prayer. Jan. 26th, 1839.—I have heard from the two senior native preachers, Khepoong and Kullafree, at Akyab, who have given me a very pleasing account of their labours among their countrymen and among the few members of the church; of the latter, they say, that they are very punctual in their attendance on the means of grace every Sabbath morning and evening, and are doing well; but I regret to say I have not heard anything from the other two preachers, Mecarung and Kyojorree, of what they are doing in their respective stations, and therefore I am unable to give you any account of them. I hope, however, they are doing well. Khepoong and Kullafree write that they are out almost every day among the heathens preaching and giving away books and tracts, which, they

say, the people are very eager to hear and to receive. They also mention, that they sometimes meet with resistance and opposition from some of the townspeople; but they remark that this is a thing which they, as well as all other preachers of the Gospel, must always encounter while labouring for the honour of the Lord Jesus Christ, and for the conversion of their fellow-sinners. They are much in want of Burman Scriptures and tracts for distribution; and if you can kindly send a small quantity to me, I shall be most happy to take charge of them, and forward the same by the first vessel going from this port to Akyab. If it should be agreeable to the Society, I would propose that so long as the Mug Christians have not a missionary with them, I might be allowed to pay them yearly a visit, (leaving my family in Chittagong,) and remain with them for two or three months, or till the commencement of the rains, and return again to Chittagong. This I shall be most happy to do, if the Society will kindly defray my travelling expenses to and from Akyab, which will be altogether only about 100 rupees, or perhaps less than that sum. The annual grand Mellah, on the occasion of the Sibratri puja, will take place on the 12th of next month, as usual at Sitakundu, when numerous Hindoos of different castes and ranks will assemble together from various parts of Bengal, for the purpose of bathing in the burning well, and worshipping the volcanic fire that issues out of a rock situated upon the mountain. The Mellah will continue for about ten days, and the distance of it from this town is about twenty-

five English miles. We have proposed to visit it, and to remain on the spot for some days, for the purpose of disseminating the Gospel of salvation to the thousands of the perishing heathens, and we trust that the Lord will be with us, and will accompany his holy words with the power of his Holy Spirit, to the pulling down of the strongholds of Satan, and to the conversion of our poor benighted fellow-men. We need your prayers; oh! let us all pray continually to the Great Head of the Church that all the kingdoms of this world may soon become the kingdoms of our Lord and of his Christ. There is no doubt, yes, we know and believe, that Jesus our blessed Saviour shall soon have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Yes—

“For him shall endless prayer be made,
And princes throng to crown his head;
His name like sweet perfume shall rise,
With every morning sacrifice.”

Let us, therefore, not be weary in well-doing, for in due season we shall reap if we faint not. Brother Johannes has been very busy with his school, his chapel, &c. He has also devoted his time almost every morning and evening to preaching with me to the natives. He is doing all he can to finish the remaining part of the building, and, I believe, he is going to borrow some money to get this building off his hands. He is doing much to keep up his school against the Roman Catholic priest's opposition school. It is impossible he can long withstand his efforts.

J A M A I C A.

WE are gratified, but not surprised, to find that the Sketch of Sujatali, in our number for last month, proved so acceptable to our readers. We now present, as a prelude to other communications from Jamaica, a notice of one of its newly-made freemen, which has been for some time in our possession. It has been kindly furnished us by the Rev. John Clark, of Brown's Town, of whose church Mr. Finlayson is a deacon.

JAMES FINLAYSON was a slave at Penshurst, the property of Mr. Senior. He was exceedingly depraved: dancing, drinking, and fornication were habitually indulged in by him. He knew nothing of the Bible or the way of salvation, but lived without God and without hope in the world.

He contemplated attempting to escape from slavery, and thought that if he could but read and write he might be enabled to effect his object. He consequently bought Dilworth's Spelling-book, and obtained a few lessons in reading: he made, however, little progress. From this book he derived his first impressions of the evil of sin; but his conduct remained unaltered. About this time (1828) he went on a

Sabbath-day to Falmouth, a distance of thirty miles from his home, to dispose of some honey. In that town there were a Wesleyan and a Baptist missionary stationed. He went to the house of the former to offer his honey for sale. The missionary met him at the door, and sharply reproved him for breaking the Sabbath, evidently pitying his ignorance and unconcern. James feeling ashamed, although he scarcely knew why, walked away; the missionary's words to him, “Poor man, poor man,” ever recurring to his mind. Entering another street, he saw a number of slaves, like himself, going to a chapel, and thought he would also go. The place was crowded: unable to get in, he stood at the door and listened. The pulpit was occupied by that

devoted and wonderfully successful missionary, James Mann, who soon after was called from his labours to a glorious reward. Mr. Mann preached from Psalm iv. 2. "Oh! ye sons of men, how long will you turn my glory into shame?" &c. James heard with riveted attention; the truth reached his heart; he thought every word was intended for him, and his fears were excited. After the service he returned home, and as the woman of Samaria left her waterpot, and went her way into the city to tell of Jesus, so James forgot his honey; his mind was filled with anxiety about his soul; his concern was to obtain deliverance from the wrath to come, and to make known to his friends and acquaintance the strange things he had heard. On his return he went to some people in the neighbourhood, who professed to be acquainted with the Gospel; but the "light that was in them was darkness." All he could obtain from them were directions for superstitious ceremonies which they affirmed to be necessary for salvation. These afforded him no peace of mind. He heard, soon after this, that our General Baptist brethren had commenced a station at St. Ann's Bay. He went to Mr. Bromley, the minister, and obtained from him the knowledge of a "more excellent way." He then forsook his sins, and made a public profession of faith in Christ by baptism. Having felt the love of Christ in his own heart, he could not but feel for his perishing fellow-sinners, nor be restrained from making known to them the excellencies of the Saviour he had found to be so precious to his soul; he went to the surrounding negro villages and invited the people to accompany him to the house of God. Many are now adorning the Gospel, and some are before the throne, whom James took by the hand and led to Jesus.

Notwithstanding his former licentious conduct, he had been a favourite slave, and his master and mistress had treated him with more than ordinary kindness; but as soon as this striking change was manifest in his conduct and character their malignity was excited against him. By persuasions, revilings, and threatenings they sought to prevail upon him to give up his profession of religion, and return to the follies of the world; but his love to that Saviour who had first loved him was unwavering. His master then determined to send him to his friend Mr. Drake, keeper of the House of Correction, to flog the praying out of him. Poor James was accordingly handcuffed and sent to that most loathsome and horrid prison, the St. Ann's Bay workhouse. Here he was worked in chains, yoked with another, like horses in a cart, cruelly whipped by inhuman drivers, and compelled to drag heavy loads. He was laid down and barbarously flogged: between the lashes the question was put to him, "Will you now leave off praying?"—"No." He had learned "the worth of prayer;" he could rather suffer the loss of life itself than forsake the throne of grace, where he had, in sore distress, poured out his soul and

obtained strength equal to his day. The God whom he served did not forsake him; his Christian friends felt for him in his affliction; they joined their little means together to supply him with comforts, and to bribe the drivers to restrain their cruelties. His health at length gave way, and he was sent back to his master, but so injured that he was incapable of labour for many months.

About the period of his release, the station at St. Ann's Bay was transferred to our society, and Mr. Bromley was succeeded by our dear departed brother, Mr. Nichols. Under his instruction and kind pastoral care, James learnt to read the Bible, and made considerable progress in knowledge and in grace. He resumed his active labours to benefit the souls of others, and formed classes at different places, which he met from time to time for prayer and reading the Scriptures.

Towards the close of 1830, his beloved pastor was induced, by the representation of himself and others of the destitute state of the neighbourhood of their residence, to visit this place, (a newly formed settlement,) to preach the Gospel to an ignorant and sinful people. Premises were obtained, and opened for public worship. James and his Christian brethren (whom he was instrumental in inducing to seek the Saviour,) were zealous in their efforts to bring the surrounding slave population to hear the words of eternal life. Before long, a considerable congregation was collected; the preaching of the word appears to have been attended by striking manifestations of God's mercy and power in leading numbers to repentance who have ever since adorned the Christian name. The fallow-ground was broken up and seed was sown, which the devoted servants of God, who then laboured diligently and prayerfully under many discouragements, was not permitted to see spring up, but which it has been my happy privilege to watch and water, while God has graciously blessed, and given an increase far exceeding our most sanguine hopes.

For the space of twelve months the Gospel had comparatively free course and was glorified. The heart of many a poor, degraded child of toil and sorrow was comforted by the consolations of the Gospel of Christ; many a hopeless slave was gladdened by the prospect of a rest of joy, and love, and liberty beyond the grave. God, however, in his then inscrutable providence, permitted a heavy trial of affliction and persecution to come on this infant church, in common with others on this side of the island. The negroes in some distant parishes attempted by force to obtain their freedom. The abettors of slavery who had ever viewed the labours of missionaries with suspicion, sought by every means in their power to fasten the charge of instigating the ill-judged attempt upon them. But in this they signally failed, and God caused the innocence of his servants to appear clear as the noon-day sun. A union was formed, the professed purpose of

which was to expel the missionaries and destroy their chapels. Although at a distance of nearly fifty miles from the scene of the insurrection, the lives of Mr. Nichols and his family were in the greatest jeopardy. He was obliged to fly—the chapels in which he broke the bread of life were destroyed—the one which stood on this spot was levelled with the dust, and even the foundations were dug up; several members of the church were taken prisoners and cruelly treated, but afterwards released, no charge being brought against them. James was sent for to Falmouth, where some of the missionaries were imprisoned, and hundreds of negroes shot or hung, whose only crime was, their attending “sectarian” places of worship. He expected to share the fate of many of his brethren in Christ, and though urged by some of his friends not to go, but fly to the woods, he refused to yield to their entreaties, being willing to be bound or to die for the sake of Jesus. In a little journal which he kept, I find the following entry, and copy it nearly in his own words:—“The time of martial law, when persecution arose, and all the chapels were pulled down to the ground, I took my Bible and all my books and put them in a box, and carry it to a cave. When I can make a little time, I go to the cave, I sit myself down, and try to read my Bible; it was very little I could read, yet it make me happy. When I go into the cave, and sit down, I think that God is with me there.

“In three weeks I was sent for to Falmouth, and all the way I ask for Christians, but none could I see that could give me any comfort—no not one. Some people meet me, and ask me, if you going to Falmouth?—I said, ‘Yes;’ and they said to me, if it was we, we would not go. I say, ‘I am in the hand of God.’

“The morning when I was going to Falmouth, all the children of my class come to take leave of me, and I did think I would see them in the world above. I sing the 590th hymn, (Willcocks’s Collection, beginning, ‘I’m not ashamed to own my Lord,’) and pray with them.”

“Their hearts, it appears, were too full; they could not unite with him in singing, for weeping at the thought that they should “see his face no more.”

“I return from Falmouth safe,” he again writes. “The Lord brought me back. The class children come that afternoon and see me. They did not know what to do with me. I say, ‘Come, let us fall down and give thanks to God for his mercy to you and me.’

“I send to the Christians and call them to me, and say to them, ‘My brethren, hear my word. This trial is to try our faith. What will we do? Shall we go back? God forbid! We will see minister come again; and if not, Jesus Christ, the Son of God, he will be our minister. We then agree to have the Lord’s Supper every three months.’”

For two long years were James Finlayson and his brethren and sisters in Christ left as sheep

scattered upon the mountains without a shepherd. He, however, did “what he could” towards discharging the pastor’s office. At the still hour of midnight he was accustomed to meet his fellow-sufferers in the cause of Jesus, to strengthen their hands in God; and occasionally he administered to them the Lord’s Supper. Strikingly was God’s gracious promise verified in regard to this little band: “When thou walkest through the waters I will be with thee,” &c. Isa. xliii. 2. God mercifully preserved his church, with the exception of but two members, during this time of severe trial and temptation, from the fear of man and the pollutions of the world.

Early in 1834, our revered friend, the late Mr. Coultart, was enabled to recommence the good work in this place. James was the first to come forward and exert himself in again collecting the scattered congregation. One large and commodious chapel was then set on foot, and in the course of the following year completed. The day of its opening for the service of God was a joyous day to James. His heart was gladdened by seeing it thronged every Sabbath-day with attentive hearers, until we were compelled to open another station to “draw off” a part of the congregation; and again to see the vacant seats filled up, and hundreds more throng to the house of God, until it could not contain more than one-half of those anxious to hear the word of life; and still more is his heart rejoiced by seeing one after another coming forward to profess their love to Jesus.

In 1835, James purchased his freedom, and took up his residence in the neighbourhood of the chapel; so that I have had daily opportunities of observing what spirit he is of.

About a year ago he was examined by the commissioners appointed to inquire into the truth of J. Williams’s Narrative. Mr. Senior having complained of the prayer-meetings on the property as disturbing to him, and having destroyed the prayer-house; James was asked to give some information on the subject. His evidence was as follows:—“Sometimes about twenty persons used to be present at prayer; at other times, not more than a half of that number. One of the elder brethren used to commence with a little prayer; after that we sung a hymn which was given out by one of the brethren; then we had another prayer and another hymn, and the meeting ended with a prayer: every body then went away. These meetings worked great good in me; they taught me to be honest in my dealings, to speak truth at all times, and to do to others as I should wish them to do to me; they taught me, also, to be thankful for all things. I used at one time to take a great deal of my master’s time without thinking that I was doing any harm; and I used to do many other bad things. Religion told me that all this was wrong.”

Several other questions were put to him, to which he replied, “I never knew any of our

people who would turn their backs on others because they did not belong to the same church as ourselves. That would not be a Christian feeling. I am now working for myself, and getting a comfortable livelihood, and am always ready to help a fellow-creature who is in want of assistance. Since I purchased my freedom, I lent Peter Atkinson 30*l.* 5*s.* to buy the balance of his apprenticeship; and I have also lent 12*l.* to Francis Johnson. I have a large family to support—there is my wife, myself, five of my wife's children before marriage, and five of my own. Atkinson is now working for himself; he first worked for me to pay off the sum I advanced for him, but he was so sickly that I was obliged to let him off. He will pay me when he can, and if he should not be able, I don't mind the money. I paid 73*l.* 6*s.* 8*d.* for my freedom."

My object in making this long extract is, principally to show that he is "diligent in business" and generous in disposition. He is also "fervent in spirit, serving the Lord." He devotes no inconsiderable portion of his time to the discharge of his duties as a deacon of the church and a class-leader. Unless prevented by sickness, he is always in his place in the house of God on the Sabbath-day, superintending the Sabbath-school, and, in my absence, conducting the prayer-meetings. His prayers are among the most touching I ever heard; the prosperity of the cause of God is nearer to his heart than the acquirement of any earthly good; his soul is full of ardent desire for the extension of the Redeemer's kingdom, and especially for the conversion of the inhabitants of the far-distant land of his fathers. Often has he expressed his desire that he could go across the sea and make known to his kindred the blessed truths which are so precious to his own soul. At our last missionary collection he contributed 10*l.* to send the Gospel to the heathen, and within eighteen months he has given not less than 50*l.* besides to the cause of God. These offerings were not his superfluous savings, but, I believe, the whole profits of his business, gained by hard labour during that time, and which he delights in laying on the altar of the Lord, to prove his gratitude for the great things which God has done for him.

I will conclude this imperfect account of my sable friend and deacon, with an extract or two from an extempore address which I prevailed on him to deliver, to urge the people to obtain instruction for their children. It was taken down by brother Knibb.

"My dear brothers and sisters, you see the star is risen on our country, and I say, let our children see the rising sun with book in hand. Let 'Blackee' mind his duty. Let us labour honestly that we may get gold and silver, and be able to give our children education. I say, let

them be wise that they may be good. Let all join with me in this cause; let there be no want of funds to carry on our schools; let our enemy say that we are not able to give our children instruction; but let us say we will carry it on. We know the time when we only had the shape of men. I remember it when I have no knowledge—remember that my good minister, Mr. Nichols, first teach me to spell: now, I able to read and to find the hymn and the text in the chapel. Rise up, Blackee, don't you see the sky is red—the day is come; work then to-day in this good cause, and do not leave it till to-morrow. Be of good heart.

But you say, when shall we send our little children to school? When are they fit to go? I say, that as soon as a child is able to say, 'Mother, give me a bit of cocoa,'—and you know that is first thing they say—that is the time to send them to school; because, if they able to ask mother for cocoa, they able to learn to read the book. It is schools brought Jamaica to what it is. Long time ago, schools not here, and liberty not here, except for the white. How, then, these come? That good country that send we the Gospel, send we schools, and send we the free; and, therefore, we must carry on schools in every quarter, and we must support them too. We know that there are many slavery country; and if our children are not taught here, how shall we be able to send good man to them, and teach them the good things we know? You know that if you plant an ear of corn, you want a basket; so the Lord expects that the truth should spread by us through the world. No sword—no powder; but the gun and powder of prayer. And your hearts ought to be full of love to do this. I say, now we free, we must give our pounds that the Gospel may fly on eagles' wings; and that whether Baptist or Wesleyan, or any good people, are doing good, our hearts may feel a rejoice. Then God will bless us—will give us plenty—grass for horses—berries for birds—and yams for us, while we crown all by prayer to God.

"When Moses ask the children of Israel to give for the religion, him obliged to say, 'Stop! they bring so much. I do not expect this yet; but I hope Blackee will give cheerfully. Let us remember that the Lord hath done great things for us, and that we hope to live with him in a brighter world. We must, my brethren, enlarge the chapel as well as build schools. We must remember that England give more money than I can tell to make we free; and we must try to pay it all back in sending the Gospel to Africa, that our brethren and sisters may see the great light we enjoy. Now, brethren, let us send our children to school that they may not learn to curse and swear and drink rum, but be brought up in the fear of God. Brethren, I have done."

The following letters, forwarded to the Association, held at Montego Bay in January, from the Churches of Savanna-la-Mar and Fuller's Field, under the pastoral care of Mr. Hutchins, present a gratifying statement of the progress of the Redeemer's cause, in a quarter where, at no distant period, the most violent opposition was experienced.

Church at Fuller's Field.

UNDER the good hand of our heavenly Father we have been brought through another year in safety. Sometimes we have, in no small degree, enjoyed the smiles of his reconciled countenance; and, at other times, we have severely felt his chastising hand. Our beloved pastor has been deeply afflicted: his dear partner has been taken from him by the hand of death; and, while we feel on his account, we feel deeply on our own: we, too, have lost a friend who had our interests deeply at heart,—one who agonised for us at the Redeemer's feet, sought in every way the advancement of our spiritual welfare, and was truly desirous that the same mind should be in us which was also in Christ Jesus.

At Fuller's Field we have so far completed a building, on the spot where the other was burnt to the ground, as to be able regularly to attend Divine service there. The building is fifty feet by thirty, which we expected would be sufficiently large to accommodate us for a considerable time: but God's time seems to be come to favour this long cold and dark part of our land. There is a constant troubling of the waters, and a spirit of hearing never before witnessed now prevails. Numbers have been added to the church; and numbers are casting their lot in with us as a people, desirous of being instructed in the fear of the Lord.

Among those who have been added to us by baptism are an overseer and his wife, who have, for some time past, given evidence that they had experienced a change of heart. At any sacrifice they were determined to follow the steps of the Redeemer; and, on the 6th instant, with thirty-eight others, were publicly baptised, and received into church fellowship. From this circumstance it is evident that, if the generality of those who come from that favoured country from which the Gospel was sent to this land of springs would but cherish those holy feelings which were planted within them in the days of their youth, in the house of their fathers, Jamaica would, long ere this, have been still more highly favoured of her God; for, from the example set by those at the head, numbers are now attending from the estate, from which, until very recently, we could not procure any. We look on this instance of Divine favour as a token for good; and, judging from the valuable assistance our pastor has received in carrying on prayer-meetings, through the little band of young men added to the church at Savanna-la-Mar in the past year, we cannot but indulge ourselves in the fond expectation that, with the assistance of this

our new friend and brother in Christ, we shall again stretch out our borders, and occasionally preach at Negrill, which was abandoned for want of that strength and assistance which our heavenly Father now seems to have thrown in our way.

As to what this our station is likely to be we cannot tell. The building is capable of holding 500 persons only. Our minister has not been able to attend to us lately, in consequence of his heavy trials, and therefore we can only say that on the day of the opening there were fully 1200 persons present. On Christmas-day our pastor visited us, when the place was well filled; and on Sabbath-day, the 6th instant, fully one half of the people could not approach sufficiently near to hear the sound of that Gospel which, under God, is able to make wise unto salvation.

A day-school was commenced, with four children, under the superintendance of Mr. James Valentine, on the 14th of February: now there are 224 children on the books, and from 100 to 120 are in daily attendance. There are 150 in the Sabbath-school; and 56 have been added to the church by baptism.

We cannot look upon this but as in answer to the many fervent prayers and indefatigable labours of the servants of Jesus Christ, who, though often much discouraged, and their spirits much cast down, relied solely on the promise of God that his word should not return unto him void, and therefore ever persevered. And doubtless, even now the sainted spirits of a Mann and a Gardner, and of our dear sister, who has just followed them to their eternal home, are still taking a lively interest in our present and future welfare.

During the year 56 have been baptized, 2 have been dismissed to other churches, 1 has died, and there are now 78 members, with 255 inquirers.

There are 224 children in the British and Infant schools, and 150 in the evening school, under the charge of Mr. James Valentine.

At Savanna La Mar.

The great Head of the church, amid various dark dispensations of his providence, has also smiled upon us. His goodness to us stands unparalleled by that of any previous year. We are now delivered from the galling yoke of temporal slavery, and our earnest prayer is that we may "stand fast in that liberty wherewith Christ has made us free." From the long and continued affliction of our now departed sister, our services were not for some time so regular as we could wish. A degree of coldness appeared

amongst us, which we trust, under the kind hand of our God, has been again removed. The general attendance on the preaching of the Gospel is good, and in many instances God has convinced us of its saving efficacy. We are endeavouring to lessen as much as possible the debt that still remains on our chapel, for we find it necessary again to prepare for the accommodation of others to sit within our walls, and to listen with us to the sound of the Gospel of life and peace. We had three of our young friends trained as teachers, who have now schools in full operation, Mr. J. Valentine, who is at Fullers Field; Mr. Constantine, who is at Savana La Mar; and whose numbers stand on the books 120. Two days each week we have a working school under the superintendence of Miss Jane Lake; and in the Sabbath school there are about 150 children. At Friendship, Mr. J. N. Vaz has 42 children on his books, and 32 in daily attendance; and an evening school, at Sweet River, of about 18. Mr. A. Valentine has been sent to the Rev. J. Clark, at Brown's Town, to take an active part in his schools; and Mr. R. Johnson is now about leaving us to be trained for the carrying on of another school. Thus God is pleased to give us the instruments with which to carry on his work, and while he

chastises with one hand he is comforting with the other. Our energies will be more than ever turned to the instruction of the young, remembering that it is a positive command given by Christ, "Feed my lambs."

During the past year 56 have been baptised, 6 restored, 5 have died, 3 have been dismissed, and eight excluded. The present number in the church here is 280, with 577 inquirers.

In the British day school there are 120 children, and 150 in the Sabbath school, under the charge of Mr. R. L. Constantine and Miss Jane Lake. At Friendship, there are 42 children in the day school, 18 in the evening school, at Sweet River, and 16 in that at George's Plain, under the charge of Mr. J. N. Vaz and W. Harrison.

Mountain Side.

We regret that our minister has been unable to attend much to this station, partly from very heavy relative and sometimes personal afflictions, and partly from his being obliged frequently to be present at and attend to the building at Fullersfield. But his absence has been partly made up by some of our young friends with whom God has favoured us, and they have many opportunities of reading sermons to very good congregations.

"THY KINGDOM COME."

THE duty of prayer supposes the duty of working together with God. He who would content himself with praying for the coming of Christ's kingdom, without exerting himself to promote it, ought to content himself with praying for his daily bread, without using the requisite means to obtain it.

The absurdity of such prayers has been seen and felt by children of a very early age. A little girl, on one occasion, transmitted her contribution of ten shillings, being all the money she possessed, to one who was connected with a Missionary Society, stating in her letter that she

was too young to converse with him on the subject of religion, but that she forwarded that sum, "because her mother had taught her, for several years, to say, 'Thy kingdom come;' and she thought she could not be sincere in the use of that prayer, unless she did all in her power to help forward the coming of that kingdom among the heathen."

He who hath said, "After this manner pray ye, Thy kingdom come," hath also said, "My son, go, work to-day in my vineyard;" and will finally say to every negligent man, "O thou wicked and slothful servant!"

THE POOR WIDOW IN SOMERSETSHIRE.

In the congregation worshipping in the parish church of W. there was, some little time ago, a poor woman, whose zeal for the glory of God in the salvation of souls is well calculated to humble and stimulate the more wealthy friends of the missionary cause. She was very poor, and accustomed to earn her livelihood by hard labour, working for the farmers for about 8d. per day. It happened that a small annuity, of about 20*l.*, was left to her by some connexion, after the receipt of which she became much interested in the spread of the Redeemer's kingdom. At the conclusion of one of the Missionary Meetings at W. she brought Mr. J., the chairman, the chairman, the sum of 17*l.* as her donation. He remonstrated with her, and refused to take so much, imagining, from her poor condition, that

she could not possibly spare it. She persisted in presenting it. The next year she brought no less a sum than 20*l.*, which she had saved for the purpose, being the whole amount of her annuity for that year; having pursued her usual course of toil for her own maintenance; thus beautifully exemplifying a most literal compliance with the apostolical precept, "Let him labour, working with his hands, that he may have to give to him that needeth." Eph. iv. 28.

In six years this poor widow's contributions had amounted to 72*l.* Of her we think it might justly be said, "She hath done what she could." Consider, reader, whether the same can be said of you, by Him who well knows your circumstances, and to whom you are not less indebted.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, Mar. 12. April 2, (to Rev. W. H. Pearce,) May 7. Messrs. Colvin, Anslie, & Co., Feb. 28, Mar. 9. Rev. J. D. Ellis, Mar. 11, May 7. Rev. Geo. B. Parsons, Mar. 7. Moughyr, Rev. John Lawrence, Jan. 15, May 4. Serampore, Rev. W. Carey, Dec. 31. Samarang, Rev. G. Bruckner, Jan. 23. Patna, Rev. H. Baddy, Mar. 18.

CEYLON.—Colombo, Rev. Eben. Daniel, Jan. 10. Rev. Joseph Harris.

SOUTH AFRICA.—Graham's Town, Rev. G. Aveline, Mar. 1. Messrs. Kidwell and others, Mar. 15.

WEST INDIES.

JAMAICA.—Falmouth, Rev. W. Knibb, April 3, 24. Montego Bay, Rev. Thomas Burchell, April 3, 16, 23, 30, 31; May 24, (three letters) Saint Ann's Bay, Rev. T. F. Abbott, Mar. 11, 25; May 25. Kingston, Rev. S.

Oughton, April 4, 24; Rev. J. Tinson, April 12. Messrs. Anderson and Kcible, April 25, May 28. Beth-tephil, Mrs. Baylis, Mar. 30. Oracabassa, Rev. D. Day, April 23; at Kingston, May 2. Spanish Town, Rev. J. M. Phillippe, April 16, 17. Salter's Hill, Rev. Walter Dendy, April 17. Ebony Grove, Clarendon, Rev. James Reid, April 24. Brown's Town, Rev. John Clark, May 2, 18. Stewart Town, Rev. Benjamin B. Dexter, May 6. Belle Castle, Mauchioncal, Rev. J. Kingdon, May 10.

BAHAMA ISLANDS.—Nassau, New Providence, Rev. Thomas Leaver, Mar. 9, 13; May 1, June 1. Archibald Taylor, Mar. 13. Grand Cay, Turk's Island, Rev. E. F. Quant, Feb. 15, April 19.

SOUTH AMERICA.—Belize, Honduras, Rev. A. Henderson, May 8.

NORTH AMERICA.—Boston, Mass., Rev. S. Peck, Sec. A. B. M. S., June 7.

DESIGNATION OF A MISSIONARY TO BELIZE.

IN consequence of the lamented decease of Mr. Philpot, so soon after his entrance on missionary work at Belize, in connexion with Mr. Henderson, it has been necessary to send another missionary there. To this service the Committee appointed Mr. William Weatherall, a member of the church at Bury St. Edmund's, under the care of the Rev. Charles Elven, but lately residing at Halstead, pursuing his studies under the direction of the Rev. William Clements, and preaching, with much acceptance, in the neighbourhood. Mr. Weatherall's designation took place at Halstead, on Tuesday, June 25, in the presence of a very large and deeply-interested auditory; when the Rev. Eustace Carey delivered the introductory discourse; the usual questions

were proposed by the Rev. William Clements, minister of the place; the Rev. Ebenezer Prout, one of the Independent ministers of Halstead, offered the ordination prayer; and the Rev. C. Elven delivered the charge. A collection was made after the service; which, with that at the close of a sermon preached on the Lord's day evening previous, by the Rev. John Dyer, amounted to upwards of 20*l*.

On Saturday, the 29th, Mr. and Mrs. Weatherall embarked at Gravesend, on board the Favourite, Capt. Blenkinsop; and many earnest prayers have been offered for their prosperous voyage, and that their residence on that distant shore may be made an extensive and long-continued blessing.

ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following, viz.—to ladies connected with George-street Chapel, Manchester, for a box of useful and fancy articles for Mrs. W. H. Pearce; to the Rev. T. Jarvis and friends, Jersey, for a box of fancy articles for the Rev. W. Knibb; to friends at Norwich for a box for the Rev. W. H. Pearce; to friends at Bury for a parcel for the Rev. E. Quant; to Mr. Christian, Canterbury, for a parcel of Magazines, &c., for the Mission; to the Religious Tract Society, for a grant of Tracts to the Rev. W. Weatherall;

to the Peace Society for five parcels of their publications for the Missionaries who have lately sailed for India; and to friends at Bristol for three boxes, containing useful and ornamental articles, elementary books, slates, &c., for schools under the care of the Rev. W. Knibb.

The Committee also thankfully acknowledge the receipt of a box and parcel from places unmentioned, and a box of useful articles and Magazines, from a friend to the Mission at Bath, for the Rev. J. M. Phillippe.

(July 22.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 15th to July 15th, 1839.

IN the last Annual Report of the Society, which has just left the press, reference was made to the state of the Translation Fund; and the hope expressed that British Christians, as well as American, would more liberally assist in carrying on the important labours of that department. Our readers will perceive that this appeal has been nobly responded to by an old friend of the Society, ROBERT HALDANE, Esq., of Edinburgh, whose first donation to this object was made forty years ago; and who has now shown that length of days has not diminished his zeal in the good cause, by a liberal benefaction of *Four Hundred Pounds.*

LONDON AND ITS VICINITY.						£ s. d.		£ s. d.	
ANNIVERSARY COLLECTIONS.									
	£ s. d.	£ s. d.							
Amount acknowledged	709	5	9						
Henrietta-street—Rev. W. A. Salter.....	15	6	7						
Cotton-street, Poplar—Rev. J. Upton	10	2	0						
				734	14	4			
Donations towards the Debt.									
Amount acknowledged	938	10	0						
W. T. Beeby, Esq.	30	0	0						
Miss Angas, Tavistock	20	0	0						
				988	10	0			
Annual Subscriptions.									
Miss Dimsdale, Highgate	1	0	0						
Mr. J. Exeter, Kennington ...	1	1	0						
S. Medley, Esq.	1	1	0						
				3	2	0			
Donations.									
An old Friend.....	15	0	0						
Rev. J. H. Hinton, M.A.	2	0	0						
Thank-offering to Divine Providence.....	5	0	0						
Contributions for Boys' Boarding-school, per Miss Grafty, Miss F. Cox, and Miss E. Corbett, Hackney	3	1	0						
				25	1	0			
Auxiliary Societies.									
South London Auxiliary, by G. Kitson, Esq., Treasurer :—									
A friend, by Mr. C. Jones.....	1	0	0						
Sattersea Branch, by Mr. Tritton :—									
Collection	6	13	5						
Collected by									
Miss Allen	1	8	4						
Miss S. Blackmore.....	4	0	8						
Miss Crook	0	13	6						
Miss Davis	0	15	0						
Master Falcke	1	10	11						
Master M'Farlane	0	13	3						
Miss F. Nicholls	1	1	0						
Miss Stapleton.....	0	16	5						
Missionary box for Girls' School, per E. Green.....	0	3	2						
Subscriptions :—									
Walter Blackmore, Esq.....	5	0	0						
Mrs. Tritton.....	1	0	0						
				24	15	0			
Bedfordshire.									
Luton :—									
Mr. B. Harrison.....	1	10	0						
Devonshire.									
Falngton :—									
Friends, by Rev. C. Troward.....	5	8	6						
Essex.									
Dunmow :—									
Mrs. Carter	5	0	0						
Epping :—									
Rev. W. Weare.....	2	2	0						
Lancashire.									
Liverpool Auxiliary, by W. Rushton, Esq., Treasurer :—									
Juvenile Auxiliary, by Mr. R. Jones.....	14	17	11						
On account	5	2	1						
				20	0	0			
Middlesex.									
Harefield :—									
Missionary box	0	3	2						
Norfolk.									
Norfolk Auxiliary—Mr. Joseph H. Allen, Treasurer; Rev. J. Puntis, Secretary.									
Aylsham :—									
Collection at Public Meeting	2	14	0						
Weekly Society	1	10	0						
				4	4	0			
Becles :—									
Collection	4	10	0						
Delf, Mr. W.	1	0	0						
				5	10	0			
Fakenham :—									
Collection.....	7	10	0						
Subscriptions :—									
Cates, Mr. Robert	1	0	0						
Ditto	1	1	0						
Fyson, Mr.....	1	0	0						
Hunt, Mr.....	0	5	0						
Spice, Mr.....	1	0	0						
				11	16	0			
Foulsham :—									
Collection.....	4	0	0						
Collected by									
Miss Eliza Adams	2	18	0						
Miss M. A. Pratt.....	2	2	0						
Subscriptions :—									
Burrell, Mr.....	2	10	0						
Burrell, Mrs.....	2	2	0						
Thompson, Rev. D.....	3	0	0						
Thompson, Mrs.....	2	0	0						
				18	12	0			
Ingham :—									
Collection.....	14	12	4						
Weekly Society, by Mrs. Venimore	4	11	1						
Bag of 100 farthings, by a little girl	0	2	1						
Subscriptions :—									
Barber, Mr. G. S.....	5	0	0						
Barber, Mrs.....	1	0	0						
Cooke, Mr. R.	1	0	0						
Cooke, Mrs.....F. E.	0	10	6						

	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Laverton :—				
Missionary box	3 2 6			
Subscriptions	2 0 0			
		5 2 6		
Melkham :—				
Collection	8 9 0			
Collected by				
Miss Allwood	0 16 3			
Miss Hunt	0 12 9			
Mr. Moon	0 7 6			
The late Miss Phillips	0 18 7			
Mrs. Russell	5 5 0			
Anne Scott	0 7 4			
Contributions from friends connected with the manufactory, by Mr. Gibbet	14 7 7			
Ditto, from Sunday-scholars	0 12 8			
Savings in the Manufactory	2 6 8			
Missionary boxes by				
A friend	0 4 3			
Mrs. Hutchins	0 3 6			
Mrs. J. L. Phillips	2 13 2			
Miss Pollard	1 3 3			
Rev. J. Russell	0 12 0			
Pupils at Shaw House School	1 4 4			
Subscriptions :—				
Evans, Mr.	3 0 0			
Fox, W., Esq.	1 0 0			
Friend	0 10 0			
Ditto for Day-schools	2 2 0			
Ditto for ditto	1 0 0			
Jefferys, Thomas, Esq.	1 0 0			
Moon, Mr.	5 0 0			
Phillips, J. L., Esq.	20 0 0			
Phillips, E., Esq.	1 1 0			
Pocock, Mr.	5 0 0			
Pocock, Mr. J.	1 0 0			
Russell, Rev. Joshua	20 0 0			
Smith, Mr. J. F.	5 0 0			
Woodman, Mr.	1 0 0			
		106 17 3		
Norton St. Philip :—				
Collection	2 14 2			
Weekly subscriptions, by				
Miss Moger	1 4 11			
Missionary boxes by				
Miss Cox	1 7 2			
Miss Foster	1 6 9			
Mrs. Mason	1 5 0			
A Debtor to mercy	1 0 0			
		8 18 0		
Penknap :—				
Collection	8 11 6			
Missionary boxes by				
Mrs. Curtis	0 8 7			
Miss Hannah Evans	1 14 6			10 14 7
Salisbury :—				
Collections	27 3 0			
Missionary box	4 0 0			
				31 3
Trowbridge :—				
Collections at				
Back-street Chapel	7 6 5			
Bethesda Chapel	4 14 10			
Juvenile Society, by Mr. J. E. Evans	10 17 5			
Mrs. Salter's Missionary box	1 10 0			
Subscriptions :—				
Beavin, Miss, East Town	0 10 0			
Page, Mrs.	10 0 0			
Ditto	5 0 0			
Ditto, for Jamaica	5 0 0			
Salter, Samuel, Esq.	30 0 0			
Sims, Miss Lucy	1 0 0			
Spender, Mr. William	0 10 6			
Stancomb, John, Esq.	1 1 0			
Stancomb, Joseph, Esq.	1 0 0			
Walton, Rev. W.	0 5 0			
Wearing, Mr. R.	0 10 6			
Wilkins, Mr. W.	0 10 6			
				79 16 2
Westbury :—				
Collection	3 5 0			
Collected by				
Anna Churchill	0 17 11			
Mancel Plowman	0 16 8			
Wilkins, Mr. J.	1 1 0			
Ditto, Friends by	1 9 8			
				7 10 3
				*358 7 9
Less expenses				9 2 6
				Yorkshire.
Bradford :—				
Westgate Chapel Juvenile Missionary Society, by Rich. Caton, Esq., M.D., Treasurer				13 0 0
Goole :—				
Amicus	D. 4.			30 0 0
				SCOTLAND.
				Edinburgh.
Robert Haldane, Esq., for Translations .	400 0 0			
For the Ten Missionaries.				
W. L. Smith, Esq.	25 0 0			
* Of this sum 33 <i>l.</i> 1 <i>s.</i> was acknowledged in the last HERALD.				

NOTICES TO CORRESPONDENTS.

WE have reason to think that, in some parts of the kingdom, our friends have failed to receive their supply of HERALDS, for want of duly attending to the repeated notices which have been given on that subject. We beg to repeat, therefore, that, from June last, the HERALDS have ceased to be issued from Fen-court, and that they are now supplied by the publisher, Mr. WIGHTMAN, 24, Paternoster-row, in the same manner as all other monthly periodicals; our friends, therefore, have only to order the number of HERALDS they require through the medium of their local booksellers, by which simple method all correspondence on the subject is rendered unnecessary.

The jewellery presented by E. G., per W. W. Evans, has not yet been disposed of.

IRISH CHRONICLE.

AUGUST, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Ball Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

GEORGE MOORE writes, April 29th:—

I have again visited the persons whom I mentioned in my last communication to you. Their former convictions seemed to be more deepened, and their hatred to the false doctrines which they had heretofore cherished, appeared still more intense. After I read and expounded a few portions of Scripture, which point out "the Lamb of God which taketh away the sin of the world," and then proclaiming the free pardon, the miraculous justification, and the perfect righteousness which Christ Jesus mercifully provided for all who believe and trust in him; one of them exclaimed, "I have been too long deceived by our false priests, the hirelings, but I shall be no longer so."

I visited T. K—dy, a poor man who lives in the centre of a bog, almost excluded from the society of all his fellow-mortals; yet, notwithstanding the unfavourable circumstances in which he is placed, to my joy and surprise I found he was able to read, and possessed a New Testament, which is to be seldom found in the houses of Roman Catholics, received at our Society's schools a long time ago. After I read and explained a great many portions of God's word, and talked to him about Jesus, we entered into a lengthened conversation on the doctrines of free grace; but here he was deficient; his views were erroneous; he seldom perused his Testament. Some of my statements excited his attention; he requested I would often visit him again.

I have been engaged throughout the month in fanning the sparks of inquiry, which, by the reading of the word, I have been instrumental in enkindling within the breasts of many of my perishing countrymen. Some of them are so far enlightened as to absent themselves from the mass and the confessional box; others of them have not as yet received so much strength. Popery is a complex evil; so that those with whose growth it has grown require a length of time to be disentangled. But I hope

that He who has begun the good work in their hearts will carry it on, and ere long transport them from the regions of popish darkness and delusion into the sheep-fold of Christ.

FRANCIS IRWIN, April 26, writes:—

I have, through divine aid, since my last letter, taken every opportunity, both by reading and conversation, of bringing my fellow-creatures to an acquaintance with the contents of that inspired volume, through which life and immortality are brought to light; and I am happy to state that my feeble efforts to promote this glorious object are prospering, though slowly, in this neighbourhood. On the 13th of the month an old woman entered my house, to wait until the time of mass. I conversed with her on the doctrine of the Church of Rome, showing from the word of the Lord that they are not the church of Christ. This poor woman paid attention to what I said, and returned home for that day, and did not go to mass. She has come to my house since that time to return me thanks, and said what I read for her was still resting on her mind. I then showed that we might have these things on our mind, and that it would only condemn us, unless we put it into practice. 1 Thess. v. 19.

On the 17th a respectable man of the waterguard came to invite me to read, and have a meeting in his house; stating at the same time what a vile sinner he was, and that both his wife and himself would be happy to have some conversation with me on the Scriptures. I read Rom. vii., and endeavoured to explain the most of the chapter for him, with many more parts of that sacred word.

This poor man has lived in many of the crimes that God has marked his displeasure against. I have appointed a time to visit them; but as it is more than three miles, I would not be able to attend regularly. I hope in my next that I will be able to give

a more clear account about this poor man, and what I have stated from the word of the Lord to him. I pray that the Spirit of the Lord will bring it home with power to his heart.

ROGER MULLARKY, April 29, writes:—

On the 24th instant, in the house of W. D——, where I endeavoured to show eight attentive hearers from Rom. viii. and x., and other portions of the Scriptures, the inability of fallen man to work out a righteousness for himself, and the absolute necessity of a Saviour. "You know, Mr. M.," said the man of the house, "that there is but one religion." "Yes," I replied, "there is but one faith, and that faith must be in the one object, Christ Jesus, who is the end of the law for righteousness to every one that believeth." Another of the little company said, "You don't give credit to the intercession of the virgin Mary, nor of the saints." "No," I replied, "because it is contrary to the Scriptures." I then read in Irish and explained Heb. vii. 25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." I also read Eph. ii. 18: "For through him we both have access by one Spirit unto the Father;" and 1 Tim. ii. 5: "For there is one God, and one Mediator between God and man, the man Christ Jesus." I also read Acts iv. 12: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." In a complete wilderness in the parish of Allymap, where I frequently read portions of the Irish Scriptures to poor, ignorant, priest-ridden papists; some of them imagine that if they are kept in ignorance by the priests, they shall not be condemned for what they had no means of knowing. "That will not do," I replied, "for it is written, if the blind lead the blind, both shall fall into the ditch. Neither of us is excluded from hearing the Holy Scriptures read, either in English or in Irish, therefore you have no excuse: if you believe what you have heard this day, you will find that everlasting life is obtained entirely through Jesus Christ, without money and without price."

W. M'ADAM, May 23, writes:—

The priest in B——, after inveighing against the school, came in a few days ago, and examined some of the children, and approved very highly of the Baptist mode of instruction in their schools, and was very friendly with Mr. Leonard. Thus the Lord Jehovah, who has the hearts of all men at command, can in one moment of time turn

the lion into a lamb, and also cause all things to work together for good to them that love him, who are the called according to his purpose. This fact makes a loud call upon us, and all the agents of the Baptist Irish Society, for renewed exertion and holy zeal in the service of our God. I am also happy and thankful to be able to say that the people are still hungering for the bread of life, and are desirous to be instructed in the doctrines of the cross. A few days ago four papists came into my cottage in Balliskury, and told me they came designedly to hear the word of God read and expounded. I commenced at the fall of man, and led them on like children at school from one doctrine to another; dwelt on the faith of Abraham; showed them that the sinner must be saved by grace through faith, just as Abraham was; "for what saith the Scripture? Abraham believed God, and it was imputed to him for righteousness." After a long conversation, two of them requested of me to get Bibles for them. I asked, were they serious, and were they fully determined to read the Scriptures? They solemnly declared they were, in spite of any opposition. One of them came to my house since, in my absence, and asked my son, did I get the Bibles since? I rejoice to believe that the glorious period is not far distant, when the blessed gospel of the eternal God shall have free course and be glorified.

Again, under date of July 1:—

On Tuesday, the 25th June, I set out to visit the schools. On my way I visited one of the Hibernian schools, taught by one James M'Donnell, a nominal Protestant, but his wife a bigoted Papist. After examining the state of the school, he brought me into his house, his mother, a very feeble old woman, and three other visitors being present. I remarked to the old woman, that she was just standing on the verge of the grave, and did not know the moment her immortal spirit would appear before the throne of God. I then read John xiv., explained the office of the Holy Spirit, conversed a long time with her on the importance of genuine Christianity; read some of the small Psalms of David; then prayed, and gave each of the visitors a tract. The poor old woman was so filled with joy on hearing so much of the glad tidings, that she kissed me, and prayed fervently to the Lord to bless me for my instructions, and seemed elevated at the idea of the willingness and ability of Jesus to save sinners, even at the eleventh hour.

On the evening of the same day, after visiting in the police barrack, and directing them to Jesus, and giving them tracts, I visited three other families, who are nomi-

nal Protestants, and destitute of Christianity. After reading and explaining the plan of salvation by Jesus, one very old man seemed greatly cheered, and escorted me to another village, and invited me again to read and instruct him. I then visited old Mr. J—, who came twice to my house to hear you preach the gospel. This old man is continually reading the Bible, and is fully convinced of the propriety of believers' baptism. He told this to the pariah curate, by whom he was of course opposed, on the ground that it is by grace we are saved, through faith. He said he knew that, but still it is the believer's duty to be baptized. I gave him Pengilly's work on baptism. This man scarcely ever ceases reading and talking about the atonement and merits of Jesus Christ to every person that he meets, or comes into his house.

On Thursday evening, on my way to Crossmalina, it being late, I went into a village called Ballahamuck; entered into the house of R. M—, a nominal Protestant; spent the evening and part of the night reading and conversing about the unparalleled love of a triune God. There came in an old man, who was described as an able advocate for popery in every public place, especially in wake-houses. We commenced on the invocation of saints. After showing the danger as well as the absurdity of the errors of his church, and referring him to his own catechism, to the first prayer, which is perfectly sound, I put him to silence. "Oh," said another papist present, "I never saw you put to silence before." "Oh," said I, "it is very difficult to fight against God and the sword of his Spirit. I then read, and asked him to join in prayer: he did so, and thanked me kindly. The next morning, after reading and making remarks, we went to prayer; two women came in after we were done; one of the women exclaimed, "Though I know, Sir," said she, "that you are not of my religion, yet I am better pleased than if I got one hundred pounds this morning, that I came in to hear your prayer," with joy sparkling in her eyes. I then began and explained to her the plan of salvation by Jesus, and exhorted her firmly to believe on him with a heart unto righteousness, and give herself up exclusively to his teaching, and she would be saved; as Abraham believed God, and it was imputed to him for righteousness.

Thank God, the people every-where are hungering for the bread of life, and thirsting for the waters of life; the spirit of inquiry is going to and fro, and the knowledge of the Lord is increasing daily on the right hand and on the left.

D. MULHEARN, May 30, writes:—

As I rest convinced that I should be always employed in either learning or communicating to others some of the great truths of the Bible, I have engaged as often as possible in this useful and important employ, and I think I may say, not without some appearance of usefulness. I feel inclined to mention one case. About three weeks ago I happened to go into a house in this town where I had never been before; here I found a man confined on a bed, on the side of which sat a woman rather respectable looking, whom I afterwards found to be the sick man's wife. On inquiring as to the nature of his disease, I found that he has been confined to bed for the last eight or nine years without intermission, by a most afflictive disease, operating in a contortion and contraction of his members, which has rendered him unable even to eat a morsel of food without the constant assistance of his wife. He was a sergeant in the army, and is now receiving a pension of one shilling and fourpence per day. On asking him some questions with regard to his prospects in eternity, he said, while his countenance instantly saddened, "I have been a great sinner. Hury St. George has been a great sinner! I have entirely neglected the concerns of another world, when I might have attended the preaching of the gospel, and have read the Bible. Alas! I did not; but felt then more inclined to mock all serious religion, and had gone on in a mad career of sin and dissipation." He went on to lament that he is now left without hope, in the prospect of soon entering into eternity, which he said he soon expected, as he found his disease increasing, and as physicians had told him long since that he was beyond the power of medicine. I said that although, as regarded his body, he might be beyond the power of medicine and human skill, that as regarded the disease of his soul, he was not yet beyond recovery; that the gospel of the grace of God exhibits a glorious Physician of souls, whose power and skill can remove the most inveterate spiritual malady; that this Physician had done so in many cases, some of which I pointed out; and that he is still as willing as he is able, to save to the uttermost all that come unto God by him, even at the eleventh hour. Finding his attention fixed, I went on to make some remarks on the nature of sin—the love of God—the compassion of Jesus—the efficacy of his blood; appealing constantly to the Scriptures, and opening the Bible and reading the passages referred to. During this time he paid the most marked attention, and seemed deeply interested. I asked if he wished I should pray with him? He

said, "If you please, Sir, I am delighted at the proposal." When I rose from prayer, I found him bathed in tears, and too full to say much. "I feel," said he, "as I cannot express." He inquired where I lived, and if he might hope soon to see me again. When I returned home, I could not help retiring to thank my heavenly Father for having directed me to the bed-side of this poor man, and to pray for his salvation. I have visited him once in the week since, and every succeeding visit tends to confirm the hope that he is a brand plucked from the burning.

We do not often insert communications like the following; and yet, with a much more than exhausted treasury, we cannot help inserting this, hoping in the feeling it expresses, and in the aid it affords, many

will sympathize. It is addressed to Mr. Green, and bears date, Bury, July 18th:

My dear Brother,

I have much pleasure in being the medium of again remitting to you, for the *Baptist Irish Society*, the sum of *One Hundred Pounds*, from the same excellent friend who has given a similar donation for some years past, and which I trust he will continue as long as he lives. I do think your valuable Society is in danger of sometimes being pushed on one side, amidst the multitudinous claims of more showy, but not more efficient institutions. However, God, my dear brother, has called you to the helm of this little bark, and you must stand by it; it has weathered many a storm, and I doubt not is destined to bear much more of the "heavenly treasure" to the shores of poor Ireland.

Believe me yours affectionately,

CORNELIUS ELVEN.

CONTRIBUTIONS during the month of JUNE.

Mr. Freeman Roe, for last year	2 0 0	A Friend, by Rev. C. Elven	100 0 0
Baron Pennefather, by Mr. Turner, Dublin	1 0 0	A. B. S. S., third donation, by Mr. Sanders	3 0 0
By the Rev. Stephen Davis, in Wales:		By Rev. W. Thomas, Limerick:—	
Riser	11 13 0	Alexanders, brothers, for Schis.	0 10 0
Pontypool	2 1 0	Bready, Mrs. Anne	1 0 0
Abergavenny	1 11 2	Bernard, Edward, Esq.	0 10 0
Brynmawr	10 14 0	Banatyne, James, Esq.	0 10 0
Tredegar	5 17 0	Burr, Mrs. Richard	1 0 0
Cardif	0 0 0	Caswell, Samuel, Esq.	0 10 0
Caerleon	5 6 6	Diniston, James, Esq.	1 0 0
Dowlais	12 17 3	Finch, John, Esq.	1 0 0
Merthyr Tydvill	11 13 0	Fikes, J. C., Esq.	0 5 0
Herwain	1 11 0	Grubb, George, Esq.	0 10 0
Aberdaer	1 0 0	Grubb, T., Esq.	0 5 0
Caerphilly	0 10 0	Harris, J., Esq., for Schools	0 10 0
Newbridge	4 5 0	Studdert, Mrs. Charles	1 0 0
Hengeod	1 12 6	Young, Rev. W.	1 0 0
Wamtroda	0 18 0		9 10 0
Cowbridge	1 7 6	Manchester, York Street Sunday Schools,	
Bridgend	1 1 0	by Miss Culverwell	4 0 0
Collected at Lymlington, Rev. W. Millard's, by the Secretary, including Subscriptions.	7 3 5	Rev. Reynold Hogg	2 2 0
Do. at Beaulieu Ralls, Rev. J. Burt and Friends	5 8 2	Mr. Rose, Haddenham, Cambridgeshire	1 0 0
Collection at Roade, Rev. G. Jayne, by Mr. P. Millard	5 5 0	Milton, by Rev. W. Gray	1 10 0
Harlow School, by Miss Lodge, from Mr. Finch	5 0 0	Rev. John Shoveller, Perthsea	1 1 0
Ladies at Tewkesbury, by Miss Jones, Mr. W. L. Smith	0 0 0	Mr. Hearne, by Rev. Charles Stovel	2 10 0
		Old Friend	15 0 0
		By Rev. J. M. Thomas, Cardigan:—	
		Cilfowlr, Pembrokehire, Association	12 6 4
		Llwyndafydd, Cardigansh. do.	5 1 10
			17 10 2

In June Chronicle the following List should have been included.

Collected by Rev. Stephen Davis:		Shrewsbury	6 5 5
Birmingham	59 12 0	Wellington	3 0 0
Liverpool	65 11 6	Bridgnorth	6 12 0
Dublin	44 3 0	Dudley	4 0 0
Warrington	5 12 0	Walsall	5 2 0
Wrexham	10 0 0	Coventry	6 12 0
Whitchurch, Shropshire	13 0 0	London	1 0 0

ERRATUM.

In JULY Chronicle.—"Mr. H. Christopher" should have been "Mr. H. Christopherson."

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1839.

MEMOIR OF THE REV. THOMAS WATERS, A.M.

THE late respected pastor of the Baptist church at Worcester was the only son of Mr. John Waters, of Chelsea, near London. Both Mr. and Mrs. Waters knew the value of religion, and were anxious to train their children in the principles of evangelical truth. They attended the Established Church during the ministry of the excellent Rev. Bromley Cadogan, rector of Chelsea parish; but upon the death of that eminent individual, they became regular attendants on the enlightened and edifying ministry of the Rev. Joseph Hughes, of Battersea.

When Mr. Thomas Waters was about seventeen years of age, he was baptized at Maze Pond, by the late Rev. James Dore, and immediately afterwards united himself in Christian communion with the church at Battersea. From that period, Mr. Hughes, whom he regarded as his spiritual father, became to him what Paul was to Timothy; he felt deeply interested in the religious progress of his young friend, and by counsel, admonition, and encouragement, greatly assisted him.

Having felt the vital and sanctifying power of religion in his own soul, Mr. Waters soon became desirous of imparting spiritual good to those around him; and, after seeking the advice of some judicious friends, he began to publish the glad tidings of salvation in the neighbourhood. The principal scenes of his early efforts were Putney, Wimbledon, Chelsea, and Battersea.

At the age of nineteen he was recommended to the Bristol Academy, with a view to devote himself entirely to the work of the ministry. After pursuing his academical studies for two years in Bristol, he removed thence to the Uni-

versity of Edinburgh; where he successfully pursued his studies for three sessions, and honourably obtained the degree of A.M.

During the lengthened vacations which occurred between the different sessions, he supplied a variety of places. So highly were his ministerial talents estimated at Manchester that the people urgently pressed him to settle with them. In September, 1807, he supplied the vacant pulpit of Little Wild Street, London, with so much acceptance, that the church and congregation gave unequivocal proofs of their desire for his continuance among them; but as he had several other engagements, and was about to return the following month to the University, he gave the church little or no encouragement to expect a renewal of his services. But a friendly correspondence which had commenced between Mr. Waters and one of the deacons having induced the former to write a letter expressive of his good wishes towards the church, and his anxiety for their peace, prosperity, and happiness, the letter made an indelible impression on the minds of the people, and led them to indulge a hope that their young friend might yet feel disposed to comply with their solicitations. Having supplied the pulpit during the greater part of the vacation of 1808, the favourable impressions produced by his ministry, combined with the unanimous approbation of members, subscribers, and hearers, fully convinced the church that Mr. W. was the man whom their Heavenly Father had designed to build up the walls of their Zion, and to be their spiritual guide and instructor. At the close of this summer he was unanimously invited to take upon

him the pastoral office ; but as he had not yet finished his studies at college he declined a compliance, but promised to return to them in the spring of 1809. At the time appointed, the youthful preacher appeared among them, and commenced his ministerial labours with such pious fervour and zeal, that the effect soon became apparent, in the enlargement of the congregation, the growing spirituality of the church, and the increasing attachment of all to the ways of God, and to the ordinances of the sanctuary.

Another unanimous invitation from the church, seconded by twelve or fourteen of the most influential Baptist ministers of the metropolis, deeply impressed the mind of the young candidate, and induced him to signify his acceptance. His ordination took place July 29th, 1809. It pleased the Lord greatly to encourage the heart of his servant by numerous tokens of his approbation. Many were added to the church, and among the various causes of joy and gladness, he had the unspeakable happiness of baptizing his own beloved mother, in the September following his settlement. As the public services at Wild Street were confined to the morning and afternoon, Mr. Waters was at liberty to preach at different places in the evening, and the great revealing day alone will disclose the full amount of spiritual good effected by his evening lectures in various parts of the city and neighbourhood.

On the 28th of November, 1810, he entered into a new and endeared connexion, and was married at Manchester, to Miss M. Whittenbury, daughter of John Whittenbury, Esq., merchant. In the following February, he had the happiness of introducing his amiable and pious companion into the fellowship of the church by baptizing her, on a profession of "repentance towards God, and faith in our Lord Jesus Christ."

Having had the honour of being so long and so intimately acquainted with the Rev. Joseph Hughes, the founder of the Bible Society, it might naturally be expected that Mr. W. would enter with warmth and zeal into the objects and operations of that catholic and noble institution ; and we find that he soon afterwards became one of the secretaries of the North-east City of London Auxiliary Society, in connexion with the Rev. Daniel Wilson, now Bishop of Calcutta.

Being anxious to mitigate every disaster, as well as to supply every want, to which frail humanity is subject, from helpless infancy to withered age, he became about this time a pupil of the celebrated Jonathan Brooks, the anatomist, and for some time an assistant dresser at the Middlesex Hospital, simply with a view to do good to the poor and the destitute. He also spent a considerable portion of his time in visiting prisoners under sentence of death at Newgate, and frequently passed the last gloomy night with those unhappy beings who the next morning were to forfeit their lives to the violated and offended laws of their country. On one occasion of this nature he was locked up with the prisoners when there became a general insurrection among them ; they pulled up the iron rails and the flagstones ; and had not the city militia been called in, the consequences, in all probability, would have been disastrous.

While alluding to subjects of this nature, it may not be improper to remark, that at a much later period of his life he was the means of saving the life of an unhappy man, who had been condemned to death at Worcester ; after two unsuccessful applications had been made to the late Judge Park, Mr. Waters obtained from Lord Melbourne a commutation of the awful sentence, and the man was afterwards transported for life.

The ministry of Mr. Waters continued to be greatly blessed at Wild Street ; he had the gratification of seeing four young men from his church devoting themselves to the work of the ministry ; and he fondly hoped to spend many years of usefulness and happiness among his people ; but circumstances soon occurred to show that his path of ministerial activity was not to be wholly unobstructed by difficulties. He became uncomfortable, and resigned the pastorate in July, 1815, to the great grief of the majority of the members, and to the sincere regret of neighbouring ministers with whom he had so long co-operated in every useful work and beneficial enterprise. Many families who belonged to the church and congregation at Wild Street, and were in possession of Mr. Waters' more intimate friendship, remember with much esteem, respect, and sincere gratitude the constant kind attention so affectionately given on all occasions, and more especially in times of affliction, or circumstances of difficulty ;

when the most faithful advice was bestowed in a manner unusually tender, yet so firm as to prove his earnest solicitude for their best interests, spiritual and temporal.

No sooner did it become generally known that Mr. W. had resigned his charge in London, and was disengaged, than numerous and multiplied applications were made for his services in different parts of the country. Among others, he received a pressing and affectionate invitation from the church at Pershore, Worcestershire, which he visited in September. Being naturally very partial to a country life, and finding an opening prospect of usefulness and enjoyment, he accepted the unanimous invitation of the church, and in a few weeks removed with his family to this new and interesting sphere of ministerial labour.

On this comparatively untried scene of pastoral care and watchfulness, Mr. W. entered with resolute ardour, and with a firm determination to consecrate himself afresh and entirely to the honour of his Redeemer, and the permanent good of the people of his charge.

Here the great head of the church greatly prospered his endeavours. By persevering efforts, and unwearied assiduity, he became instrumental in introducing the inspiring tidings of joy and salvation to a considerable number of the adjacent benighted villages.

In this quiet and comparatively secluded spot, Mr. W. was soon taught the important lesson, that clouds and sunshine, serenity and storm, are the alternate companions of every man, in the mysterious journey of life. His health was frequently interrupted, and he was often laid aside from his beloved employment, particularly in June, 1823, when he had consented to take a journey to Scotland, on behalf of the Baptist Mission. He had proceeded as far as Manchester, and while in the act of observing to a gentleman who sat by him, what a mercy it was that they had been preserved thus far, the board on which he sat behind the coachman, and which had been very slightly mended on some former occasion, gave way, and he was suddenly precipitated to the ground. After being confined in Manchester for a month, the proprietors of the coach provided him with a conveyance to his own home, and requested his acceptance of £160; which, though liberal on their

part, was but a poor compensation to the sufferer, who for six months afterwards was obliged to use crutches, and never after had the lateral motion of the left foot restored. One wave of trouble rolled in upon another in rapid succession, for soon after this, he and his partner were required to sustain a heavy trial in the death of a lovely boy, two years and nine months old, after only a few days' illness. The peculiarly distressing circumstances attending the death of their visitor, Mr. Joseph Hughes, the eldest son of his beloved and early friend and pastor, overwhelmed him in the deepest and most poignant suffering. On this painful topic and heart-rending subject, it is not requisite here to enlarge, especially as a minute account of the distressing event is contained in Dr. Liefchild's biographical delineation of the life of the excellent Mr. Hughes, the father of the unfortunate youth who sought a watery grave in the river Avon. Previous to this mournful and melancholy event, Mr. Waters received a most affectionate and unanimous letter from the church meeting at New Road Chapel, Oxford, inviting him to become their pastor, as the successor of the Rev. James Hinton, M.A. The friends at Oxford offered him a much larger salary than he was in the habit of receiving, and proposed to procure supplies for the afternoon services, that he might be relieved from the additional labour. Had a lucrative situation or eminence of station been the objects of his ambition, he would not long have remained in hesitancy, but it was far otherwise with him. The glory of God, the good of immortal souls, and the general advancement of "pure and undefiled religion," were in his pious estimation objects of supreme and paramount importance. Such, however, was the attachment of the kind friends at Oxford, that a second invitation was given, with a very urgent request that he would take the whole matter into his most serious and prayerful consideration.

All attempts to remove Mr. Waters from Pershore having proved ineffectual, he continued to labour among his people in this delightful spot with increased vigour. Here he always acknowledged having spent some of his happiest days, and here he fully intended to terminate his ministerial course. But "the ways of God are not as our ways, and his thoughts are not as our thoughts." He fixes the bounds of our habitation, and

disposes of his servants according to the dictates of his infinite and unerring wisdom. A neighbouring church having become suddenly and unexpectedly destitute of a pastor, was placed in circumstances of peculiar difficulty and perplexity. The most judicious individuals in the church and congregation were unanimously of opinion, that in the selection of a successor to fill the responsible situation, they must look for a man of eminent piety, of sound experience, and of unblemished reputation.

Having known Mr. Waters intimately for thirteen years, and feeling a persuasion that he possessed the requisites already specified, their attention and wishes were naturally directed to him. After many prayers to the Father of lights for guidance and illumination, and frequent consultations with his most experienced brethren in the ministry, he consented to take the oversight of the church and congregation at Silver Street, Worcester.

He commenced his labours in that city on the second Sunday in January, 1828, and preached to a small congregation, which, however, gradually increased under his ministry, until it was thought expedient and desirable to enlarge the place of worship. The expense incurred in the purchase of ground and the enlargement of the building was very considerable, and as the congregation was not wealthy, it became necessary to solicit the assistance of Christian friends in various parts, towards the liquidation of the debt. After much laborious exertion, and the sacrifice of many domestic comforts, Mr. Waters succeeded in collecting nearly all the money; and often did his feeling heart long for the day when he and his friends should have a meeting of thanksgiving to the Author of all good for the entire removal of the debt. During the year 1833, the labours of our devoted friend were signally blessed of God, for in the course of that year he was the happy instrument of introducing forty-four persons into the communion of the church. His pleasures, however, were not unalloyed. About this time some very painful circumstances occurred, which brought his patience and fortitude to the test of severe probation. Some of the people had evidently imbibed hyper-calvinistic notions, and to the vitiated taste, and exclusive views of such narrow-minded religionists, his preaching was by no

means adapted. Our friend exhibited the truths of Christianity in the fulness of their proof, in the amplitude of their application, and in the holiness of their tendency. To the distinctive peculiarities of the Christian system he was conscientiously and sincerely attached; but while he uniformly placed the basis of human hope and confidence in the free and unmerited goodness of heaven, he never failed to show, that the obvious tendency of every Christian doctrine was to promote a course of life in harmony with the supreme law, and to prepare man for a holy as well as a blissful immortality. It appears, also, that the agitation of the question of free or mixed communion induced twenty-two of the members to leave the church and the ministry of the pastor. Little doubt can be entertained, but that these successive trials materially affected his health and undermined his comfort. Mr. W. was a man of such solid piety and sterling excellence, that he possessed his soul in patience, and passed through these accumulated troubles with Christian dignity and fortitude.

As an exemplification of his mild and conciliatory disposition, the following short letter is inserted, which was written to a young man who had previously sent him a most insolent epistle, containing six or seven distinct charges against his minister.

“Worcester, Feb. 8, 1838.

“Dear Sir,—I have to acknowledge the receipt of your letter, containing seven charges against your minister. Did you know that minister as well as he hopes the grace of God has taught him to know himself, you might have easily made them *seventy*.

“But as you most candidly state, that you “have put all your *malice* in that letter, and that you retain none in your bosom,” consistency requires that henceforth all differences shall cease; and as my heart’s core tells me, that I have no *malice*, nor ever had a single grain towards you in my bosom, I therefore can find none, no not a single syllable about it, to put into my letter.

“I am yours truly,
“THOMAS WATERS.”

In June, 1837, Mr. Waters preached a deeply impressive and very appropriate sermon before the annual meeting of the “Bristol Education Society.” The nature and importance of the Christian

ministry—the solemn responsibilities it involves—and the requisite qualifications for its faithful discharge, were forcibly illustrated in the discourse, which was principally directed and addressed to candidates for the ministerial office. In the autumn of 1837, Mr. W., accompanied by the Rev. John Statham, went to Ireland as a deputation from the committee of the Baptist Missionary Society. This tour in the cause of benevolence and religion was productive of much pleasure to themselves, and advantage to the society whose claims it was their duty and privilege to advocate. It was fondly hoped by his friends, and by those who were best acquainted with his constitution, that the sea voyage, change of air, and new scenery, would prove advantageous to his declining health; nor were they altogether disappointed in this respect. In the following November, he was appointed as a deputation to London from the Worcester Anti-slavery Society. During this journey he took a severe cold, which gradually increased through the winter; but he continued to preach, with but few interruptions, till the first Sunday in March, 1838. When his friends, who perceived his increased weakness and indisposition, urged him to have assistance, he would reply—"No; I have ever found, that as my day so is the strength vouchsafed. I care not what I suffer during the week, so that my people do not observe it in the pulpit; I could almost say with the Rev. Rowland Hill, that I would rather be shut up in my coffin than out of my pulpit."

Early in the month of March, a friend from a neighbouring village called to see him; and, on perceiving his weakness and debility, kindly requested that he would return with her, and see what the change would do for him, as it had in former times proved beneficial to his health: to this he consented, but was under the necessity of returning the next week, as he had an appointment to meet some of the neighbouring ministers in the vestry of his chapel in Silver Street. Little did those present on the occasion think, that when he left the vestry, he should never more return to the spot, where for eleven years he had faithfully, affectionately, and successfully proclaimed "all the words of this life." In compliance with the dictates of his own judgment, and the wishes of his friends, he then visited Cheltenham;

but it is apprehended, that the mode of treatment there rather accelerated than retarded the progress of the disease under which he was labouring. After remaining a month at Cheltenham, he removed to Oxford, with a view to see his son, and to be present at the ordination of Mr. Godwin. On that interesting occasion, he offered up a most solemn prayer, which will be long remembered by the people, and by his ministering brethren who were present. On his arrival at Oxford, a medical gentleman and a kind friend called to visit him, and immediately stated his apprehensions that his lungs were affected. Soon after this he broke the first abscess on the lungs, and in consequence of this it was feared that the time of his departure was near at hand. It appears evident, however, that his heavenly Father had prepared for him another bitter draught, and that he was yet destined "to sing of mercy and of judgment." In the painful bereavement with which it pleased God to visit his friend and fellow-labourer Dr. Redford, he very deeply sympathized, but little thought, that in a short time after, he and his beloved family, were to pass through scenes of similar trial and affliction. The sudden and alarming illness of his second daughter, a fine healthy girl of thirteen years of age, awakened in the hearts of the anxious parents the most painful solicitude. In the midst of all his weakness he hastened home from Oxford, and was permitted to spend one week with his dying child, and to have the heart of a devoted parent cheered with the most delightful assurance that the dear sufferer had fled for refuge to a compassionate Saviour. In the immediate prospect of dissolution, the young sufferer was enabled to call upon all around her to devote their hearts immediately to God. She then departed from this world of grief and sorrow without a struggle or a groan. Weak, afflicted, and sorrowful, as he then was, Mr. Waters was unable to follow the remains of his dear child to the silent grave; and it was but too evident to all who knew him, that it would not be long before he would be called to follow her "to the house appointed for all living."

Soon after this, his medical attendant warmly recommended a complete change of air, and for this purpose, Mr. Waters and his beloved companion visited the island of Jersey, in hope that

the known salubrity of the climate, would, for a season at least, arrest the disease of the lungs. It soon became evident, that the result did not justify the expectations which had been formed; his weakness gradually increased, and it was with much difficulty that he could occasionally engage in prayer with those around him; he now found it indispensably necessary to attempt the discharge of a duty, truly painful to the best and tenderest feelings of his heart, namely, to send his resignation of the pastoral office to the church over which he had recently presided: one day, when feeling himself a little better than usual, he tried to summon all his fortitude in order to perform this painful task, but was soon prevented by the bursting of another abscess, and the consequent discharge of blood. After having recovered a little, he made another effort; and, after many tears, and strong conflict of feeling, he wrote the following letter, addressed to the "Church of Christ, assembling in Silver Street chapel, Worcester:"—

"My dearly beloved Friends—

"The painful hour has now arrived in which I feel it to be the will of Providence that our connexion of pastor and flock must be dissolved. To me indeed it is more trying than would be the loss of a right eye or arm; but I desire, not merely to submit willingly, but to acquiesce in the will of the Lord. Neither my own feelings, nor the opinion of my medical man, justify even a hope that I can ever preach a single sermon during the approaching winter, (and most probably never again.) Under these painful prospects, it would be wrong in me to prevent your election of a zealous and efficient pastor. You will therefore consider yourselves at liberty to look out, as soon as you think right, for such a one, and my heart's prayer, day and night, shall be that you may be divinely directed to a man of God and servant of Christ, who shall discharge that sacred office far better than I have done.

"Many infirmities, imperfections, and sins, present themselves on a review of my feeble ministry; and I request that you will join me in supplicating *that mercy* which is needful to cover and pardon them. But I hope I can appeal to every individual of the church, and say, "ye are witnesses that I have not shunned to declare the whole counsel of God;" that Christ and his cross have

always been the theme on which I have most delighted to dwell: and my own heart testifies that I have not wilfully kept back any part of the revealed counsel of God, from fear to offend, or anxiety to please any man.

"I am thankful to leave my beloved charge in peace and love; and pray that all the members may feel, more than ever, the importance of cultivating these and all other scriptural graces. To every one I desire my Christian love, and assure them, that during my short remaining pilgrimage, I shall experience no greater joy than to witness my children walking in the truth as it is in Jesus, and keeping the unity of the spirit in the bonds of peace.

"I now, at the command of my Captain, lay down the commission that I have borne among you, and re-enter the ranks as a private soldier; and I trust in that capacity still to evince my ardent love for the church, and my desire to promote its future welfare. To your beloved deacons I tender my sincere thanks for all their kindness to me, and as my parting advice, would take the liberty of requesting that each member will hold them in the highest estimation, and support them hand and heart in their future exertions for the welfare of the church.

"I remain, my dearly beloved friends,

"Ever most affectionately yours

"In Christ Jesus our Lord,

"THOMAS WATERS.

"Jersey, Aug. 31, 1838."

On the 17th of September last, Mr. and Mrs. Waters left Jersey, without the slightest hope that he had derived any permanent good from three months' residence on that delightful spot. After spending two nights at Reading, with some endeared and beloved friends, they again reached the house of his eldest son at Oxford. The change of climate from the Isle of Jersey to Oxford, so greatly affected Mr. Waters, that he could but very seldom go out into the open air. The proximity of Oxford to Abingdon, afforded his friend and early associate, the Rev. John Kershaw, frequent opportunities of visiting Mr. Waters; of conversing with him on the most solemn and interesting topics; and of witnessing the unwavering hope and the unshaken confidence with which the dying Christian looked to him who is "the resurrection and the life."

On Sunday, the 30th of September, he made an effort to go and hear Mr. Godwin's morning sermon, but in returning home he was seized with cold shivers, which returned again on the Monday, and which ever afterwards prevented his leaving his room, except once for a few hours.

About seven o'clock on Sunday morning, October 14th, it was thought by his anxious friends that he was about to enter into the joy of his Lord. He was soon surrounded by his afflicted wife and nine children, when one of them said, "Dear father, cannot you give us your blessing?" "Yes," he replied; "I do bless you, *all, all, all*,—all that a father's blessing ever contained *mine contains*; I pour out my soul to God that you may all be able to meet me in glory; and that you may all avoid the sins and temptations that surround you. Keep holy the sabbath day; stick close and assist each other; be very kind and affectionate to your mother." Here his voice faltered, the exertion of speaking produced a distressing cough, and he soon after sunk into a refreshing sleep. On awakening from his short slumber he was asked if he was happy; to which he emphatically replied, "Oh, yes; oh, yes! How can I be otherwise?—I am going to glory, whence I shall never be excluded." Allusion having been made to his former services in the cause of God, he immediately remarked—"Yes; but I am an unprofitable and unworthy servant; and, like John Bunyan, I can rejoice only in grace abounding to the chief of sinners."

At Oxford, he enjoyed all the advantages of medical skill, and the unwearied assiduities of the tenderest friendship; but finding himself growing worse, and wishing to reach his own home, if possible, he eagerly inquired, 'What is the

reason I am dying in Oxford; there must be some mystery in it; surely some wise ends are to be answered by it." He then added—"Give my best love to my beloved children, and tell them I die simply relying in the blood of Christ, may they *all, all*, know and love the Saviour; I have tenderly loved them, and they have loved me, they are kind and affectionate children." During the last week of his existence on earth he was able to say but little, as he constantly brought up large quantities of blood from the lungs. The very day on which he died, he observed to his pious associate, "My dear, I shall die to-day, I have entered the dark valley—but death has lost its sting." He continued still to linger and breathe till five o'clock on Wednesday morning, October 31, 1838, when his spirit tranquilly ascended to that God whom he had sincerely and faithfully served in the ministry, for more than thirty years.

He was followed to the grave by members of all the different congregations in the town, who were all anxious to testify their mournful regards for one who never suffered denominational prejudice to interfere with his duties, and who, on all occasions, exemplified the mild, the softened, and the holy affections which flowed from the influence of truth, and the inspirations of religion. The appropriate, the pathetic, and the impressively solemn address delivered by Dr. Redford will long be remembered by the family, and the numerous auditory present on the occasion. At the request of the family, Mr. Kershaw, of Abingdon, preached the funeral sermon, from a passage selected by the deceased; and, at the request of the church and congregation, the sermon has since been published.

THE WATCHFUL PROTECTOR.

BY THE REV. EDMUND CLARKE.

"Behold, he that keepeth Israel shall neither slumber nor sleep."—Ps. cxxi. 4.

If our propensity to slumber, and the activity of our great adversary, are adapted to excite alarm, the mercy of God has provided encouragement for every one to awake to righteousness, and

strong consolation to those who are awakened, and painfully feel their guilt and danger. A beautiful declaration of this is afforded in the passage which has been placed at the commencement of

this paper; and the following remarks are submitted as a feeble attempt to illustrate its meaning.

I. God has a people who stand in a peculiar relation to him.

This is evident from the name Israel, by which the objects of the divine care are here designated; and which, from the memorable period when God was pleased to bestow it upon Jacob, Gen. xxxii. 28, became the most frequent appellation of his chosen people. To appreciate the extent of consolation afforded by divine guardianship, it is important to understand the reasons on account of which the people of God are peculiarly his; and why they specially enjoy a privilege which assumes only a general character as applied to the other members of the human family, and to creatures at large. This peculiarity of relation is founded in God's eternal purpose, upon the foresight of man's transgression, to glorify his perfections, and destroy the works of the devil, by the salvation of fallen man. But had this determination been formed, and the means of salvation provided, while the acceptance of that salvation should be left merely to human choice, it is obvious, from the enmity of the heart, and the power of Satan, that it would have been universally rejected, and the whole scheme of divine benevolence would have been defeated. It became therefore unavoidable, if any were to be saved, that such an economy should be established as, without doing violence to the freedom of the human will, would nevertheless overcome resistance, and secure the object in view. Jehovah was bound to save no one. He foreknew that not a single individual could merit his favour, or on any ground in himself be entitled to mercy above others; and, consequently, it rested with divine sovereignty, to fix the extent of human redemption, whether the infinite, and consequently *all-sufficient* atonement to be made, should be *efficacious* to a portion only, or to every member of the family of man. For reasons which infinite wisdom has reserved in its own bosom, the former was determined on as the rule of the divine procedure. The wicked, fitted for destruction by their own sin and unbelief, can never blame their offended Creator; and the redeemed are precluded from boasting, being saved alone by grace, through faith, and that not of themselves, but as the gift of

God, Ephes. ii. 8. The objects of divine love were chosen before the foundation of the world, Eph. i. 4; and, in order that mercy might be manifested consistently with justice and every other attribute of the divine nature, and every other interest of the divine government, Jehovah elected his people *in Christ*, as their mediatorial head; and resolved to bestow his only begotten Son, that he might bear their iniquities sacrificially upon the cross, and that redemption might be secured to them, through his blood, even the forgiveness of sins, according to the riches of his grace.

The peculiar relation of Israel to their heavenly protector is founded, then, upon his electing love, his determination to save, and the price which has been paid by the death of Christ for their redemption.

II. God has graciously undertaken to be the keeper of his people.

If the Israel referred to be thus a special people, whom God has chosen unto himself above all people that are upon the face of the earth, it is obvious, that this keeping comprehends more than temporal protection; that it includes spiritual deliverance and safety, and extends to the whole church, and to every individual believer. And if God has set his love upon them, merely because he loved them, Deut. vii. 6—8; and Christ has given himself for them, that he might purify them unto himself a peculiar people, Titus ii. 14, then this divine protection is inviolably guaranteed by the spontaneous engagement of all the divine perfections, and the mediatorial undertaking of Christ.

This keeping includes, the *preservation* in Jesus Christ of all whom it embraces, in order to their being called (Jude i.) in due time into a state of actual *reconciliation* to God, by faith in his dear Son; so that God may be glorified by the submission, dependence, and gratitude of those for whom he has undertaken. It also secures their *deliverance from the reigning power of sin*, their *progressive sanctification*, and their *final perseverance*; so that, being kept by the power of God through faith unto salvation, 1 Pet. i. 5, their whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. It belongs also to the character of God, as our guardian, to *afford direction* in all temporal affairs, to guide his people continually, and to

defend them against the craft, malice, and power of all their enemies. Thus the Most High expresses his tender solicitude for his vineyard, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isaiah xxvii. 3.

Nor must we lose sight of the *glorious agency* by means of which God accomplishes the work under consideration. For this purpose, he has bestowed that most astonishing book which we call *the Bible*, whose testimonies and doctrines supply the principles which must guide our path, whose precepts direct us in every part of the will of God concerning us, whose admonitions warn us of every danger, and whose promises hold out perpetual inducements to persevere, till we attain the prize of our high calling. In order to direct attention to the written word, and to explain its import, the *public ministry* of the truth by prophets, apostles, and teachers has been vouchsafed. The *ministry of angels*, too, forms a most effective, though invisible means of protection. They rejoice in the repentance of sinners, they minister to the heirs of salvation, Heb. i. 14, and encamp round about them that fear God, and deliver them, Psalm xxxiv. 7. The extent, however, of their services in delivering the saints from the malice of infernal powers, will only be known to the objects of their care when they shall have laid aside the veil of mortality, and be rendered capable of conversing with spiritual beings, in their own celestial habitation. But, whatever be the instrumental agency, it must not be forgotten, that the *Holy Spirit* is the efficient cause of all its success; and the bestowment of his influence for all needful purposes is secured to every suppliant by the promise that our heavenly Father will give the Holy Spirit to them that ask him, Luke xi. 13. In concurrence with these means, the Keeper of Israel employs his *providential government*, in framing such arrangements of our temporal affairs, and relative circumstances, as will best conduce to our salvation, in every sense. It is impossible to contemplate the movements of providence, in the histories of Joseph, David, and others, which are but a sample of God's every-day interpositions for his people, without being convinced, that all things are working together for good to them that love God, to them who are the called according to his purpose, Romans viii. 28.

VOL. II.—FOURTH SERIES.

III. The vigilance of our Almighty Protector is unremitted.

"He shall neither slumber nor sleep." Other guardians need repose; and judging of God by creatures, the children of sorrow are often tempted to complain, that their way is hid from the Lord, and their judgment is passed over from their God. But Jehovah remonstrates by saying, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Is. xl. 27, 28. Every expression which can indicate an increasing vigilance is employed to represent God's care of his flock.

1. "The eyes of the Lord are upon the righteous," Ps. xxxiv. 15. He has an infinitely comprehensive and minute acquaintance with the individual character and circumstances of all. "He knoweth how to deliver the godly out of temptations," 2 Pet. ii. 9. He can never be taken by surprise; and no one can be removed from his observation. Every weakness, every affliction, every desire, every good and evil thought, every danger—all are constantly surveyed by an Omniscient Protector, and his infinite wisdom arranges all things for us from the beginning to the end.

2. "His ears are open to their cry," Ps. xxxiv. 15. He is ever ready to hear the prayers of his people for deliverance, protection, forgiveness, and every blessing they require. By night, or by day, at home or abroad, in sickness or health, in prosperity or adversity, in life or in death, the Keeper of Israel is waiting to hear and answer the requests which may, at the same instant, be proceeding from the hearts of countless multitudes; who live, move, and have their being in Him.

3. "The hand of our God is upon all them for good that seek him," Ezra viii. 22. Thus sang Israel of old, "The Lord brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders," Deut. xxvi. 8. Infinite power is engaged to deliver and support, and to supply the wants of the whole household of faith. God "will work, and who shall let it?" Isa. xliii. 13. If they pass through the waters, He will be with them; and through the rivers, they shall not overflow them: when they walk through the fire, they shall not be burned, neither

shall the flame kindle upon them, Isa. xliii. 2. No weapon formed against them shall prosper, Isa. liv. 17; and the God of peace will bruise Satan under their feet shortly, Rom. xvi. 20. Truly may it be said, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help. . . . Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Deut. xxxiii. 26, 28.

To apply the interesting view of the divine character which has now been briefly considered, to the subjects referred to in preceding papers, it may, in conclusion, be remarked—

1. There can be no excuse for spiritual slumber, either in hearers or professors. However common such slumbers may be, they are in either case the effect and evidence of inward depravity, and of deeply rooted enmity against God in the carnal mind. Profoundly as men may sleep in regard to spiritual things, they are wide awake as to earthly pursuits; and cannot plead the want of admonitions, warnings, or encouragements, as to their state, and the readiness of God to aid them by his grace, and to help their infirmities by the power of his Spirit. Oh, sleeper! dream not, then, of impunity. Your sins may have become inveterate through long indulgence; temptations may abound to seduce you, and Satan may be busily engaged in endeavours to retain you in his bondage; but God can deliver, and will deliver, all who call upon him; so that those who sleep on to eternal death will be without excuse, in that great day when they shall stand before the judgment-seat of Christ!

2. Those who are awakened to feel their guilt, misery, and weakness, have the most ample reason for hope. Is God ever awake to succour the humble penitent? Does the high and lofty One who inhabiteth eternity, whose name is Holy, dwell also with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 16? Who, then, shall despair of help, when he applies for pardon, and for victory over sin and Satan? For those who fly for refuge to the hope set before them, the strongest consolation is supplied, Heb.

vi. 18. They shall never perish, neither shall any one pluck them out of the Redeemer's hands. To every fearful believer, God has said, "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine." Isa. xliii. 1.

3. Ministers need not despond in their arduous work, and should be excited to vigilance. Well might they despair, considering their own infirmities, the obduracy of the hearts of their people, and the restless activity of their common enemy, if the Master whom they serve, and who has made them the under-shepherds and watchmen of Zion, were not constantly watching over them for good. But to all his faithful servants, he says, as he did to Joshua, "I will not fail thee, nor forsake thee. . . . Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest," Josh. i. 9.

4. With all his power, craft, and malignity, Satan can never succeed against either the shepherds or their flocks, unless by their own sinful compliance with his temptations. If they sleep, and transgress, the reason cannot be, that God has failed to hear prayer, or that he was unable to protect and deliver. He is infinitely mightier than our foes, and neither slumbers nor sleeps. Let all, therefore, who are exposed to spiritual slumber, cultivate an habitual conviction of their danger, and stir up themselves to take hold of the divine strength; and then, whatever be the evils they deplore within, or the foes and dangers they dread from without, in all these things they shall be more than conquerors through him that hath loved them, Rom. viii. 37.

"Their feet shall never slide to fall,
Whom he designs to keep;
His ear attends the softest call,
His eyes can never sleep.

He will sustain our weakest powers,
With his Almighty arm;
And watch our most unguarded hours
Against surprising harm.

Israel rejoice, and rest secure,
Thy keeper is the Lord;
His wakeful eyes employ his power
For thine eternal guard."

BAPTIST WORTHIES.—No. V.

WILLIAM KIFFIN.

THE venerable William Kiffin lived in an eventful and calamitous period of English history—a period of ecclesiastical domination, of political misrule, and of national convulsion; when kings, bishops, and statesmen “took counsel together” to destroy the liberties of our forefathers, and to establish an absolute monarchy.

London is considered the place of his birth, which came to pass A.D. 1616. His parents, who were in respectable circumstances, died of the plague A.D. 1625, leaving their son nine years of age. William himself narrowly escaped death from that awful pestilence, for being “left with six plague sores upon him, nothing but death was looked for by all his friends.” When thirteen years old, he was apprenticed to John Lilburn, of turbulent renown, a brewer in London, whose occupation, which Kiffin designates “a mean calling,” he followed for the space of two years; when growing melancholy, he resolved to leave his master. On the morning this resolution was carried into effect, Providence led him into a church, where Mr. Fowley was preaching on the duty of servants to their masters. The coincidence appeared to him remarkable—he “greatly wondered”—thought the preacher had his eye on him in particular, while conscience with its small still voice said, “Thou art the man.” “This had such an effect on my mind,” he observes, “that I immediately returned to my master’s, and no one observed my having gone away.” Henceforward he became a follower of the Puritan ministers, whose preaching was the means of his conversion to God, and of “nourishing him up in the words of faith and of good doctrine.” After a period of mental distress arising from the conviction of his sins and unworthiness, having found joy and peace through sermons preached by Davenport, Goodwin, and other ministers of that day, at the age of twenty-two he joined the Independent church under the care of Mr. J. Lathorp. This union, however, was not of long duration; for, having changed his views on the subject of baptism, he was dismissed to the Baptist church at Wapping, then under the pastoral care

of Mr. J. Spilsbury. Like the former, this connexion was soon dissolved; for, by some means the controversy on communion was introduced to the church; and, after various discussions amicably conducted by the members, without any satisfactory results, Mr. Kiffin, with his brethren who approved of strict communion, withdrew and formed the church now assembling in Devonshire Square. Chosen pastor of this infant cause, he watched over it with fidelity and success more than fifty years, and till death removed him to a better world.

In the following extract from his own manuscript, the reader will learn how Kiffin obtained his wealth, which gave him considerable influence with monarchs, and statesmen, as well as in his own denomination:—“In the year 1643 I went to Holland with some small commodity which I found good profit by; but, coming home again, I was greatly pressed by the people with whom I was member to continue with them. This I complied with, and spent my time chiefly in studying the word of God; till, about the year 1646, seeing no way of subsistence, and that I was likely to be reduced to a very low condition in the world, I spoke to a young man, a member, about his going over to Holland. Though our united stock was very little, yet it pleased God to bless our endeavours, to increase it from scores to hundreds and thousands of pounds, giving me more of this world than I ever expected to enjoy.”

This property made Kiffin known to the various governments of his day, and excited the rapacious propensities of men who hated and oppressed the whole body of the Dissenters. The following curious anecdote deserves to be more generally known. Charles II., wanting money for the gratification of his lusts, condescended to ask Kiffin for the loan of £40,000; the good man apologized for not having so much at his command, but offered his majesty a present of £10,000; by which felicitous expedient the donor was accustomed to say he had saved £30,000.

The life of this excellent man abounded with heavy trials, and with remarkable interpositions of Providence. Malicious

attempts were made by the creatures of Church and State to implicate him in treasonable designs. False and perjured witnesses rose up against him; *forged letters*, full of treason, were sent to him by men who thirsted for his blood, or coveted his money—"they compassed him about like bees, but in the name of the Lord" he escaped them.

In the following language he gratefully records the goodness of God in his preservation—"I considered at this time that I had many enemies, and could not but expect hard treatment from men who envied my estate. But that God who hath given me occasion to trust in him ever since I lay upon my mother's breast, and had carried me along through many changes of my life, hath wonderfully wrought for me, and preserved me by his grace to this moment."

But the greatest trial in the life of Kiffin was the barbarous execution of his grandsons, Benjamin and William Hewling. Three thousand pounds were offered in vain for their lives. Nor is it surprising that the decree for their death was like the law of the Medes and Persians which altereth not, when it is remembered that James II. was on the throne, and Jefferies on his *western campaign*. In common with hundreds of their countrymen of all ranks and of all religious denominations, the Hewlings had followed the standard of the Duke of Monmouth, raised for the restoration of English liberty and the Protestant religion, which James and his adherents were attempting to destroy. For this attempt to secure the rights of conscience, and deliver the nation from thralldom, the Hewlings were executed, William at Lyme, Sept. 12, 1685, and Benjamin at Taunton, the 30th of the

same month. Kiffin, then about seventy years of age, never recovered from this shock. The year following this tragical event, before the venerable servant of God had ended the days of his mourning, he was summoned to court to wait upon the King, who told him he had put his name down as an alderman in the new charter. "Sire," replied Kiffin, "I am a very old man, and have withdrawn myself from all kind of business for some years past, and am 'incapable of doing any service in such an affair to your Majesty in the city. Besides, Sire," the old man went on, fixing his eyes stedfastly on the king, while the tears ran down his cheeks—"the death of my grandsons gave a wound to my heart which is still bleeding, and never will close but in the grave." The king was deeply struck by the manner, the freedom, and the spirit of this unexpected rebuke. A total silence ensued, while the galled countenance of James seemed to shrink from the horrid remembrance. In a minute or two, however, he recovered himself enough to say, "Mr. Kiffin, I shall find a balsam for that sore;" and he immediately turned about to a lord in waiting.

This devoted servant of God survived all the political changes and convulsions of his time—lived to see the glorious revolution, when a nation of freemen rose up against their oppressor, and clapping their hands at the murderer of the Hewlings, hissed him out of his kingdom—and, at the close of an eventful life, died in a good old age, full of days, and riches, and honours. He was buried in Bunhill Fields—and upon his tombstone is the following date, Dec. 29, 1701, in the 86th year of his age. T. P.

FIRST FRUITS CARRIED TO JERUSALEM.

Among the impressive scenes to which the observance of the Mosaic ritual gave rise, none was more picturesque or exhilarating than that which the environs of Jerusalem exhibited at the close of harvest, a vivid representation of which, as given in *The Pictorial History of Palestine*, is to lay before

of the month
slain. The

fifteenth of Nisan was to the Hebrews assembled from all parts of the country a day of enjoyment: this day they called the feast of the passover. The third day of this solemnity, the sixteenth of Nisan, was appointed for the presentation of a sheaf, the first fruits of the harvest, to be waved before Jehovah with several prescribed rites. This was at the beginning of the harvest, and during the seven ensuing weeks the



crops were gathered in. On the fiftieth day from the presentation of the sheaf, the time arrived for the celebration of what in the Old Testament is called "the feast of harvest," or "the feast of weeks," and, in the New Testament, the feast of Pentecost. Then, as at the Passover, all the men of Israel were to repair to the place which God had chosen to put his name there, and to make a more general presentation of the first-fruits. Olives, dates, pomegranates, figs, grapes, and bread made of the new wheat, were then carried in baskets to Jerusalem, to be offered to Him who had given them their fertile land, and had prospered their agricultural labours. How delightful it must have been to observe the groups approaching by different routes the city of their national solemnities, laden with tokens of the providential goodness of the Most High, and of their grateful recognition of his bounty; a priest preceding them with a bullock to be offered in sacrifice, whose horns were usually gilded, and whose neck was adorned with garlands; and the Levites belonging to the company leading the way with instruments of music. How salutary the impression which would be made on the sincere and devout, when, having arrived at

their destination, each grateful Israelite expressed his obligations in the language prescribed in the twenty-sixth chapter of Deuteronomy, beginning "A Syrian ready to perish was my father," and acknowledging the faithfulness of God to his promises, the excellence of the country to which he had led them, and their continued dependence on his patronage!

The circumstances attending the celebration of these feasts in the year in which our Lord was crucified, the year in which their lawful celebration terminated, were remarkable and instructive. It happened, that on that year the day for killing the Passover was the day before the sabbath; and on that day "Christ our passover was sacrificed for us." The feast-day was consequently on the sabbath; and on that day the wearied Saviour rested in the tomb. The day for waving the sheaf, the first-fruits of the early crops, was the first day of the week; and on that day he rose from the dead, and became, as the apostle remarks, "the first-fruits of them that slept." The fiftieth day, the day of Pentecost, was consequently in that year the first day of the week; and then, on the Lord's day, was the Spirit poured out from on high on the assem-

bled apostles, and three thousand converts were consecrated to God, the first-fruits of the gospel dispensation.

It is, probably, to the scene exhibited in this engraving, that the language of Isaiah alludes, when he says, "They shall bring all your brethren for an of-

fering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

ARCHBISHOP LAUD ON SCHISM.

At a time when the advocates of national establishments of religion are bitterly upbraiding dissenters as schismatics, it is fair to adduce, from their own statements, an answer to their reproaches. It will be found, that when Protestant-establishment-men contend against nonconformists, they generally employ the arguments of popery; but that when they have to defend themselves against papists, they are obliged to avail themselves of the principles of nonconformity. Of the truth of this remark, the following extract from Laud's conference with Fisher, the Jesuit, affords a striking illustration. Did the reader not see the names of Laud, and Rome, he certainly could not imagine that he was listening to the cruel and intolerant persecutor of the puritans, but rather to some apologist for dissent from the Church of England.

"Another church," says the archbishop, "may separate from Rome, if Rome will separate from Christ; and so far as it separates from him and the faith, so far may another church separate from it. I grant the Church of Rome to be a true church in essence, though corrupt in manners and doctrine. And corruption of manners, attended

with errors in the doctrines of faith, is a just cause for one particular church to separate from another." His grace then adds, with regard to the Church of Rome; "The cause of the separation is yours, for you thrust us from you, because we called for truth and redress of abuses; for a schism must needs be theirs whose the cause of it is; the woe runs full out of the mouth of Christ, even against him that gives the offence, not against him that takes it. It was ill done of those, whoever they are, who first made the separation—(from Rome); I mean not actual but causal, for, as I said before, the schism is theirs whose the cause of it is; and he makes the separation who gives the first just cause of it, not he that makes an actual separation upon a just cause preceding."—See *Neal's History of the Puritans*, vol. ii. page 48. Toulmin's edition, 1794.

Laud himself then being our authority, we must attach the guilt of schism, not to the conscientious who actually separate from a corrupt or Antichristian church, but to those who cause that separation, by the maintenance of evil practices, or the imposition of their principles on others.

Truro.

E. C.

HYMNS BY THE LATE RIGHT HON. SIR ROBERT GRANT.

"Blessed is the man whom thou chastenest."—Psalm xlv. 12.

O Saviour! whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow,—I caught at the toy;—
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below ;—
 The moonlight shone fair, there was blight in the beam ;—
 Sweet whispered the breeze, but it whispered of woe ;—
 And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
 I turned to the refuge thy pity displayed ;
 And still did this eager and credulous heart
 Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
 Would be bright as the summer, and glad as the morn ;
 Thou show'dst me the path,—it was dark and uneven,
 All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown ;
 I grasped at the triumph which blesses the brave ;
 I asked for the palm branch, the robe, and the crown ;
 I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length, to thy will,
 My hopes and my longings I fain would resign ;
 O give me the heart that can wait and be still,
 Nor know of a wish or a pleasure but thine !

There are mansions exempted from sin and from woe,
 But they stand in a region by mortals untrod :
 There are rivers of joy,—but they roll not below ;
 There is rest,—but it dwells in the presence of God.

 PSALM CIV.

O worship the King
 All glorious above,
 O gratefully sing
 His power and his love—
 Our shield and defender,
 The Ancient of Days,
 Pavilioned in splendour,
 And girded with praise.

O tell of his might,
 O sing of his grace,
 Whose robe is the light,
 Whose canopy space.
 His chariots of wrath
 Deep thunder-clouds form,
 And dark is his path
 On the wings of the storm.

This earth, with its store
 Of wonders untold,
 Almighty ! thy power
 Hath founded of old ;
 Hath established it fast
 By a changeless decree,
 And round it hath cast
 Like a mantle, the sea.

Thy bountiful care
 What tongue can recite ?
 It breathes in the air,
 It shines in the light ;
 It streams from the hills,
 It descends to the plain,
 And sweetly distils
 In the dew and the rain.

Frail children of dust,
 And feeble as frail ;
 In thee do we trust,
 Nor find thee to fail :
 Thy mercies how tender !
 How firm to the end !
 Our Maker, Defender,
 Redeemer, and Friend !

O measureless might !
 Ineffable love !
 While angels delight
 To hymn thee above,
 The humbler creation,
 Though feeble their lays,
 With true adoration
 Shall liep to thy praise !

disposes of his servants according to the dictates of his infinite and unerring wisdom. A neighbouring church having become suddenly and unexpectedly destitute of a pastor, was placed in circumstances of peculiar difficulty and perplexity. The most judicious individuals in the church and congregation were unanimously of opinion, that in the selection of a successor to fill the responsible situation, they must look for a man of eminent piety, of sound experience, and of unblemished reputation.

Having known Mr. Waters intimately for thirteen years, and feeling a persuasion that he possessed the requisites already specified, their attention and wishes were naturally directed to him. After many prayers to the Father of lights for guidance and illumination, and frequent consultations with his most experienced brethren in the ministry, he consented to take the oversight of the church and congregation at Silver Street, Worcester.

He commenced his labours in that city on the second Sunday in January, 1828, and preached to a small congregation, which, however, gradually increased under his ministry, until it was thought expedient and desirable to enlarge the place of worship. The expense incurred in the purchase of ground and the enlargement of the building was very considerable, and as the congregation was not wealthy, it became necessary to solicit the assistance of Christian friends in various parts, towards the liquidation of the debt. After much laborious exertion, and the sacrifice of many domestic comforts, Mr. Waters succeeded in collecting nearly all the money; and often did his feeling heart long for the day when he and his friends should have a meeting of thanksgiving to the Author of all good for the entire removal of the debt. During the year 1833, the labours of our devoted friend were signally blessed of God, for in the course of that year he was the happy instrument of introducing forty-four persons into the communion of the church. His pleasures, however, were not unalloyed. About this time some very painful circumstances occurred, which brought his patience and fortitude to the test of severe probation. Some of the people had evidently imbibed hyper-calvinistic notions, and to the vitiated taste, and exclusive views of such narrow-minded religionists, his preaching was by no

means adapted. Our friend exhibited the truths of Christianity in the fullness of their proof, in the amplitude of their application, and in the holiness of their tendency. To the distinctive peculiarities of the Christian system he was conscientiously and sincerely attached; but while he uniformly placed the basis of human hope and confidence in the free and unmerited goodness of heaven, he never failed to show, that the obvious tendency of every Christian doctrine was to promote a course of life in harmony with the supreme law, and to prepare man for a holy as well as a blissful immortality. It appears, also, that the agitation of the question of free or mixed communion induced twenty-two of the members to leave the church and the ministry of the pastor. Little doubt can be entertained, but that these successive trials materially affected his health and undermined his comfort. Mr. W. was a man of such solid piety and sterling excellence, that he possessed his soul in patience, and passed through these accumulated troubles with Christian dignity and fortitude.

As an exemplification of his mild and conciliatory disposition, the following short letter is inserted, which was written to a young man who had previously sent him a most insolent epistle, containing six or seven distinct charges against his minister.

“Worcester, Feb. 8, 1838.

“Dear Sir,—I have to acknowledge the receipt of your letter, containing seven charges against your minister. Did you know that minister as well as he hopes the grace of God has taught him to know himself, you might have easily made them *seventy*.

“But as you most candidly state, that you “have put all your *malice* in that letter, and that you retain none in your bosom,” consistency requires that henceforth all differences shall cease; and as my heart’s core tells me, that I have *no malice*, nor ever had a single grain towards you in my bosom, I therefore can find none, no not a single syllable about it, to put into my letter.

“I am yours truly,

“THOMAS WATERS.”

In June, 1837, Mr. Waters preached a deeply impressive and very appropriate sermon before the annual meeting of the “Bristol Education Society.” The nature and importance of the Christian

ministry—the solemn responsibilities it involves—and the requisite qualifications for its faithful discharge, were forcibly illustrated in the discourse, which was principally directed and addressed to candidates for the ministerial office. In the autumn of 1837, Mr. W., accompanied by the Rev. John Statham, went to Ireland as a deputation from the committee of the Baptist Missionary Society. This tour in the cause of benevolence and religion was productive of much pleasure to themselves, and advantage to the society whose claims it was their duty and privilege to advocate. It was fondly hoped by his friends, and by those who were best acquainted with his constitution, that the sea voyage, change of air, and new scenery, would prove advantageous to his declining health; nor were they altogether disappointed in this respect. In the following November, he was appointed as a deputation to London from the Worcester Anti-slavery Society. During this journey he took a severe cold, which gradually increased through the winter; but he continued to preach, with but few interruptions, till the first Sunday in March, 1838. When his friends, who perceived his increased weakness and indisposition, urged him to have assistance, he would reply—“No; I have ever found, that as my day so is the strength vouchsafed. I care not what I suffer during the week, so that my people do not observe it in the pulpit; I could almost say with the Rev. Rowland Hill, that I would rather be shut up in my coffin than out of my pulpit.”

Early in the month of March, a friend from a neighbouring village called to see him; and, on perceiving his weakness and debility, kindly requested that he would return with her, and see what the change would do for him, as it had in former times proved beneficial to his health: to this he consented, but was under the necessity of returning the next week, as he had an appointment to meet some of the neighbouring ministers in the vestry of his chapel in Silver Street. Little did those present on the occasion think, that when he left the vestry, he should never more return to the spot, where for eleven years he had faithfully, affectionately, and successfully proclaimed “all the words of this life.” In compliance with the dictates of his own judgment, and the wishes of his friends, he then visited Cheltenham;

but it is apprehended, that the mode of treatment there rather accelerated than retarded the progress of the disease under which he was labouring. After remaining a month at Cheltenham, he removed to Oxford, with a view to see his son, and to be present at the ordination of Mr. Godwin. On that interesting occasion, he offered up a most solemn prayer, which will be long remembered by the people, and by his ministering brethren who were present. On his arrival at Oxford, a medical gentleman and a kind friend called to visit him, and immediately stated his apprehensions that his lungs were affected. Soon after this he broke the first abscess on the lungs, and in consequence of this it was feared that the time of his departure was near at hand. It appears evident, however, that his heavenly Father had prepared for him another bitter draught, and that he was yet destined “to sing of mercy and of judgment.” In the painful bereavement with which it pleased God to visit his friend and fellow-labourer Dr. Redford, he very deeply sympathized, but little thought, that in a short time after, he and his beloved family, were to pass through scenes of similar trial and affliction. The sudden and alarming illness of his second daughter, a fine healthy girl of thirteen years of age, awakened in the hearts of the anxious parents the most painful solicitude. In the midst of all his weakness he hastened home from Oxford, and was permitted to spend one week with his dying child, and to have the heart of a devoted parent cheered with the most delightful assurance that the dear sufferer had fled for refuge to a compassionate Saviour. In the immediate prospect of dissolution, the young sufferer was enabled to call upon all around her to devote their hearts immediately to God. She then departed from this world of grief and sorrow without a struggle or a groan. Weak, afflicted, and sorrowful, as he then was, Mr. Waters was unable to follow the remains of his dear child to the silent grave; and it was but too evident to all who knew him, that it would not be long before he would be called to follow her “to the house appointed for all living.”

Soon after this, his medical attendant warmly recommended a complete change of air, and for this purpose, Mr. Waters and his beloved companion visited the island of Jersey, in hope that

disposes of his servants according to the dictates of his infinite and unerring wisdom. A neighbouring church having become suddenly and unexpectedly destitute of a pastor, was placed in circumstances of peculiar difficulty and perplexity. The most judicious individuals in the church and congregation were unanimously of opinion, that in the selection of a successor to fill the responsible situation, they must look for a man of eminent piety, of sound experience, and of unblemished reputation.

Having known Mr. Waters intimately for thirteen years, and feeling a persuasion that he possessed the requisites already specified, their attention and wishes were naturally directed to him. After many prayers to the Father of lights for guidance and illumination, and frequent consultations with his most experienced brethren in the ministry, he consented to take the oversight of the church and congregation at Silver Street, Worcester.

He commenced his labours in that city on the second Sunday in January, 1828, and preached to a small congregation, which, however, gradually increased under his ministry, until it was thought expedient and desirable to enlarge the place of worship. The expense incurred in the purchase of ground and the enlargement of the building was very considerable, and as the congregation was not wealthy, it became necessary to solicit the assistance of Christian friends in various parts, towards the liquidation of the debt. After much laborious exertion, and the sacrifice of many domestic comforts, Mr. Waters succeeded in collecting nearly all the money; and often did his feeling heart long for the day when he and his friends should have a meeting of thanksgiving to the Author of all good for the entire removal of the debt. During the year 1833, the labours of our devoted friend were signally blessed of God, for in the course of that year he was the happy instrument of introducing forty-four persons into the communion of the church. His pleasures, however, were not unalloyed. About this time some very painful circumstances occurred, which brought his patience and fortitude to the test of severe probation. Some of the people had evidently imbibed hyper-calvinistic notions, and to the vitiated taste, and exclusive views of such narrow-minded religionists, his preaching was by no

means adapted. Our friend exhibited the truths of Christianity in the fulness of their proof, in the amplitude of their application, and in the holiness of their tendency. To the distinctive peculiarities of the Christian system he was conscientiously and sincerely attached; but while he uniformly placed the basis of human hope and confidence in the free and unmerited goodness of heaven, he never failed to show, that the obvious tendency of every Christian doctrine was to promote a course of life in harmony with the supreme law, and to prepare man for a holy as well as a blissful immortality. It appears, also, that the agitation of the question of free or mixed communion induced twenty-two of the members to leave the church and the ministry of the pastor. Little doubt can be entertained, but that these successive trials materially affected his health and undermined his comfort. Mr. W. was a man of such solid piety and sterling excellence, that he possessed his soul in patience, and passed through these accumulated troubles with Christian dignity and fortitude.

As an exemplification of his mild and conciliatory disposition, the following short letter is inserted, which was written to a young man who had previously sent him a most insolent epistle, containing six or seven distinct charges against his minister.

“Worcester, Feb. 8, 1838.

“Dear Sir,—I have to acknowledge the receipt of your letter, containing seven charges against your minister. Did you know that minister as well as he hopes the grace of God has taught him to know himself, you might have easily made them *seventy*.

“But as you most candidly state, that you “have put all your *malice* in that letter, and that you retain none in your bosom,” consistency requires that henceforth all differences shall cease; and as my heart’s core tells me, that I have no *malice*, nor ever had a single grain towards you in my bosom, I therefore can find none, no not a single syllable about it, to put into my letter.

“I am yours truly,

“THOMAS WATERS.”

In June, 1837, Mr. Waters preached a deeply impressive and very appropriate sermon before the annual meeting of the “Bristol Education Society.” The nature and importance of the Christian

ministry—the solemn responsibilities it involves—and the requisite qualifications for its faithful discharge, were forcibly illustrated in the discourse, which was principally directed and addressed to candidates for the ministerial office. In the autumn of 1837, Mr. W., accompanied by the Rev. John Statham, went to Ireland as a deputation from the committee of the Baptist Missionary Society. This tour in the cause of benevolence and religion was productive of much pleasure to themselves, and advantage to the society whose claims it was their duty and privilege to advocate. It was fondly hoped by his friends, and by those who were best acquainted with his constitution, that the sea voyage, change of air, and new scenery, would prove advantageous to his declining health; nor were they altogether disappointed in this respect. In the following November, he was appointed as a deputation to London from the Worcester Anti-slavery Society. During this journey he took a severe cold, which gradually increased through the winter; but he continued to preach, with but few interruptions, till the first Sunday in March, 1838. When his friends, who perceived his increased weakness and indisposition, urged him to have assistance, he would reply—"No; I have ever found, that as my day so is the strength vouchsafed. I care not what I suffer during the week, so that my people do not observe it in the pulpit; I could almost say with the Rev. Rowland Hill, that I would rather be shut up in my coffin than out of my pulpit."

Early in the month of March, a friend from a neighbouring village called to see him; and, on perceiving his weakness and debility, kindly requested that he would return with her, and see what the change would do for him, as it had in former times proved beneficial to his health: to this he consented, but was under the necessity of returning the next week, as he had an appointment to meet some of the neighbouring ministers in the vestry of his chapel in Silver Street. Little did those present on the occasion think, that when he left the vestry, he should never more return to the spot, where for eleven years he had faithfully, affectionately, and successfully proclaimed "all the words of this life." In compliance with the dictates of his own judgment, and the wishes of his friends, he then visited Cheltenham;

but it is apprehended, that the mode of treatment there rather accelerated than retarded the progress of the disease under which he was labouring. After remaining a month at Cheltenham, he removed to Oxford, with a view to see his son, and to be present at the ordination of Mr. Godwin. On that interesting occasion, he offered up a most solemn prayer, which will be long remembered by the people, and by his ministering brethren who were present. On his arrival at Oxford, a medical gentleman and a kind friend called to visit him, and immediately stated his apprehensions that his lungs were affected. Soon after this he broke the first abscess on the lungs, and in consequence of this it was feared that the time of his departure was near at hand. It appears evident, however, that his heavenly Father had prepared for him another bitter draught, and that he was yet destined "to sing of mercy and of judgment." In the painful bereavement with which it pleased God to visit his friend and fellow-labourer Dr. Redford, he very deeply sympathized, but little thought, that in a short time after, he and his beloved family, were to pass through scenes of similar trial and affliction. The sudden and alarming illness of his second daughter, a fine healthy girl of thirteen years of age, awakened in the hearts of the anxious parents the most painful solicitude. In the midst of all his weakness he hastened home from Oxford, and was permitted to spend one week with his dying child, and to have the heart of a devoted parent cheered with the most delightful assurance that the dear sufferer had fled for refuge to a compassionate Saviour. In the immediate prospect of dissolution, the young sufferer was enabled to call upon all around her to devote their hearts immediately to God. She then departed from this world of grief and sorrow without a struggle or a groan. Weak, afflicted, and sorrowful, as he then was, Mr. Waters was unable to follow the remains of his dear child to the silent grave; and it was but too evident to all who knew him, that it would not be long before he would be called to follow her "to the house appointed for all living."

Soon after this, his medical attendant warmly recommended a complete change of air, and for this purpose, Mr. Waters and his beloved companion visited the island of Jersey, in hope that

disposes of his servants according to the dictates of his infinite and unerring wisdom. A neighbouring church having become suddenly and unexpectedly destitute of a pastor, was placed in circumstances of peculiar difficulty and perplexity. The most judicious individuals in the church and congregation were unanimously of opinion, that in the selection of a successor to fill the responsible situation, they must look for a man of eminent piety, of sound experience, and of unblemished reputation.

Having known Mr. Waters intimately for thirteen years, and feeling a persuasion that he possessed the requisites already specified, their attention and wishes were naturally directed to him. After many prayers to the Father of lights for guidance and illumination, and frequent consultations with his most experienced brethren in the ministry, he consented to take the oversight of the church and congregation at Silver Street, Worcester.

He commenced his labours in that city on the second Sunday in January, 1828, and preached to a small congregation, which, however, gradually increased under his ministry, until it was thought expedient and desirable to enlarge the place of worship. The expense incurred in the purchase of ground and the enlargement of the building was very considerable, and as the congregation was not wealthy, it became necessary to solicit the assistance of Christian friends in various parts, towards the liquidation of the debt. After much laborious exertion, and the sacrifice of many domestic comforts, Mr. Waters succeeded in collecting nearly all the money; and often did his feeling heart long for the day when he and his friends should have a meeting of thanksgiving to the Author of all good for the entire removal of the debt. During the year 1833, the labours of our devoted friend were signally blessed of God, for in the course of that year he was the happy instrument of introducing forty-four persons into the communion of the church. His pleasures, however, were not unalloyed. About this time some very painful circumstances occurred, which brought his patience and fortitude to the test of severe probation. Some of the people had evidently imbibed hyper-calvinistic notions, and to the vitiated taste, and exclusive views of such narrow-minded religionists, his preaching was by no

means adapted. Our friend exhibited the truths of Christianity in the fulness of their proof, in the amplitude of their application, and in the holiness of their tendency. To the distinctive peculiarities of the Christian system he was conscientiously and sincerely attached; but while he uniformly placed the basis of human hope and confidence in the free and unmerited goodness of heaven, he never failed to show, that the obvious tendency of every Christian doctrine was to promote a course of life in harmony with the supreme law, and to prepare man for a holy as well as a blissful immortality. It appears, also, that the agitation of the question of free or mixed communion induced twenty-two of the members to leave the church and the ministry of the pastor. Little doubt can be entertained, but that these successive trials materially affected his health and undermined his comfort. Mr. W. was a man of such solid piety and sterling excellence, that he possessed his soul in patience, and passed through these accumulated troubles with Christian dignity and fortitude.

As an exemplification of his mild and conciliatory disposition, the following short letter is inserted, which was written to a young man who had previously sent him a most insolent epistle, containing six or seven distinct charges against his minister.

“Worcester, Feb. 8, 1838.

“Dear Sir,—I have to acknowledge the receipt of your letter, containing seven charges against your minister. Did you know that minister as well as he hopes the grace of God has taught him to know himself, you might have easily made them *seventy*.

“But as you most candidly state, that you “have put all your *malice* in that letter, and that you retain none in your bosom,” consistency requires that henceforth all differences shall cease; and as my heart’s core tells me, that I have *no malice*, nor ever had a single grain towards you in my bosom, I therefore can find none, no not a single syllable about it, to put into my letter.

“I am yours truly,

“THOMAS WATERS.”

In June, 1837, Mr. Waters preached a deeply impressive and very appropriate sermon before the annual meeting of the “Bristol Education Society.” The nature and importance of the Christian

ministry—the solemn responsibilities it involves—and the requisite qualifications for its faithful discharge, were forcibly illustrated in the discourse, which was principally directed and addressed to candidates for the ministerial office. In the autumn of 1837, Mr. W., accompanied by the Rev. John Statham, went to Ireland as a deputation from the committee of the Baptist Missionary Society. This tour in the cause of benevolence and religion was productive of much pleasure to themselves, and advantage to the society whose claims it was their duty and privilege to advocate. It was fondly hoped by his friends, and by those who were best acquainted with his constitution, that the sea voyage, change of air, and new scenery, would prove advantageous to his declining health; nor were they altogether disappointed in this respect. In the following November, he was appointed as a deputation to London from the Worcester Anti-slavery Society. During this journey he took a severe cold, which gradually increased through the winter; but he continued to preach, with but few interruptions, till the first Sunday in March, 1838. When his friends, who perceived his increased weakness and indisposition, urged him to have assistance, he would reply—“No; I have ever found, that as my day so is the strength vouchsafed. I care not what I suffer during the week, so that my people do not observe it in the pulpit; I could almost say with the Rev. Rowland Hill, that I would rather be shut up in my coffin than out of my pulpit.”

Early in the month of March, a friend from a neighbouring village called to see him; and, on perceiving his weakness and debility, kindly requested that he would return with her, and see what the change would do for him, as it had in former times proved beneficial to his health: to this he consented, but was under the necessity of returning the next week, as he had an appointment to meet some of the neighbouring ministers in the vestry of his chapel in Silver Street. Little did those present on the occasion think, that when he left the vestry, he should never more return to the spot, where for eleven years he had faithfully, affectionately, and successfully proclaimed “all the words of this life.” In compliance with the dictates of his own judgment, and the wishes of his friends, he then visited Cheltenham;

but it is apprehended, that the mode of treatment there rather accelerated than retarded the progress of the disease under which he was labouring. After remaining a month at Cheltenham, he removed to Oxford, with a view to see his son, and to be present at the ordination of Mr. Godwin. On that interesting occasion, he offered up a most solemn prayer, which will be long remembered by the people, and by his ministering brethren who were present. On his arrival at Oxford, a medical gentleman and a kind friend called to visit him, and immediately stated his apprehensions that his lungs were affected. Soon after this he broke the first abscess on the lungs, and in consequence of this it was feared that the time of his departure was near at hand. It appears evident, however, that his heavenly Father had prepared for him another bitter draught, and that he was yet destined “to sing of mercy and of judgment.” In the painful bereavement with which it pleased God to visit his friend and fellow-labourer Dr. Redford, he very deeply sympathized, but little thought, that in a short time after, he and his beloved family, were to pass through scenes of similar trial and affliction. The sudden and alarming illness of his second daughter, a fine healthy girl of thirteen years of age, awakened in the hearts of the anxious parents the most painful solicitude. In the midst of all his weakness he hastened home from Oxford, and was permitted to spend one week with his dying child, and to have the heart of a devoted parent cheered with the most delightful assurance that the dear sufferer had fled for refuge to a compassionate Saviour. In the immediate prospect of dissolution, the young sufferer was enabled to call upon all around her to devote their hearts immediately to God. She then departed from this world of grief and sorrow without a struggle or a groan. Weak, afflicted, and sorrowful, as he then was, Mr. Waters was unable to follow the remains of his dear child to the silent grave; and it was but too evident to all who knew him, that it would not be long before he would be called to follow her “to the house appointed for all living.”

Soon after this, his medical attendant warmly recommended a complete change of air, and for this purpose, Mr. Waters and his beloved companion visited the island of Jersey, in hope that

BRIEF NOTICES.

The Condensed Commentary and Family Exposition of the Holy Bible: containing the Authorised Version of the Old and New Testaments; with the most valuable Criticisms of the best Biblical Writers; Practical Reflections; and Marginal References, Chronology, Indexes, &c. By the Rev. INGRAM COBBIN, M.A. London: Imperial 8vo., pp. 1396. Price 38s. cloth.

A cordial welcome is due to this improved edition of a performance, which in its less perfect state received the general sanction of the censors of religious literature and the practical suffrages of some thousands of purchasers. To any of our readers who are unacquainted with its character, it may be expedient to say that its chief peculiarity is that it affords a bird's eye view of the opinions of commentators and critics of different denominations, countries, and ages. Some hundreds of writers having been consulted, brief indications are furnished of different views of difficult passages; and there are few sentences of the text without some short explanatory remark derived from one or other of the number. To read the notes consecutively in the family would be more likely to bewilder than to instruct; but for those who are able to discriminate, who wish to listen to the suggestions of others and then judge for themselves, they are invaluable. Few ministers can obtain a collection of commentaries to be compared at all with that, the concentrated essence, of which is here presented to attention; and to one who possessed the whole library, this book would be of great utility, as an index. It must have been a work of immense labour to the editor; and it is matter of congratulation that so much judgment and so much industry should have met together, and combined to produce a work which every diligent and independent student of the inspired writings will prize. There are also several maps, some useful tables and indexes, and, appended to each chapter, some short and appropriate practical remarks. The paper, typography, and embellishments, reflect credit on all who have been concerned in the production of the volume.

A Hebrew and English Dictionary, containing all the Hebrew and Chaldean words used in the Old Testament, arranged under one Alphabet, the Derivatives referred to their respective Roots, and their signification in English. With Vocabularies of all the Roots with their significations, and the principal English words, with their corresponding words in Hebrew. By JOSEPH SAMUEL C. F. FREY, Editor of a new Edition of Van Der Haeght's Hebrew Bible, Author of a "He-

brew Grammar," "Joseph and Benjamin," "Judah and Israel," &c. &c. London: 8vo. pp. 349. Price 14s. cloth.

The distinctive excellence of this Dictionary is that it affords peculiar aid to students who have made but small advances in the Hebrew language, giving all the words occurring in the Old Testament, in their various inflexions, arranged in alphabetical order. The learner, therefore, instead of having to call into requisition whatever degree of grammatical knowledge he may possess to enable him to find the word which he wishes to understand, and spending hours, as many a solitary student has done, in searching for the root, is enabled, as soon as he has mastered the letters, to find any word, just as he sees it before him in the Bible, and is presented both with its signification briefly expressed, and with the root, the meaning of which he may, if he pleases, afterwards scrutinise, by turning to another part of the volume, or by referring to works of a more critical character. It is to the Hebrew what Dawson is to the Greek, with this exception, that Dawson requires a knowledge of Latin and this does not. The first edition was in two large octavo volumes, and was published at four guineas, a price which put it out of the reach of the greater part of those who most needed it. In this edition, with a view to cheapness, the Latin explanations are omitted, and the matter is compressed into as small a space as is consistent with clearness of type, and with the preservation of all really useful matter. It will do much, we trust, to encourage and facilitate the acquisition of the Hebrew language, and, from the pathway of solitary students especially, it will remove mountains.

A Greek Lexicon to the New Testament, on the basis of Dr. Robinson's; designed for Junior Students in Divinity, and the higher Classes in Schools. By CHARLES ROBSON, ΤΥΠΟΓΡΑΦΟΣ. London: 12mo. pp. 518. Price 10s. 6d. cloth.

The merits of Dr. Robinson's Greek and English Lexicon have been twice acknowledged in this Magazine, in reviews of the editions published successively under the superintendence of Dr. Bloomfield and Mr. Negris. This volume is a judicious abridgement of that valuable performance. By the omission of the authorities adduced, and of discursive remarks, and by the use of small, clear types, on a full-sized page, Mr. Robson has presented to the rising generation of Anglo-Grecians, at less than half the price of the original work, almost every thing in it which would be useful to them. He observes

that he "claims no share of any merit which this Lexicon may possess, beyond that of having selected such parts of Dr. Robinson's work as appeared to him suitable for junior students in divinity and the higher classes in public schools, and of having carefully revised the whole;" but, in awarding to him his due share of praise, we cannot overlook the admirable manner in which the volume is printed.

An Atlas of Maps of Different Parts of the World; designed to show the Stations of the Protestant Missionaries. By JAMES WYLD, Geographer to the Queen. London: 8vo. Price 14s. cloth.

This work which, bearing the name of Mr. Wyld, is of course executed in the most respectable style, contains Maps of the World, coloured to show the prevalence of Christianity, Mahomedanism, and Paganism—Europe, coloured to show the locality of the different religious sects—the British Islands—Asia—Northern India—Southern India—Ceylon—Australia—New Zealand—the Pacific Ocean—Africa—South Africa—North America—Canada—Newfoundland and Nova Scotia—the United States—the West Indies—Jamaica—and South America—with a chronological Chart, exhibiting the rise and progress of Christianity and Mahomedanism throughout the world. In these maps the missionary stations are marked, and the initials of the society to which each belongs is attached to its name. In a work requiring so minute an acquaintance with the details of many institutions some inaccuracies will always be found; the most remarkable that we have observed is, that while several places are marked in the map of Northern India as stations of the *Serampore B. M. S.*, a distinction which is happily obsolete, Serampore itself is omitted. What is meant by the "Devon Baptist Missionary Society" we do not know, nor can we find any stations assigned to it in the maps or lists. A vast mass of information is, however, placed before the eye, in a manner which renders it easily available for the purposes of Christian benevolence. It is a volume which ought to lie on the table of every room in which a missionary committee is accustomed to assemble; and we cordially recommend it to our friends generally, as a work, by habitual reference to which, the perusal of missionary reports and missionary letters will be rendered additionally interesting and instructive.

Cadbury; or the Cross of Christ. By MORTLOCK DANIELL, Minister of Beulah Chapel, Ramsgate. London: Imperial 12mo. pp. 257. Price 8s. 6d. cloth.

As the attractiveness of Mr. Daniell's personal appearance has probably conducted much to his acceptance as a preacher, it is not without reason that he has prefixed to this

volume a well executed portrait. His voice and manner of delivery are also pleasing, but these could not be transferred to paper. If, however, these accidental advantages, or the highly ornamented diction which he employs, should lead any to receive the more readily the sentiments inculcated in these pages, the benefit which they derive will be solid and permanent, and scenes will result which will afford joy to men and angels. The chapters into which the work is divided, each apparently containing the substance of a sermon though divested of the technical form of pulpit discourses, are entitled, The innocent sufferer—the atoning sacrifice—the affectionate Saviour—his filial solicitude—his pardoning mercy—his sinless infirmities—his soul desertion—his fervent intercession—his fixed resignation—his triumphant death—his glorious resurrection—his godlike ascension. The subjects thus indicated are so treated as to evince at once a strong attachment to the doctrines of grace and an earnest desire to enforce their practical bearings. The manner in which the Saviour's excellencies and generous friendship are described, is well adapted to excite love to his person, and thankful reliance on his work.

The Second Advent of Christ, the Blessed Hope of the Church. By WILLIAM URWICK, D.D. Dublin: 8vo. pp. 290. Price 6s. 6d.

The six lectures comprised in this volume have afforded us peculiar pleasure. They are on subjects of great importance and delicacy, and Dr. Urwick has discussed them in a manner equally creditable to his head and his heart. The first lecture is entitled, *The Second Advent an event auspicious to the Church*; the second treats of the Time when the Second Advent may be expected to occur; the third, fourth, and fifth are on the Events that will take place previous to the Second Advent; and the last, on the state of the Saved after the Second Advent. On these subjects it is evident that the author has studied the inspired writings diligently; and as he interprets the prophecies contained in the Old Testament in accordance with the spirit of the new covenant, and by the aid of its light, he explains them generally in a manner which commends itself to a reader who regards the gospel dispensation as the brightest display of divine wisdom, and which encourages exertion to diffuse the knowledge of Christ throughout the world, in the expectation that the sower of the precious seed, though he may have to weep while he labours, will in due season rejoice in the sight of the sheaves with which his toil is requited. The circulation of this volume is adapted to be useful to all who read, but especially to any who are exposed to the dangers arising from that mode of judaizing which is current among those who are called *Milkenarians*.

Authenticated Report of the Discussion between the Rev. T. D. Gregg, and the Rev. Thomas Maguire. The Church Edition. Dublin: 8vo. Price 7s. 6d. cloth.

In this publication, which is authenticated by the signature of the Protestant champion, Mr. Gregg, there is a letter from himself to the Romish champion, addressed, "To the Idolatrous Priest Maguire," which begins, "Idol Priest—If you had the wit to bear your defeat with patience, pure compassion would have caused me to treat you with respect." Should any one of our readers possess a taste for controversy carried on in this style, he may slake his thirst in these five hundred and sixteen closely printed pages; and we will leave it to him to decide whether Mr. Gregg or Mr. Maguire displayed the greater copiousness of irritating, coarse, and contumelious diction. But the inconvenience that the churchman experienced from the Romanist's *argumenta ad hominem* must be admitted as an apology for some of his vituperation: what, for example, could the poor man do with this?—"If the Scriptures be the sole rule of faith, as you say they are, how will you prove from them the lawfulness of infant baptism; or give me your authority for aspersion instead of immersion?"—p. 122.

Patrick Welwood, a Tale of the Times of the Kirk and Covenant. For the Young. Glasgow: 24mo. pp. 367.

It would do good to many professors of religion to be better acquainted than they are with the price that adherence to principle cost formerly. Very few persons are aware of the extent and severity of the persecutions that have raged in this island within two hundred years of the present time. This interesting tale is intended to illustrate these facts, and it will excite in the mind of an intelligent reader, powerful though mingled emotions. The cruelties of the prelates and their military abettors towards the Scotch presbyterians cannot fail to produce sympathy with the sufferers; yet we see in their mode of defending themselves much that we cannot justify, and in their language towards the oppressors much that provokes their fury. While every feeling of humanity revolts at episcopalian tyranny, we cannot forget that intolerance was a fundamental principle of the Covenanters, and that their descendants and admirers, at a later period, deemed themselves bound to protest against universal toleration, as "contrary to the divine law, inconsistent with and unbecoming a Christian constitution, inimical to a Protestant or Presbyterian profession, and even below the sentiments of a heathen monarch!"

Sacred Poems. By the late Right Hon. SIR ROBERT GRANT. London: 8vo. pp. 37. Price 5s. silk, gilt.

A difference of opinion has existed respect-

ing the authorship of the well-known hymn, beginning "When gathering clouds around I view," which in some selections is ascribed to Lord Glenelg, formerly Mr. Charles Grant, and in others to his deceased brother. This publication, being edited by Lord Glenelg, sets the question at rest, as the hymn is included among the twelve beautiful compositions of Sir Robert with which the survivor has favoured the public. Specimens of their excellence may be found on a previous page.

The Confession of Eminent Piety. A Funeral Discourse, occasioned by the Decease of the Rev. Thomas Waters, M.A., pastor of the church assembling in Silver Street Chapel, Worcester, delivered on the evening of Nov. 11, 1838, by the Rev. JOHN KERSHAW, M.A., Abingdon, Berks. With an Appendix, containing a brief Memoir of the Rev. T. Waters, by the Rev. JENKIN THOMAS, M.A., of Cheltenham. Worcester: pp. 74.

The memoir of Mr. Waters in our present number is derived from Mr. Thomas's account of him in this pamphlet. What we have given is, however, but an abridgment, and Mr. Kershaw's sermon alone would amply repay the purchaser.

Christian Fellowship, or the Church Member's Guide. By JOHN ANGELL JAMES. Ninth and enlarged edition. London: 16mo. pp. 237. Cloth.

The present edition of this well-known and useful performance is introduced by a preface of twenty pages, containing some good explanatory and defensive remarks on passages which the assailants of our churches have perverted from their legitimate purpose, and some judicious suggestions respecting the existing position of Dissenters.

The Proverbs of Solomon: an improved version by the late Rev. WILLIAM NEWMAN, D.D., President and Theological Tutor of the Academic Institution at Stepney from its commencement (1811) to 1826. Edited by George Pritchard. London: 12mo. pp. 100. Price 1s. 6d. cloth.

This work did not reach us till a few days ago, or it should have had an earlier introduction to our readers. The Proverbs of Solomon deserve far more attention than they receive, and there are many of our friends who will be very glad to avail themselves of an opportunity to learn Dr. Newman's opinion of the meaning of some of these "divine sentences."

Geological Sketches, and Glimpses of the Ancient Earth. By MARIA HACK. Third Edition. London: 24mo. pp. 383. Price 9s.

It is not surprising that this book has reached a third edition: the mass of information which it contains, and the pleasing manner in which that information is conveyed, are adapted to recommend it equally to young persons and to their literary advisers.

Remarks on the Dangers of the Church of Christ; its Final Triumph and our present Duties; designed as a call to Watchfulness and Prayer. By the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: 16mo. pp. 76. Price 1s. 6d.

The False Alarm, or "The Church in Danger," being an Answer to the Conservative Cry: showing the real Causes of the Danger, and proving that it arises from the Professed Friends of the Church. By a Clergyman. London: 18mo. pp. 66. Price 1s.

The Crisis; or the Great Religious Revolution, and the Fall of the National Churches, &c. &c. according to the Revelation of St. John. With a Scriptural View of the Second Advent. By Rev. B. D. BOGIE, Rector of Lusby. Second Edition, revised and enlarged. London: 12mo. pp. 328. Price 4s. 6d.

Essays on the Apocalypse; with Illustrations from English History. Second Edition, with considerable Additions. By R. B. SANDERSON. Newcastle: 16mo. pp. 251.

The Millennium, a Poem, in Four Books. To which are added, Reasons from Prophecy, why the Second Coming of Christ, and the Commencement of his Personal Reign on Earth, is to be expected. Guernsey: 16mo. pp. 240. Price 7s. 6d.

The Test of Prophecy: or an Attempt to prove that the New Testament Interpretation of Prophecy is the only sure and certain Criterion by which the Meaning of all Divine Predictions may be discovered. By DAVID DAVIDSON, Author of the "Pocket Commentary." Edinburgh: 24mo. pp. 200. Price 2s. 6d.

We have had these works before us some months, and have intended to form and express a deliberate judgment of each. Finding it impossible to do so at present, we must content ourselves with announcing them, and saying that they all agree in anticipating a speedy demolition of existing national ecclesiastical establishments. Mr. Bickersteth expects this, because infidelity, secularity, and popery, are combined against them, and unprecedented tribulation is, in his view, to precede the millennium, and he despairs of the universal prevalence of Christianity as the result of a pacific missionary process; Mr. Bogie, who is the author of the second as well as the third of these publications, expects it, because they do not deserve support, and public opinion is now very properly against them. Mr. Sanderson expects it, because all national churches are essentially antichristian, and are foredoomed in the Apocalypse; the poet notices portentous earthquakes, and circles round the sun, three of which were seen at Moscow last spring; and Mr. Davidson, whose principles appear to be judicious, shows that in the approaching days of glory which prophecy encourages us to look for, compulsory religion will be unknown, and voluntary churches will be greatly purified.

VOL. II.—NEW SERIES.

RECENT PUBLICATIONS

Approved.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part III. London: imperial 8vo. pp. 96. Price 2s. 6d.

Ward's Library of Standard Divinity. A Treatise on Divine Providence, by the Rev. STEPHEN CHARNOCK, B.D. Reprinted from the edition of 1680. London: 8vo. pp. 75. Price 1s. 8d.

The Importance and Privileges of Youthful Piety. A Sermon preached to Young People at Bacton Chapel on Sabbath day, February 3, 1839. By CHARLES GREEN. Norwich: 12mo. pp. 28.

The Protestant Dissenters' Catechism: containing, 1. A brief History of the Dissenters. 2. The reasons of Dissent from the National Church. With an Appendix and a Preface, by WILLIAM NEWMAN, D.D. The twenty-first edition. Revised and brought down to the present time by George Pritchard. London: 12mo. pp. 84. Price 1s.

The Infant's Catechism: containing information on many interesting Subjects. Adapted to the capacities of the youngest Scholars. London: 12mo. pp. 80. Price 6d.

Reuben, the Border-Peasant, and other Poems. By a Tea Dealer of Bury St. Edmunds, London: 12mo. pp. 64. Price 1s. 6d. Cloth.

Christian Exhortations. By CAMBRIAN. New Brentford: 12mo. pp. 64. Price 1s.

Philosophical Essays, by THEODORE JOUFFROY, Professor of Moral Philosophy at the Faculté des Lettres of Paris. Translated from the French, with Introductory and Critical Notices, by George Ripley. Edinburgh: 16mo. pp. 81. Price 2s.

The Plague and Quarantine. Remarks on some Epidemic and Endemic Diseases; including the Plague of the Levant, and the means of Disinfection: with a description of the Preservative Phial. Also a postscript on Dr. Bowring's Pamphlet. Second edition. By JOHN MURRAY, F.S.A., F.L.S., &c. &c. London: 8vo. pp. 54.

The Necessity of Religion. The Substance of a Lecture delivered at York Street Chapel, Manchester, February 22, 1839. To which is annexed a Characteristic Sketch of the late Rev. Robert Stephens M'All, LL.D. By JAMES GRIFFIN, Minister of Rusholme Road Chapel, Manchester. London: 16mo. pp. 54.

Missionary Records. Sandwich Islands. London: (Tract Society) 12mo. pp. 356.

Hooker on Justification. Being Extracts from "A learned Discourse of Justification, Works, and how the Foundation of Faith is overthrown." By the Rev. RICHARD HOOKER. First printed A.D. 1612. London: (Tract Society) 32mo. pp. 63. Price 4d.

Dialogue between a Popish Priest and an English Protestant: wherein the principal Points and Arguments of both Religions are truly proposed and fully examined. By MATTHEW POOLE, Author of the Synopsis Criticorum. London: (Tract Society) 12mo. pp. 164. Price 1s. 6d.

The Happy Christian; or, Piety the only Foundation of True and Substantial Joy. By J. B. WATERBURY. Author of "Advice to a Young Christian." London: (Tract Society) 12mo. pp. 162. Price 1s.

Pagan Rome. Translated from the French by the Rev. THOMAS FVNS, A.M. London: (Tract Society) 12mo. pp. 72. Price 6d.

INTELLIGENCE.

HAMBURGH.

THE extracts in our last volume from the communications of Mr. Oncken, an American missionary, residing in Hamburgh, will have prepared our readers to peruse with lively interest the following letter addressed by him to the Rev. S. Green, of Walworth. Mr. Green expresses his readiness to receive, on behalf of the suffering church at Hamburgh, any donations, either of money or tracts.

Hamburgh, July 17, 1839.

Dear brother in the Lord Jesus,

Accept of my warmest thanks for your kind and welcome epistle. Its contents greatly refreshed my spirit, and convinced me that I have still a share in your best wishes, your prayers and sympathies, and that you and the brethren in the ministry whose personal acquaintance I made when in England, are not uninterested in my feeble efforts to win souls for Christ, and teach them to observe all things he has commanded us. Let me still share in your and the brethren's prayers at a throne of grace, that I may adhere with purpose of heart to the Lord and his holy word; we need then fear neither men nor devils, and be assured our labour shall not be in vain in the Lord.

In reference to my work, I can make communications that will gladden your heart. Though the restrictions under which we laboured continue, and the Senate has threatened vengeance if we continue our "unlawful conduct," as it is termed by them, and though we continue the subjects of slander, scorn, and derision, in which even many professors of religion join, we have not only maintained our ground, but advanced on our foe, and not a few precious souls have been snatched as brands from the burning. The Lord has blessed his word, and upwards of twenty-five converts were immersed and added to us in 1838, and since January fifteen more have been brought to the knowledge of the truth, have rendered also a cheerful obedience to all the commands of Christ, and increased the number of our members to upwards of ninety: five others have just within the last few days stated their faith and experience to the church, and have been accepted, and several others have applied for admission. The Lord has thus strengthened our hearts and our hands: we have in the midst of powerful opponents and persecution rejoiced with joy unspeakable and full of glory, and been

taught a happy lesson by experience, not to make the advancement of the Redeemer's kingdom dependent on any favourable external circumstances, but to rest solely on him, who works all things after the counsel of his own will, whatever efforts men or devils may make to frustrate that counsel.

As multitudes around are destitute of the knowledge of Christ, and are perishing in their guilt, we feel somewhat of our responsibility, and embrace the golden opportunities presented to us, of pointing them to the only name under heaven whereby we must be saved. Most of my dear brothers have a missionary spirit, and are actively engaged in tract distribution, conversing with the people, &c. About twenty-five of our members are engaged on Lord's days in lending tracts in different parts of the city and its vicinity. We have distributed since Jan. 1839, more than 100,000 tracts, and this important field of labour I trust will yet be greatly extended, so that by this means thousands will hear the glad tidings of salvation, and may be converted to the Lord. We continue also to take an active part in the circulation of pure Scriptures; the number circulated in 1838 was upwards of 4000 copies. An edition of the Bible of 5000 copies is now printing for the Edinburgh Bible Society, and 10,000 New Testaments at the expence of our American brethren. I have also completed an edition of 5000 copies of the Memoirs of Mrs. Judson, which I doubt not will be instrumental in doing much good; and the second volume of R. Haldane's most excellent work on the Romans will be out next week.

Our attention has been directed to Denmark, and one of our brethren, a Dane, is now on a missionary tour to that country. We have printed three tracts in Danish, and two others will soon leave the press. Another brother is constantly employed in the city and the surrounding villages as Colporteur, and two or three travelling journey-men devote a part of their time to the spread of the gospel. In the church we are blessed with unity, and I trust we appreciate the great privilege granted us by the Lord, of being united like the first Christians.

I regret to state that the Senate has given a most unfavourable decision (humanly speaking) against us. As I shall send a copy of it, I forbear making any comment upon it. The memorial sent by the brethren has apparently done no good. If anything more is attempted in our favour, it should be sent direct to the Senate and not pass

through my hands, or if possible through the British Ambassador. Strange to say, however, our meetings, which assume more the character of private than public assemblies, have not been put down; we are in the meantime sowing the seed, instructing and establishing the disciples; that if the Lord should permit violent measures to be enforced against us, we may be better able to endure unto the end. Immediately after the publication of the decision, of which I send a copy, we sent in another remonstrance, to which we had an answer a few days ago. Our final petition will be sent in in about three weeks, but we have little or no hope that our wishes will be acceded to. The Lord's will be done! If therefore our brethren should deem it expedient to make another effort in our favour, it should be done without loss of time, and I beg you will set them immediately in motion.

The treatment to which we are exposed, not only from the world, but even from professing christians, is too bad to be told. But thanks be to God! it is all working together for our good. The hatred manifested against us, on account of our adhering to the plain and positive institutions of Christ, is inconceivable. We are treated as the offspring of men. Our poor members have often to suffer much, especially as they refuse to work on the Lord's day—a day here universally desecrated. As nearly all our members are poor, we find it sometimes difficult during the winter to supply their wants. Last winter some of our brethren in Edinburgh kindly assisted them, and He whose cross they bear, will doubtless supply all their wants in future.

The London Tract Society, you are aware, have declined making us grants of money, though we have received tracts from them, printed by other Societies: we are therefore under the necessity to apply to our brethren in England and America.

Pengilly's excellent work on Immersion, has just left the press. It has received many valuable additional testimonies for the truth we practice, from German divines, and will doubtless advance the Redeemer's cause in this country. Most happy should I be, if our brethren in England would render us some assistance in this important field of labour. But above all, let me intreat you, and the brethren through you, to plead for us with our common Lord, that we may be consistent, humble, devoted. I fear nothing more than the fear of man and a worldly spirit—good Lord, deliver us from these! and we shall do well enough whatever difficulties are placed before us.

And now, dear brother, allow me to present to you, and all the brethren who signed the memorial, my grateful thanks on behalf of the church under my charge, as also for

myself. May grace and peace from God the Father and the Lord Jesus Christ rest on you and them. I am,

Your affectionate brother
In the gospel of Christ,
J. G. ONCKEN.

PIEDMONT.

The following are some of the Resolutions passed by the synod of the Waldensian Church at its session in the month of April last.

The Evangelical Vaudois church is one.

It regards the confession of faith published in these vallies in 1655, and which has always remained in force as the most correct summary and the purest interpretation of the fundamental doctrines of the Bible.

This confession of faith must be the sole rule for the religious instruction and worship of the Vaudois church.

The Vaudois church ordains its own ministers.

It is composed of different parishes, all subject to the same discipline, no one having authority over the others.

No pastor can quit his parish for another, until his place is filled up; consequently not unless all the parishes are provided for.

No person can undertake the cure of souls in the vallies, nor exercise pastoral functions, if he has not received ordination in the vallies. For this purpose the candidates must present to the board the certificates of the academies, schools, or universities where they have studied, which shall certify that they are of good morals, and that they possess the learning required by those academies, schools, or universities, in order to receive imposition of hands. The recipient candidates shall engage in writing neither to preach nor teach but according to the doctrines expressed in the confession of faith of the evangelical Vaudois church, an engagement which they must ratify verbally in the church during the ceremony of consecration. The certificates being acknowledged authentic and satisfactory, the moderator, or some pastor appointed by him, delivers the ordination sermon, and the body of pastors lay hands upon the candidates. The ordination is performed publicly in a church appointed by the board. It takes place but once a year.

Duties of the Pastors.

1. One service every Sunday.
2. One service in the week from Easter to July.
3. Three catechisms every week from November to Easter; two public, and one private.
4. Quarterly examinations.

5. Frequent visits to the sick and to schools.

6. Funeral services.

After reading or reciting the Liturgy, the pastor may add his reflections.—*Archives du Christianisme.*

SOUTH AUSTRALIA.

LETTER FROM MR. FINLAYSON TO
DR. MURCH.

Adelaide, South Australia,

Rev. Sir, Feb. 2, 1839.

I wrote to you several months ago, but not knowing whether or not you received my letter, I have taken the liberty of addressing you again. I feel constrained to do so, on account of the destitute condition of the Aboriginal inhabitants of this country, in the hope that the "Baptist Missionary Society" will send the servants of God to teach them the way of salvation.

The field of labour is very extensive, and very important, for not only is Australia of vast extent, but it is situated in the immediate vicinity of many large and populous islands, and groups of islands. Once get a footing here, and the passage to New Guinea, New Hebrides, and other places in these seas, from the numerous ships which pass to and fro, would be comparatively of easy accomplishment. In New Holland itself, there is great hope for missionary enterprise. Here seems to be a people prepared to receive the glad tidings; the servants of the Lord would find here a people destitute of superstition, with no object of religious worship, no crafty and self-interested priests to oppose them at every step of their progress, but a people who I feel convinced would treat them with kindness, and listen to their message with interest; they have been much traduced and defamed, and by some even denied the name of men. But among the natives of South Australia, I have seen men whose countenances bespoke no mean share of intellect; it is true that their condition is such that of them it might be said with truth, that humanity can sink no lower. It is true also that they are fierce and savage, and that they are of predatory habits: so were our progenitors until the lever of the gospel raised them. It may be said also of them that their tribes are small and scattered over a great extent of country; true, but this ought to be an additional consideration for sending instructors. The extensive country which they occupy, they require as hunting and fishing grounds, and as the *White settlers* advance, so are the *Black natives* deprived of their means of support, and must either die off, or be banished (as the natives of Van Diemen's Land have been) or else become miserable paupers on the

bounty of those intruders who have unjustly wrested their country from them. I will not mention the quarrels which in all probability will arise between the native and emigrant population, in which many bloody scenes may take place—this is no ideal picture, such scenes were witnessed, and may now be witnessed in the neighbouring colony of New South Wales. The natives want such men as Brainerd and Elliot; they need men to lead them on to the arts of civilized life, as well as to teach them the way of salvation. Like Philip, they must also act as their protectors from the heartless oppression of self-interested settlers. Ah! Sir, I am afraid that if efficient means are not put in operation, the black tribes of Australia will soon resemble in destiny the red men of America who once existed. Although the inhabitants of Australia are scattered over a great extent of country, yet taking them in the aggregate, their numbers are by no means inconsiderable; an active and enterprising missionary might have hundreds and even thousands to exercise his energies among. If the Baptist Missionary Society contemplates doing anything here, it must be done quickly. Already are *two* or *three* tribes deprived of their land, and the tide of emigration is rapidly extending northward: some of our advanced stations are nearly half way to the comparatively populous banks of the "*Murray*." As we advance, the land is surveyed and sold without any reserve in favour of the Aborigines. These are strange doings when we consider the professions of justice to the natives which those in power made, both before and after the formation of the colony; but not only are the natives despoiled of their lands, but the native character, bad in many respects as it is, soon gets perceptibly worse, under the baneful influence of English example; already in some places are the miserable proprietors of this country groaning under loathsome diseases, entailed upon them by English sailors and whalefishers.

If you send here a devoted, active missionary, I have no doubt but the Baptists in this place would contribute something towards his support. I am willing to accompany him into the interior, and to provide for my own maintenance. Before leaving London, I stated to you my object in coming to this part of the world. My desire for the salvation of the souls of these poor people is yet unabated, and I trust the Lord will give me grace (as he has in some measure the means,) to devote myself to his service. Besides the direct good that a mission to the natives under the blessing of the Lord would be the means of effecting, I am convinced that the influence for good, especially among the Baptists here, would

be great; great lukewarmness towards religion prevails here among all denominations, our own denomination as well as others, and we need something to awaken us from our slough.

Dear Sir, let me entreat the Directors of the Baptist Missionary Society through you, to consider the case of this part of the inheritance of Christ, and do not, I beseech you, decide upon not sending a man of God here. Let our denomination take possession of this field. Two German missionaries have located themselves at Adelaide, but the banks of that noble river *Murray*, are peopled by thousands of savage and godless inhabitants. The Lake *Alexandrina* has on its plains crowds of men with immortal souls; so has the *Goulburn*, the *Darling*, and other great streams. Our Society sends to the East and West, let it not forget the South. If you do decide upon sending here, let the man of your choice be one who is of an active and enterprising turn of mind; he must devise plans of usefulness, and assist in the execution of them: such a man would be invaluable here. Hoping that the Lord may direct your counsels,

I remain, dear Sir,

Your obedient servant,

W. FINLAYSON.

NEW CHAPELS.

PADSTOW, CORNWALL.

On Wednesday, June the 26th, the first stone of a new Baptist chapel was laid in this place by the Rev. W. F. Burchell, of Falmouth; who delivered an appropriate address, and in the evening preached to an attentive congregation. The population of Padstow, and its immediate neighbourhood, is from 1800 to 2000 persons; and, within a short distance, there are numerous villages, containing many who need the ministration of the gospel of peace; it is also a seaport of importance on the north coast of Cornwall, which considerably increases the necessity of more adequate room to meet the present destitute state of the population. Several members of the Baptist denomination who have for many years resided here, felt the want of those spiritual privileges they once enjoyed, and of the opportunity of labouring in conjunction with other Christian bodies already existing, in extending the common salvation throughout the district around them. In January, 1834, they commenced a meeting for prayer, which was well attended; and on May the 6th following, a room which had been rented was opened for public worship; when sermons were preached by Messrs. Steadman, then of Truro; and Spasshatt, of Redruth.

At the same time, measures were taken for the formation of a church; and, shortly

afterwards, five individuals were united in that solemn relation. Their number has subsequently increased, through the Divine blessing on the efforts made; so that twenty-four are now walking in the fellowship of the gospel. In July, 1837, Mr. Thomas Howe was, by divine providence, conducted to Padstow; and, his labours having been acceptable, he was invited to settle as pastor over the church, which he consented to do. The congregation having greatly increased, much inconvenience has been sustained from the smallness of the room, and many have been prevented from attending by the want of accommodation. An eligible piece of freehold ground, 110 feet by 36, having been offered at £150, and this being the only spot likely to be obtained, the propriety of securing it for the erection of a suitable meeting-house was brought under the consideration of the County Association, at their annual meeting in June, 1838. The assembled brethren urged the purchase of the ground, and pledged themselves that £100 should be raised in the Association towards it; which has been handed over. The purchase being made, and the legal conveyance of the property, with its settlement in trust for the denomination according to the forms necessary for that purpose, it is intended to erect a plain, substantial building, the cost of which is estimated at £500. Though the church and congregation are exerting themselves to the utmost to obtain this additional sum, they cannot raise it without aid from the friends of Christ at a distance; to whom they have been encouraged to appeal, by the Rev. E. Clarke, Rev. J. Spasshatt, and Rev. W. F. Burchell, who strongly recommend their case.

PEMBROKE CHAPEL, LIVERPOOL.

On Wednesday, the 3rd of July, this handsome chapel was opened for public worship. It is composed of white freestone, with a portico of four columns. The interior is substantial, elegant, and chaste, and enlivened with an excellent organ. The collections on the day of opening amounted to upwards of £200, which was the only appeal made to the public, the congregation having privately subscribed £6000. This liberal contribution, it has been correctly stated, was followed by increased support to the cause of Christ in less favoured parts. In the morning of the above-mentioned day, after several congregational and church meetings for prayer, two discourses were delivered respectively, by the Rev. John Kelly, Independent minister of Liverpool, and the Rev. D. Marsh, Baptist minister, of Ashton-under-Lyne. In the evening, a sermon was preached by the Rev. James

Sherman, of Surrey Chapel, London. On the following Lord's day, the Rev. T. Raffles, D.D., Liverpool, preached in the morning; and the Rev. J. Harrington Evans, A.M., of London, in the evening. The devotional services were led by the Rev. James Lister, and Moses Fisher, Baptist ministers; and the Rev. William Bevan, and Percy Strutt, Independent ministers, Liverpool; Rev. James Drummond, London; Rev. Samuel Luke, Chester; Rev. William Fraser, Bolton; and Rev. J. Clarke, of Bridgenorth. All the services were largely attended (the sittings amount to 1050), and the religious impressions produced were deep and interesting.

CHELMONDISTON, SUFFOLK.

On July 19th, the Baptist chapel, Chelmondiston, having been considerably enlarged, was re-opened. The Rev. T. Midleditch preached in the morning; the Rev. J. Sprigg, M.A., in the afternoon; and the Rev. — Austin in the evening. The services were well attended, and this cause appears to be prospering. The church was formed about seven years since, of thirty members dismissed from Stoke Green meeting-house, Ipswich, and now comprises about one hundred members. May the Lord continue to bless the pastor and the flock.

ORDINATION.

ABERDEEN, SCOTLAND.

On Wednesday, 17th July, Mr. A. M. Stalker was publicly recognised as pastor of the Baptist church, John Street, Aberdeen. A very lucid introductory discourse, explanatory of the principles of a New Testament church, was delivered by Mr. Kennedy, minister of one of the Independent churches in Aberdeen. Mr. Campbell, late of Dunfermline, asked the usual questions, which were satisfactorily answered by the young pastor. Mr. Jonathan Watson, from Cupar, delivered a most affectionate and impressive charge, which has since been published in a cheap form, and which it could be wished were in the hands, and its wholesome advice engraved on the hearts of every young minister. Mr. Russell, from Broughton, delivered an excellent address to the church on its general duties, and most especially its duties to its now recognised pastor. The devotional exercises were conducted by Mr. Kennedy, Mr. R. Penman jun., and Mr. Gowan, (Independents,) and Mr. Watson, who offered up the ordination prayer. In the evening Mr. Watson preached to a numerous auditory, upon whom he pressed, with a sincerity and pathos that went to every heart, the necessity and value of individual and united prayer. As an en-

couragement to perseverance in this duty, he, in a masterly manner, brought the whole history of the church, in the past and present ages, to bear upon it, his chief aim being to show that it is the duty of christians at all times, especially at the present moment, "to pray and not to faint." On Thursday morning, about sixty, including a good many ladies, breakfasted together, in token of respect for Mr. Stalker. The Rev. Mr. Angus of the United Secession Church was in the chair, and of the other Dissenting ministers of the place there were present Messrs. M'Millan and Beckett, of the Relief; Mr. Sedgewick, of the Secession; Messrs. Kennedy, Penman, and Brown, of the Independent; and Mr. Hind, of the Wesleyan denomination. In the course of the morning, the party were addressed by the stranger ministers present and some others. The feeling which prevailed throughout was at once full of christian charity, brotherly affection, and deep anxiety for the advancement of the cause of truth. Altogether the services were delightful, and exhibited a degree of union between the young pastor and his brethren in the ministry of different denominations, the continuance of which cannot fail to be of lasting importance to the place."

It may not be uninteresting to state the origin of this little church, which has been formed chiefly from part of the remains of the church once under the pastoral charge of Mr. Gilmore, now in Canada, and more recently under that of Mr. Pottenger, now at Swanwick. This church, after a variety of untoward occurrences, was dissolved in the spring of 1837; but while some of the members united with various other churches in the town, a few of them still waited in the hope that, in the course of Providence, some one might be sent to Aberdeen, under whom they might again be united in christian fellowship as before.

In August 1837, Mr. Stalker, who had studied at Bradford Academy, being in rather delicate health, visited Aberdeen, partly with a view to his recovery, and partly to see whether it might be deemed advisable to make an effort to form a Baptist church, on similar principles to those of the one which had been recently dissolved. His health having gradually improved, he commenced preaching in a Hall, (the chapel in which the former church met, having been let for a time,) but the appearances of success at first, were far from encouraging. He still persevered, however, till in November last, the chapel was obtained by his friends, and the congregation having increased considerably, several expressed a wish to form a church. Proposals were made to Mr. Stalker to settle in Aberdeen, and after duly considering all the circumstances of the case, he finally acceded, and a church was formed

in the beginning of May. Although the number of members is yet small, it is increasing, and the congregation, especially on sabbath evenings, is very encouraging.

The writer of this brief sketch cannot close without reverting to a subject on which he addressed the readers of the Baptist Magazine some years ago, viz., the expediency of adopting some plan, in connexion with the Baptist denomination, for supporting, during a limited period, young men of talent and energy, who might feel it to be their duty to attempt, as Mr. Stalker has done, the formation of churches in some of our large towns. There are not a few towns in Scotland, (are there not some in England?) with from twenty to fifty thousand inhabitants, and not a single church, or minister in them, in connexion with the English Baptists. And how are churches to be formed?—how are ministers to be introduced, if there be no means provided for supporting for a time, those who might be willing to engage in the enterprise of attempting to raise congregations in them? Men without means of their own, cannot even visit such places, far less enter upon a course of active labour in them, without subsistence being provided for them, till they gather around them those who may be able and willing to support them. But how easy would it be, if the denomination as such be too unwieldy to move in the matter,—how easy would it be for a very few friends to unite together, and fix upon an eligible station, and say to any young man who might be willing to take his stand there,—“Brother! go and do what you can to raise a congregation in that place, if you succeed in collecting a people who will themselves support you, well; but if not, we will guarantee that your income for—say two years, shall not be less than—pounds. At the end of that time, it will, of course, be a matter of consideration, whether circumstances afford encouragement for longer continuance, or whether it may not appear to be more prudent to turn to another sphere.”—For want of some such mode of operating upon the large towns, it must be obvious to every one who reflects upon the subject, that the denomination suffers in all its vital interests; nay, more, that in as far as the principles of the denomination are more in accordance with the truth, than those of others, the interests of truth suffer to all the extent of this defect in our machinery. A beginning has been made here, and the result has been the settlement of Mr. Stalker. Measures are now in progress for obtaining a suitable person for Dundee, and if these succeed there is no doubt the watchword will still be “onward,” till there be one church, at least, of our denomination, in every large town in Scotland. M.

CONISTON, LANCASHIRE.

On Wednesday, the 24th of July, the Rev. D. Kirkbride was ordained pastor of the Baptist church of Coniston. The Rev. Mr. Jones (Independent) read the Scriptures and prayed; the Rev. Mr. Evans, Independent minister of Ulverston, delivered the introductory address, and asked the usual questions; the Rev. T. Pulsford, Evangelist to the North of England, offered the Ordination prayer, and the Rev. J. Frearson of Tottlebank gave the charge to the pastor; and in the evening, the Rev. T. Pulsford preached to the church. The attendance was good, and we trust the solemn and interesting services will long be remembered with pleasure and profit, and tend to advance the cause of truth in this lovely village.

NEWCASTLE UNDER LYNE.

The Anniversary of the Baptist Chapel, Brunswick Street, Newcastle under Lyne, Staffordshire, was held on Tuesday, August 13th, on which occasion the Rev. C. H. Harcourt was publicly recognized as the pastor of the church. The services of the day were commenced with the reading of the Scriptures and prayer by the Rev. T. M. Ridley. (New Connexion.) The Rev. W. Hawkins of Derby, stated the nature of a christian church, and asked the usual questions. The Rev. G. Sayce, of Wrexham, offered the ordination prayer, after which a very impressive discourse was delivered to the assembly, by the Rev. Thomas Morgan of Birmingham, on 2 Cor. v. 10. The Rev. S. Scholefield (Independent) of Burslem, concluded with prayer. The Evening service was commenced by the Rev. G. Sayce, and the Rev. J. E. Giles, of Leeds, gave an impressive charge to the minister, after which an address was delivered to the Church, by the Rev. Thomas Morgan, and to the undecided, by the Rev. W. Hawkins. The services of the day were closed by the minister of the place.

The Rev. Messrs. Chambers of Newcastle, Jones of Lane End (Independents); W. Carryer of Stepney, Mr. L. J. Abington, and Mr. Thompson took part in the services of the day. A numerous company sat down to dinner after the morning service, in the school-room of the Independent Chapel, which was kindly lent for the occasion.

MISCELLANEA.

ATTENDANCE OF SOLDIERS ON DISSENTING WORSHIP.

The following General Order was issued at the Horse Guards, July 10, 1839.

“In reference to the instructions contained in page 240 of the General Regulations

and Orders of the Army, the General Commanding in Chief desires that commanding officers of regiments and depots, will be particularly careful that no soldier, being a Roman Catholic, or of any religious persuasion differing from the Established Church, shall be compelled to attend divine worship of the Church of England, and that every soldier shall be at full liberty to attend the worship of Almighty God according to the forms prescribed by his own religion, when military duty does not interfere. By command of the Right Hon. Gen. Lord Hill, commanding in chief. John M'Donald, Adjutant-General."

THE EGYPTIAN PASHA.

Among the marvellous and gratifying circumstances of the present times is this, that

Mehemet Ali, the Pasha of Egypt, is actually taking means to abolish slavery in Egypt, and the Nubian slave-trade!

We had heard Doctor Bowring, in his late mission to the east, had engaged the attention of this enlightened ruler to the subject, and obtained from him a promise which he is now fulfilling. A very interesting account of the Pasha's journey of more than five months into Nigritia has already appeared in the papers; to which we have the pleasure of adding final intelligence, from the second series of Foreign Correspondence on the slave-trade, just presented to parliament. . . . In what astounding contrast does this letter place the Mussulman despot of Egypt, with the Christian kingdom of Portugal, with the republic of the United States, and with some of the merchants and manufacturers of England.—*British Emancipator*.

CORRESPONDENCE.

ON THE BAPTIST CHURCH AT BRAINTREE.

To the Editor of the Baptist Magazine.

Dear Sir,

Finding that the columns of your much improved Miscellany are open to interesting facts respecting the churches in our denomination, I take the liberty of sending you a few remarks relative to the Baptist church and congregation at Braintree.

This cause has existed since the time of Charles II., and in its commencement appears to have been a general Baptist interest, but under the care of successive pastors has become particular.

The pastor chiefly deserving our notice is the Rev. John Hornblow, who for nearly forty years laboured in this place; and though during his time the cause did not make any remarkable advances, yet he was much respected, and his name is revered in the neighbourhood even to the present day.

When I first came to Braintree, the state of the church and congregation was deeply affecting. The former was small, and extensively affected with the leaven of antinomianism, and the latter so low that it did not consist of more than sixty to eighty persons. I cannot describe the feelings I experienced upon my entrance among them; nevertheless, having come hither under the advice of my much beloved, but now glorified tutor, Dr. Steadman, I considered it my duty not to abandon the post without making some effort to effect a revival.

I soon found that my services were not unacceptable to those who longed for the prosperity of Zion; and their only fear was that they should not prevail with me to stay. After having preached among them for about nine months, I was invited to become their pastor. Till then, painful

as was in my view the condition of the church and congregation, I had taken no active part in any of their proceedings, contenting myself with proclaiming unto them the unsearchable riches of Christ Jesus; but upon accepting the office I resolved to do all in my power for the renovation and extension of the cause. To this, obstacles presented themselves which appeared almost insurmountable; and though successful in my attempts to purify the church from antinomianism, still the congregation continued very small, not exceeding 300. Some further effort was therefore necessary; and the old building being in a very dilapidated state, the erection of a new place of worship was proposed. This step was regarded by many as wild and visionary, and even some who had stood by me in former troubles now started back, fearing we should involve ourselves in considerable embarrassments.

Rather, however, than be deterred from what I felt to be essential to the success of the cause, I took the chief responsibility upon myself, and after struggling with many difficulties, our present place of worship was erected in 1833. My own people did what they could towards defraying the expenses, and the dissenters in the neighbourhood generally contributed most liberally. Our chapel will now seat 600 persons, being as large again as the old one, and is commonly well filled. The expenses, including a new site, fence, trust-deed, &c., amounted to upwards of £1300, all of which has been paid, excepting £170, the only sum for which I am now responsible, and for which an appeal will be made to the friends of the Redeemer.

I am, dear Sir,

Your's very respectfully,

W. HUMPHRIES.

THE MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parke, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.



NATURAL CURIOSITY IN JAMAICA.

THE above engraving has been made from a drawing sent us by our esteemed friend, the Rev. John Clarke, of Jericho, Jamaica. It is an exact representation of a pair of united trees, growing luxuriantly on the bank of the Rio Cobre, very near the place where Mr. C. usually administers the ordinance of baptism. The trees stand about 200 yards from Mr. Clarke's house, on the Mission premises, and attract the notice of strangers. The drawing was made by Mr. Joseph Wheeler, who has lately visited Jericho, as agent of the British and Foreign Bible Society.

The large tree is the "Hog Plum," or *Spondias Myrobalanus*, according to Dr. Barham. The fruit is abundant, of a rank smell and yellow colour. It is eaten by sheep and hogs. The bark and leaves are used as a bath for

legs and feet, when inflamed and swollen after severe fever. The wood is not valuable, except for posts; which, when put in the ground, usually take root and grow, and so are much used for fences around the sugar-cane, &c.

The other is the "White Fig," or *Ficus Indica Maxima* of Hans Sloane, and *Ficus Indica* of Linnæus. This is a remarkable tree, of which Hans Sloane makes five kinds. They are all very much alike in appearance; all possess a milky juice, which, when extracted, resembles birdlime, and is used for repairing broken articles. The wood is tolerably good for common use, but soft, and not lasting. The fruit is about the size of an apricot, but not fit to eat. The tree often grows to a great size, but seldom straight up of itself: it lays hold of the nearest tree, clasps it round and round,

closes its folds as it grows, gets towering and flourishing to the top of the tall Abay, *i. e.*, the *Elais Guineensis*, and the iron-hearted Bully-tree, *Achras Salicifolia*; and finds a support for many years, until at length it destroys the tree that has so long been its stay. It throws out, in a curious manner, little witha, which soon grow downwards to the earth, take root there, and become strong additional supporters to the first ascending stem.

The peculiarity of the tree represented above is this; that, after surrounding the supporting stem so as to secrete it from view, it mounts the trunk, and, on reaching a good branch, runs but a little way along it before it ascends in a perpendicular direction, in towering beauty; showing a fine straight trunk, with branches rising above its supporter, and roots striking out from the branch that bears it, making their way downwards to reach the ground.

CALCUTTA.

FEMALE CHRISTIAN INSTITUTION.

As an appropriate introduction to the last Report of this valuable institution we insert the following gratifying testimony to its utility and importance. It is taken from an interesting work, entitled, "Female Education in India," just published, by Mrs. Henry Chapman, lately a resident in Calcutta; and exhibits, in a light equally just and honourable, the benevolent exertions of Mrs. George Pearce, by whom the seminary has long been conducted.

"ALTHOUGH we mention the taking charge of the children of native converts last, as not directly affecting the heathen female population in their perishing condition, whose cause we have had prominently in view; it must not be supposed to be, in our apprehension, the less important. We can scarcely conceive any exercise of love more immediately affecting the welfare of the whole church, or which presents itself as forcibly to be the legitimate occupation of those who are in any way associated with the ministry. It is necessary to have in remembrance that Hindoos who receive the Gospel are really outcasts. From the moment they embrace the truth their nearest kin hold them to be accursed; all their former associations are destroyed; and, however pure their motives, their conversion to Christianity necessarily entails something approaching to dependence. He who is first called of God in a village must stand alone; and if others, sufficient to form a body to which a minister can devote himself, are not speedily gathered, the abandonment of his dwelling and occupation is a natural consequence. To whom, then, does he reasonably look for the education of his children?"

"Again; a church being formed, its growth and vigour, speaking after the manner of men, can scarcely be aided in any more obvious way. The native convert looks upon his pastor with high veneration. The act of committing his children to his care will, however, establish that better relation of confidence and affection; and the child, returning from time to time to the village, with increasing capability for every duty, will be made a blessing that the heathen must be ignorant of.

"The female children can at all times be more readily spared from the agricultural dis-

tricts: they are wholly without other means of becoming enlightened. And again, under the existing great need of pastoral aid, it is not an unimportant feature that this branch of the work very naturally devolves upon the missionary's wife, or any other lady who will devote herself to it.

"The Baptist, and the Independent London Mission, who have large flourishing congregations in the villages south of Calcutta, have, from the very unhealthy nature of the district, found it impracticable for European missionaries to reside among their people; they have, therefore, directly identified these boarding-schools with their missions, which afford to the benevolent the opportunity of giving to a native child the most desirable education; whilst, at the same time, orphans are not excluded from a participation in the benefits of those institutions.

"The most favourable example of this class of missionary labour is at Seehpore, a small village opposite to Fort William, and within a short distance from Bishop's College, conducted by Mrs. Pearce, the wife of the Rev. George Pearce, of the Baptist Mission. In the range of their own premises there is ample room for the accommodation of a large family. The house, though unpretending, is spacious, and has a most agreeable aspect to the banks of the river, with good garden ground, being situated at the point most contiguous to the sphere of Mr. Pearce's labours, the villages on the Hogley, south of Calcutta. There are forty girls, children of the Baptist Mission congregation, boarded, and in all respects cared for with the most discreet Christian kindness. The system of instruction is simple and useful, bearing throughout a character purely missionary. The

chief study of the children in the Scriptures in Bengalee, with which they may be said to be well acquainted. Writing, arithmetic, the elements of grammar, and geography, they are also taught, all in their native language. Needlework and household work form part of their occupations. Their habits, with respect to food and dress, are retained. But, as the opportunity has offered, in their arrangements for sleeping, a special regard has been had to the encouragement of prayer in secret, and the cultivation of a sense of modesty and decorum, by erecting a range of matted buildings, of very neat exterior, divided into separate compartments, with a cot for each girl.

"The family worship in this household is

open to native converts in the neighbourhood, and the number seated round the large room, presents a most interesting object. The psalmody of the children has been much cultivated, and is more distinct and powerful than in any other institution with which we are acquainted. The parents are encouraged to a free communication with the Mission-house: the children, likewise, have stated seasons to visit their homes, so that with all their acquirements, they are not suffered to become estranged from their own kindred.

"Mrs. Pearce has had the pleasure of perceiving indications of real piety in some of the girls, and of great improvement in the whole number."

REPORT OF THE SCHOOL.

(Forwarded in January last.)

AGREABLY to the resolution of the Committee, the school was removed to Calcutta in July last; and buildings for the accommodation of the children have been put up on the Mission ground, adjoining the Circular Road Chapel. Seven of the pupils have been married to young men from the villages to the south, where they are gone to live; and where, I trust, they will be very useful in instructing their countrywomen. I have had the pleasure of receiving notes from two of them, requesting that I would send them books, as they wish to commence schools to impart instruction to their neighbours. They are sensible and well-informed girls, who will not be contented with merely teaching them to read, but will be anxious to make known to them the way of salvation. I have also received applications for books from three of the girls whose husbands cannot read, and who have requested their wives to teach them. These interesting facts ought to encourage us who labour, and those who give their contributions for the benefit of these children now under our care, that we shall, in due time, hear of the fruits of their labours, after they have settled down in their native villages. One of the most pious and best informed was lately married to a young man who is preparing to become a preacher. If we may infer from her conduct while in the institution, she promises to be a useful character.

In the month of July the school was visited with much sickness, which, I am thankful to say, has passed off without our having to deplore the death of any. Two of the children were sent to their parents, and have not yet returned, but they are expected to return in the beginning of the ensuing year.

I very much miss the assistance of Mr. Pearce, who used to attend to their religious instruction, and felt deeply interested in their spiritual welfare; I have, however, to acknow-

ledge the kindness of Mr. Yates in conversing with all those who profess to be under serious impressions. Mr. Yates kindly examined eight of the girls, and baptized them, in the Circular Road Chapel, on the 30th September last. The ages of those baptized were from nine to fourteen. Two women were baptized at the same time, who formed a part of the adult school that was mentioned in the former Reports. One of the women was the mother of one of the school-girls, and the other the aunt of another. Both of them, we have reason to believe, received the greatest part of their knowledge from the children of the school.

The books at present in use in the school are, with some exceptions, the same as mentioned in former Reports; namely, the Holy Scriptures, Pilgrim's Progress, books in geography and history, Yates's Elements of Natural Philosophy, Animal Biography, and some smaller works. The following are new works, introduced during the past year:—Anecdotes on Moral and Religious Subjects, Bible and Gospel History, the History of Daniel, and Mr. Leechman's Catechism, with Scripture Proofs. The whole of these books are not read in class: some of them are read out of school hours, and all are not in constant use. The children have also read most of the tracts that are free from allusions to the abominations of Hindoo idolatry.

Of the progress of the children I have to speak favourably. They still continue to show the same love to reading, and the same thirst after knowledge, as stated in my former Reports. Their writing, arithmetic, and sewing, are attended to as usual. Of their general behaviour I am glad, also, to have to report well.

In conclusion, I would commend the institution to the prayers of the friends of native Christians; and at the same time would solicit them for myself, in the responsible situation I

am called to fill.—I cannot conclude this Report without mentioning the assistance I have always derived from Ramkistoo, the Christian native schoolmaster, whose pious example and

diligent exertions have proved a blessing to the Institution. His conduct, ever since he has been employed, has afforded me the highest satisfaction.

ENTALLY.

In a letter from Entally, dated 11th March, Mr. Ellis, amongst a number of other interesting particulars, gives a farther account of the wife of Hari Har Sandal, mentioned by Mr. Bayne in our Number for July.

THROUGH the kind providence of God we are all in tolerable health, and I trust the empire of Jesus is advancing in our midst. Though even now his kingdom "cometh not with observation," as the increase and precise growth of the plant is not hourly perceptible; yet, by a comparison of its past and present condition, we may see clearly its enlargement and increase. To us the past year has been an encouraging one, as, I believe, in no two preceding years have there been so many additions to the churches. The English chapel in Bow Bazaar is supplied by the brethren alternately; but as measures are now in progress to place the chapel in the hands of trustees, for the use of the church, one brother will probably take the chief pastoral care. Brother Thomas has again taken charge of Howrah.

I had not time, in my last, to state fully the reasons of our removal to Calcutta. On our reluctantly leaving Chitpur, on account of its great unhealthiness, Howrah was selected as a temporary location for the Boys' Christian boarding-school, until suitable premises could be secured for its accommodation, as it was impossible long to continue it without. I wrote the Committee in June last, through brother W. H. Pearce, stating that unless suitable premises could be secured, they must kindly relieve Mrs. Ellis and myself from its duties; it being impossible to continue as we then were, with scarcely any room, and without a single accommodation for the sick and the general purposes of the school. The premises here in Entally, as brother W. H. Pearce will explain, soon after presented themselves as large and suitable; and believing that the providence of God had directed us to them, it was determined to remove the school to a permanent location there. The Boys' boarding-school has now increased in size, and also in importance, and it has been thought desirable to name it **THE CALCUTTA NATIVE CHRISTIAN INSTITUTION**. There are now in it upwards of fifty boys and young men. It is divided into the school and theological departments. The former is precisely as it has already been. Into it the boys are received young, and pursue a course of liberal education in Bengalee and English. Into the higher department young men of decided piety, and having in view the ministry of the Gospel, are alone received. It is not intended to limit the en-

trance into this department to those only who have passed through the school division; but any young men of piety, and possessing sufficient acquirements in English, are received for a four years' course of theological study. In this department there are eight students, including one who has recently been received from the Serampore College.

The little church formerly at Chitpur is now a church in Entally, and consists of 16 members, chiefly inmates of the Native Christian Institution. Besides these there are eight proposed to the church, five of whom are received, and will be baptized in a few days; and three have not yet been our usual time on probation.

It is with devout thankfulness to the God of all grace that we can now say that there is not a lad in the Institution, above fourteen years of age, who is not decidedly pious, united to the church, or shortly expecting to be.

Escape and Conversion of the Wife of Hari Har Sandal.

The case of a young woman, Rammoni, one of the five about to be baptized, is one of peculiar interest. She is from one of the most respectable and wealthy families in Bengal. About nine months ago her husband, Hari Har Sandal, educated in the Chitpur school till it was discontinued, professed his faith in the Saviour, and, of course, was at once separated from his house, wife, and friends. From this time Rammoni, his wife, had no means of seeing or communicating with her husband, to whom she was much attached. As you are aware, respectable females in this country live entirely secluded, and are not allowed to go beyond their own dwelling. At this time she was planning how she might escape; and, having heard of us when her husband was a scholar at Chitpur, she, by promises of money, induced one of the female servants to engage secretly the services of a labourer of the family, persuading him to come to us, and to beg that we would assist her in escaping to her husband. After several communications, it was arranged that her husband should, during the night, come near the house in which she lived with her friends. The time was appointed by herself, on the night succeeding a heathen puja, when, as she said, all the inmates of the house would, from their previous revellings, sleep soundly.

As she had now arranged every thing, her husband, with two or three native Christians, went to the place appointed. The man who had communicated with us about it was waiting in the road, and immediately went to the house, and, giving the signal agreed on, she quickly passed out by a small back door of the house, having stripped herself of her jewels to avoid detection; within a few moments she was in the arms of her husband, and they both reached our house in safety. Her friends were much enraged at their loss; but, on taking legal advice, they were satisfied they could do nothing to get her again, as of herself she had escaped to her husband, who, of course, had in her a primary right of control, as they were both of age. We found her a superior and interesting woman, but not knowing a letter of her own language, as there is a strict prohibition for a respectable Hindoo female to learn to read. In about two months, however, by great industry and perseverance, she learnt to read easy books of Scripture. Her mind became much affected by the truths of the Gospel, and the wonderful arrangements of Jehovah in the redemption of sinners, by the shedding of the blood of Jesus Christ. With religious feelings deepened, and her mind increasingly enlightened, she is now decidedly pious, and a lovely pattern of Christian character, over whom we are allowed to rejoice, as do the angels in heaven over one repenting sinner. She is a signal instance of the power of Divine grace in a transformation from death unto life. We trust her influence and usefulness will be great. While born of a high family, and nursed in the bosom of wealth, she is now clothed with humility; and happy, very happy, in the possession of grace, mercy, and peace in Jesus; desiring only the honour which cometh from God, and glad alone in the unsearchable riches of Christ her Saviour.

A plan of the chapel and school-house for our Institution for Hindoo youth was sent last post, which, we trust, will be approved. The chapel is not only begun, but the walls are just completed. It is, inside, 45 feet by 53 feet, and will seat about 400 persons. The school-house will accommodate 500 boys. This we hope to erect during the coming rains, so as to commence the school at the end of the present year. There is much to encourage efforts of this kind; for, besides several instances of conversion, they are making a great impression on the spirit of the mass of the people, purging their intellectual and moral vision from the mists of heathen error; and many young men are earnestly seeking to be enlightened by the truth as it is in Jesus Christ.

Account of Ramkrishna Srimani.

I regret to state that one of the best students in the theological class, Ramkrishna Srimani, has been a long time very ill. He is now on his way up to Monghyr, to try the effect of a temporary change of climate. In him we have had the greatest pleasure. His deep piety and lovely disposition endear him to us and to all who know him. In a letter, received a few days since, he writes, "In my trying circumstances the only comfort I receive is from the Lord Jesus and his Gospel. I am glad to tell you my thoughts, and the feelings of my soul. In this trying sickness the Lord is merciful. Full of trouble in my soul,—hopeless and disappointed; but when I fall at his feet all these storms become cool and quiet. I know that you never forget me in your prayers, yet I would beseech you to pray specially for me that I may not fall in this trying condition, but may the strength of the Lord hold me fast. I know that love has drawn me to Christ and to his people. I am very glad to hear that our chapel is to be larger. May the Lord bless the efforts of his people to save the perishing souls of India, and drive away the darkness that has so long overshadowed it!"

Visit to the Southern Villages.

Some time ago, in company with brother Aratoon, I paid a visit to our various Christian villages south of Calcutta. We observed a great change in the frequency with which the houses of native Christians were mingled here and there among the dwellings of the heathen; whereas, a few years ago, the profession of the Christian name was inevitably followed by expulsion from the village.

We were pleased at the visible increase in the amount of the Christian population; and, generally, with the spirit of the people, and their attendance on the means of grace; although we could not but see the painful want of a more efficient superintendance and more efficient Christian teachers.

At Luckyantipur five females were baptized; after which about sixty united in commemorating our Lord's death, while there were 150 present at worship.

In all the villages connected with the mission, south of Calcutta, there are nearly 200 members. Ten years since, and all around them was the darkness of death;—not one ray of the light of life, not one sound of the glad tidings of the Gospel of peace had vibrated on their ears.

Dr. Judson, of Burmah, is now with us. His health is a good deal impaired. The members of the mission are generally well.

The following extracts, forwarded from the several stations specified, in Bengal and beyond it, furnish evidence of the zeal and fidelity with which our brethren are pursuing their important labours; while they show, at the same time, how affectingly disproportionate are the means as yet employed to the extent of the field which calls for Christian cultivation.

From Mr. ROBINSON.

Dacca, Feb. 1, 1839.

I arrived at this place on the 10th of last month, after a journey of a fortnight. The native brethren and myself had some opportunities, during our journey up, for preaching and distributing tracts; but a part of the way lying through the Sunderbunds, and we being always in tide-water, we were not able to do much. In most places where we landed and spoke to the people, we found them quite ignorant of the Gospel. How many missionaries are needed to spread light through the dark tract that lies between Calcutta and Dacca! yet this is but a small part of India.

On Sabbath day, Jan. 6th, we had a fine opportunity for preaching, and we were engaged nearly the whole day. About ten in the morning, the native brethren and their families came on board my boat for worship. Some of the villagers, seeing them walking along the shore from their own boat to mine, with books in their hands, inquired what they were going to do, and what those books were for. We, of course, replied to their queries, and invited them to come on board and hear. Several accepted the invitation; and my audience, consisting of native Christians, boatmen, and villagers, was by no means a small one. This service over, we went about among the villagers, whom we found a very simple people, and quite willing to hear us. They said that they had heard some report of Christianity before, but that they never till then heard the word of God. Those who could read were eager for tracts. A young man, after looking at one of the tracts, and understanding something of its import, said, "I should like to have many such little books as these: I am a medical man, and they would be very proper to give to the sick." I was pleased with the remark, and wished that I could keep the young man near me for instruction; but, in all probability, I shall never see him again, and he may die without a competent knowledge of the way of salvation. I was careful to say to many that I was going to Dacca, and that I should be glad to see them there; but I was then more than three days' journey from the place of my destination, and few, I fear, to whom we preached on that day, will see us again, or hear the word of life again. "Many gentlemen," said they, "and ladies too, have passed this way, but they never came into our villages to tell us such things as these."

In the afternoon of this Sabbath, I and the native brethren walked to a *hat*, or market, distant about a mile, where we got several large

congregations; but so noisy, though the poor people were perfectly good-natured, that we could scarcely be heard. At last I left the *hat*, and took refuge under a tree in an adjoining field. Our native brethren soon followed; and here we got a very interesting congregation, which we could address seriously, and without tumult.

I closed the day by a conversation with a poor villager, at his own door; and he, to show me all the respect in his power, presented me with a hen's egg.

Many of those whom we addressed on that day were the deluded followers of Mohammed; but they had not learned to make the usual objections, and they showed none of that ferocity which is so characteristic of the votaries of the false prophet.

I left these poor people the next morning with deep regret, much wishing that a missionary could be stationed among them. But how impossible is it to meet the wants of so large a population, scattered over so extensive a country! On the following Thursday I reached Dacca, and it is almost superfluous to add that I was well received. I preached, or rather expounded twice in English on the following Sabbath, that being my first Sabbath here; but brother Leonard and I have agreed to divide the English services between us; I shall, therefore, devote one part of the day to Bengalee.

From Mr. LEONARD.

Dacca, Feb. 4, 1839.

I visited the following places in and about the city at different periods, sometimes in company with brother Robinson and the native brethren, and frequently alone; viz., Kranganj, Dayaganj, Shathi Bazaar, and Fulkere; where I addressed a number of attentive hearers, and gave away 8 Gospels, and 158 tracts, exclusive of a goodly number distributed by brother Robinson and the native brethren.

Our English congregation is still upon the increase; and there is reason to hope, from Mr. Robinson's experience and superior talents, that the little one will, in due time, become a thousand. We number about seventeen communicants, and one serious inquirer; but, from the state of the city, we have to reckon upon painful fluctuations.

My dear brothers, I feel it a duty to say that my infirmities, both of mind and body, are daily increasing, and, at seasons, render me almost incapable of severe exertion; lest I should cause the brethren any disappointment, in expecting

from me what my almost worn out constitution is unequal to. I feel thankful, however, to add, that, although the flesh is weak, the spirit is willing to serve the Lord whilst a spark of life remains.

I should have noticed that Fulbere is a village of native Catholics, consisting of about fifty or sixty adults, who appear willing to hear the word. Brother Robinson and I, accompanied by the native brethren, continue to visit them.

From Mr. J. PARRY.

Jessore, Feb. 17, 1839.

I have been absent from the station for about sixteen days, the greater part of which time I spent at Buridangha, about 60 miles to the south, where there are several brethren. Last Sabbath I had the pleasure of baptizing four converts, viz., Parbati, Maina, Aradhan, and Kubir. The two former are the wives of two native brethren, who were converted about two years ago. Kubir is the father of brother Ramkrishna. Aradhan is the first in his family that has been converted. He is a steady and serious youth.

Those whom I lately baptized are converts directly from Hindouism, and were under instruction and serious impressions for a long time; so that I have no grounds to fear their ever dishonouring their profession, but rather hope that they will daily grow in the Christian life. There are also, at present, four candidates for baptism, and about six under instruction. Thus you see, my dear brother, I have much cause to rejoice, and bless God for the grace manifested towards many around me.

Persecution of Native Christians.

Last month I visited the brethren to the south; but when I reached Khulna, where Mr. R. reside, who is a kind friend to me and my people, I learned from that gentleman that some of my converts had been seriously ill-treated. I went on to Kadamdih; and, after I had been there two days, Titu, a new convert, and another young Mohammedan had arrived, and gave me an account of their sufferings. The Zemindar's people bound Titu and two other new converts from Mohammedanism, as if they had been felons, and took them away forcibly to the Zemindar's kacharo, where they were severely beat; and at night cold water was poured upon them, and every effort, by threats and insults, was used to induce them to recant, but they stood firm. After remaining in cruel bondage for about five days, they managed to make their escape and come to me. One was forcibly taken to the Sadder station by the Zemindar's people. Under such circumstances I deemed it necessary to return back to the station immediately, with the sufferers, to represent their cases to the magistrate. On my return I found the convert above alluded to, and he delivered to me a Bengalee petition, which had been drawn up by some of the Zamindar's

Muktars, and was put into the hands of the said convert, to be presented by him to the magistrate as his own voluntary act. This poor man could not read, and was utterly ignorant of the contents of the said petition. I was quite surprised when I read it, it being filled with the grossest falsehoods; viz., that the native Christians were attempting to force him to embrace Christianity, &c. But, I may observe, the reverse was the fact,—that the Zemindars had used every unfair endeavour to induce him to return to his old and false religion. I was obliged to state the whole of the above circumstances to the magistrate, and also the fact of their having been plundered of their cattle and other domestic articles. The magistrate paid the greatest attention to my complaint, and immediately ordered the Daroga to apprehend the Zemindar, and institute an inquiry into the case. Shortly after I proceeded to the south, to see that the police people did their duty; which I must say, to their credit, they performed better than I expected. Most of the offenders have been apprehended, and are at present under trial. My presence at this period was a source of comfort and support to my poor suffering people, who were much alarmed, as other Zemindars had threatened to ill-treat the native Christians. But I now have every hope that, by the kindness of Divine Providence, all our enemies will be miserably disappointed, and the poor sheep of Christ will enjoy their pasture unmolested by the wolves, who are always ready to devour them.

Death of a Native Preacher.

About the beginning of the last month our dear brother Nilmani entered into his rest, just a few days after a long missionary excursion he made with me to the north. He honoured his profession for the last twenty years, of which he spent the half in missionary labours. I felt his loss very deeply; he has left a widow and three children. Nilmani was a yogi, of the profession of a weaver. He and several brothers were converted at different periods. I have no particular account of Nilmani's conversion, except that he was favoured with Gospel instruction, which was blessed to his conversion, about twenty years ago. A few years before my arrival he was called to preach the Gospel, which he did with much simplicity and mildness. He was beloved by his brethren and sisters, and also respected by the heathen. He was a man of a quiet and peaceable disposition, an exemplary husband, an affectionate parent, and a consistent Christian. His last illness was spasmodic cholera. For two days he suffered very much, but he seemed perfectly resigned and patient. I often prayed with him during his short illness; and he was often observed to be engaged in secret prayer, and expressed his willingness to leave the world, and to go to the Saviour. He felt no concern for his poor family's temporal provision. When his wife asked him, "When you go, what shall I

do?" he calmly said, "Trust in the Lord, and he will take care of you." On the second day of the attack of the spasmodic cholera he died in peace, and the whole church lamented his death. He was very weak and restless, and therefore could hardly speak. I may add, that he laboured much in the work in which he was engaged, and never seemed to be discouraged, though he was sometimes warmly opposed and insulted by his countrymen.

From Mr. J. T. THOMPSON, on his way to Ghazipur, in Hindustan.

Berhampur, Jan. 26, 1839.

I am happy to say I have had some opportunities of scattering the seed of the word, right and left, as I have come on; but I may well say, "What are these among so many?" what the utmost I could have done in comparison with the wants of the people? They are very ignorant, very much debased, very far from God and happiness; and, though they have had a host of missionaries among them in Bengal for years, they at this moment know nothing of the Gospel, nothing but the name of Jesus Christ in some places, as a term of reproach. So much is to be done for this people, that the little I have done is merely a drop in comparison with the ocean, and seems hardly to promise an effect. But I will not despond; the little I can do I will do, in the strength of the Lord, and leave myself and efforts in his hands, whom I desire to serve to the end of my days, in the Gospel of salvation; and I am sure I shall have my brethren's prayers to keep me stedfast in my work.

I find my stock of Bengalee tracts was small, too small for a water journey along the towns and villages using that language up the river. Four times the number, yea, eight times, would have been well disposed of.

I think a river missionary might do much good, by tracking up in a little boat, and making known and distributing the word of truth to his fellow men. This may deserve a thought, when you can get a brother devoted to and delighting in this kind of labour.

Rajmahal, Feb. 6, 1839.

Since my last from Berhampur, I have visited a few more places with the word of life, and various has been my reception on those occasions. At Rashnibagh, opposite Murshidabad, curiosity prompted some persons to hear the blind man's defence of our Lord. Their judgment could find nothing to condemn, but their hearts made them loathe the words of a holy God, and they, or rather the master of the house, refused to have any thing to do with the religion of Jesus Christ,—a name to which they seemed opposed with great inveteracy. Retiring from these rejecters of the word, rather abashed at their refusal, I addressed another party, and found the principal full of apathy, and calmly expecting to

live to old age, when, he said, it would be time enough to think of the things of another world. Having induced him to think differently, I left with him and others a few tracts, to help their consideration of the subjects newly set before them. A third party were rather irritated at the mention of the Saviour's name, and seemed shocked at the idea of touching the books of his religion,—an odious religion, that destroyed their nefarious system: but, on seeing some persons subsequently listen to reason, and accept of books, knowing such books to be of an opposing faith, one of the party solicited books for himself, but I had not one to give; he was therefore obliged to walk some distance to the boat ere he could be gratified. A shoal of lads, from a native school, were clamorous, with their teacher, for books; and a party of them, that could not be sooner gratified, pushed off in a skiff to reach the budgerow, and get a tract each.

At Raniganj I found my hearers highly prejudiced; but, on being reasoned with, they showed a willingness to examine our books, and give their high claims a due consideration.

The ignorant villagers of Bel-gache appear never to have been visited by any missionary; and the truths of God's word, and exhortations to a care for their souls, seemed new things to them, and had a solemn effect. Prayer, too, on their attendance at worship with the boatmen, impressed them a good deal; and many, according to the capacity for reading, were the applications for books.

At Baganpara, while some of the people were looking at the tracts, and making inquiries about their contents, one man, as if he had just made a discovery, called out, "Oh, these are the books that teach men to renounce the debts, the Brahmins, and the usages of the country! I know these books." Yet this crying down of the word availed little, for three times successively people came to the boats for books.

At Ataganj, opposite Jangipur, the jamadar of the police, on being offered our books, said he had no desire for them. I told him they contained the words of his Maker, Preserver, and Saviour, and that it became him to cultivate a love for that word: I warned him, also, of the danger of indifference to it. On this he directed one of his men to go with me to the boat for books, and declared his readiness to read and examine them. There were numerous voluntary applicants for books at this place, at a ghat above this, and at Kasanpur.

At Salganj also, and at Ninsukt and Gokulpur, a good many Gospels and tracts were given to well-disposed persons, some of whom could read Persian, others Nagri, and the greater part Bengalee.

I am sorry to have to state that my stock of Bengalee tracts is out, and that I have now to hand a Gospel to an applicant, without its little auxiliary, a tract, which is adapted so admirably to prepare its way to the understanding of the utter stranger of the Divine word,

I am not without hope, my dear brother, that some of the Gospels and tracts now distributed will serve to cheer the desolate wastes I am passing through; and that the inhabitants, akin to those who once sat in darkness and the shadow of death, will begin to have some perception of heaven and hell, sin and holiness, a pardoned and sanctified, and an unpardoned and morally defiled state; of the true God and idols; of the mercy and grace of God; and of man's works and presumptuous expectations.

From the Rev. W. ROBINSON.

Dacca, March 5, 1839.

Tour through the Villages.

During the last month, brother Leonard, myself, and the native brethren, visited several villages on the other side of the river. At Kiraniganj, Chand read the seventh of Mark, and spoke a few minutes. I followed, and endeavoured to draw the attention of the people to the causes of defilement mentioned in that chapter. The subject was appropriate, and the people felt it; for they, like the ancient Pharisees, place defilement not in the commission of crimes, but in the neglect of useless ceremonies. After I had done, Ganganarayan spoke. We had a good congregation, but there was too much levity.

On another evening we went to Nababganj, where we were soon surrounded by a great number of people. I commenced by reading part of a tract, and then addressed the people on the great subject of salvation through Jesus Christ. Chand, Ganganarayan, and Ranchandar (a native Christian from Assam,) all spoke in succession: there was no time for brother Leonard. The people seemed to hear very attentively, and they were very anxious for tracts; but we distributed them very sparingly, fearing, from certain indications, that they would not be read.

Some days after, brother Leonard and I crossed the river again to another village. About thirty people collected around us, apparently of the most illiterate kind. I spoke, and some listened attentively. Brother Leonard then addressed them, but they had heard enough. Many walked off, and we saw it was time to stop. Only a very few requested tracts.

We had, on another evening, a very attentive congregation, in a quiet part of the city. A Hindoo took a copy of Mark, with which he seemed to be much interested.

Many visit our native brethren at their houses, for the purpose of obtaining tracts and conversing about Christianity. Some have seemed a little

affected; and one young man said he would become a Christian, but we have not seen him again. How transient are good impressions, while evil ones cleave to the mind with awful tenacity!

Efforts among the Roman Catholics.

We have been making some attempts among the ignorant Catholics, but the prospect is not flattering. We visit a place called Fulbere, where a few of them reside, on Thursday evenings and Sabbath mornings. At first we got ten or twelve of them to attend, but now we get only five or six. The priest, they say, has shown his displeasure; but, I apprehend, the chief cause is a dislike to Divine things. These poor people, neither in their dress, their dwellings, or their information, are scarcely distinguished from the Hindoos and Mohammedans around them. In a more central part of the city, however, we have met with more encouragement. Several young men, of Catholic families, who were trained up in brother Leonard's school, show an inclination to hear. Some of their relations, also, attend. Our native brethren have preached to a few of these people several times, and I am going to preach in one of their houses this evening. Five of these young men appear very serious, and are really thinking of offering themselves for baptism. The good that appears in them we attribute to the instructions received in school, and to the English preaching, which they attend.

On one Sabbath twelve young lads came from the Company's school to my house. Chand preached a good sermon to them and a few others, from a passage in Ephesians,—“He is our peace.”

Our times for public worship are not regularly established. Things are in an incipient state, as far as the Bengalee language is concerned; but I think I shall soon have as many services, and chiefly in Bengalee, as I shall be able to conduct. The Bengalee language is more useful here than the Hindustanee. Many speak the latter, but very few read it: the Bengalee is understood by all, and that is the language most generally read; hence for Hindustanee book and tracts we have but few customers, while for Bengalee we have numerous applications. Dacca is a most idolatrous city: I am inclined to think that idolatry has much greater power over the mind here than in Calcutta. We number now in Dacca, of all countries and colours, sixteen baptized persons. Yet we are but a grain of mustard-seed; may we become a large tree!

J A M A I C A.

It has already been intimated that our much-respected brother, Mr. Clarke, of Jericho, is under the necessity, through continued ill health, of returning home for a season. The following letter from this diligent and successful mis-

sionary contains most pleasing evidence of the blessing bestowed on the churches under his care, not only in the conversion of many, but in the bringing forward efficient helpers in pastoral work. Our readers will also remark the service rendered by Mr. Clarke in mediating between the newly-enfranchised labourers and their employers, and thus facilitating the satisfactory adjustment of a question which has proved the occasion of much strife and uneasiness in the colony. Mr. Clarke, with his family, may be shortly expected; but our friends will observe that his enfeebled state will prevent his undertaking, for a season at least, any public engagements.

Jericho, May 24, 1839.

My dearly beloved Brother in Christ,

When I last addressed you, I thought it not likely that I should again address you previous to the time of my sailing for England; but, as the *Duke of Bronte* does not sail before the 20th of next month, and may be a few days later, I feel a desire to give you some account of the goodness of God towards me, and the progress of his work here and all around. I am filled with astonishment, gratitude, and praise, and am able very poorly indeed to express what I feel when I look around upon the field laden with a plentiful crop; and upon diligent labourers, engaged in preparing the precious grain for the garner of heaven. I am often tempted to labour a little in the blessed work; but am as often taught that, for wise reasons, my Master has been pleased to lay me aside from active service for a time. I pray for patience and resignation, and I think God has been pleased to favour me with a supply of both. I wish to feel entirely willing to be at my Father's disposal for time; and seek to stand ever prepared for a speedy removal to a better state. Through much mercy, I am not worse than I have been for some months; and, with the exception of some alarming attacks of the stomach and bowels, I have not been a great sufferer. The doctor thinks that no settled organic affection prevails, and that twelve months in England, provided I can keep myself quiet during a great part of that period, will probably enable me to return to Jamaica with a constitution as strong as it was when I first visited these shores, nearly ten years ago.

After my return from America, I found a great number of persons anxiously asking the way to Zion, who had much improved during my absence, by means of the faithful and diligent instructions of our friends, Mr. R. and J. Merrick. As I felt occasionally able to teach and examine these persons, and was constantly assisted by the Merricks, who examined generally in my presence, when I was unable, I found, by the new year, that we ought to baptize such as had given to us and to the churches full satisfaction as to their change of heart and knowledge of the Saviour. We made the necessary preparation, and I got Mr. Richard Merrick to administer the sacred ordinance. One hundred and sixty-seven were baptized on the

morning of the first Sabbath. The season was peculiarly solemn, and the utmost order and propriety prevailed. The chapel would scarcely contain more than half of the people, so that we held one service in the chapel, and another in the school-house, which stands at a short distance; but the far greater part of the congregation stood around the place, and sat under the shade of a rose-apple and of a mango-tree;—few, comparatively, found shelter within.

We have often cause to raise our hearts in gratitude to God for giving, and continuing to so many of the people, the hearing ear. We believe that to not a few, also, has he given the understanding heart. If I am not greatly mistaken, God is calling to himself a great number in this land, and preparing them for his everlasting kingdom above. I firmly believe that this is indeed the case. I rejoice with great joy; yet, so far as I am concerned as a labourer, with deep humility; and think that my dear brethren in Christ Jesus have cause, every where, to rejoice in the amazing grace bestowed upon the long-oppressed sons and daughters of Africa. Oh that Africa herself were more regarded by the church of God!

Ordination of Native Preachers.

On the 16th of February our dear brethren R. and J. Merrick were solemnly set apart to the great work of the Christian ministry. Brothers Phillippo, Knibb, and Reid were present, and took part in the deeply-interesting services of the day. After the usual commencement, brother Knibb proposed the questions, which were answered, both by father and son, with much propriety and feeling. Brother K. then, after a short address, engaged in prayer. Brother Reid next delivered an interesting address, from 1 Peter v. 2—4; and was followed by brother Phillippo, with an important discourse on the duties of Christian churches towards their ministers, from Acts iii. 19. The day was to me one of the most delightful I ever enjoyed. It was preceded by a meeting on the previous evening, held on behalf of Africa, and an interesting prayer-meeting on the morning of the same day; and followed by a joyful Sabbath, on which thousands flocked to hear the word of life from the lips of dear brother Knibb. When you reflect that I here beheld the first-fruit of my labour in this island, entering, with Christiana humility, upon the great work of preaching Christ, and saw by his side his son, once "the

gayest of the gay," now a most pious, unassuming young man, raised up by God at the very time I so much needed efficient help, you will allow that I have cause to bless God from day to day for the mercy of God to his people, and to myself as his servant; laid, in part, aside from labour. May God make them abundantly more useful than I have ever been!

I went on with brother Knibb to Kingston, to consult Dr. Ferguson, as he is the most skillful physician we have, I suppose, on the island, and has seen me during my illness, at different periods; and attended to myself, wife, and child twice, when very ill at Kingston. He strongly recommended my going off for a time, as the only likely means of my recovery. Dr. Tabois does the same; as do also our country doctors, Ewart, M'Laurin, and M'Dermott. Dr. Palmer hoped I might recover without such a change; but is satisfied, also, that a few months in England, taken in connexion with the scavoage, is the most certain means I can use for restoration to health. I prayed for God to direct me, and wrote from Spanish Town to Mrs. Clarke the opinion of Dr. Palmer, and suggested that my mind might probably be made up to remain. But, on reaching Kingston I had another attack of fever; Dr. Ferguson gave his opinion that I was no better at all than I was on leaving for America; and the opinion of my dear missionary brethren all led me to decide on the step I have taken. Up to the present I think I am directed by God, and feel I can leave my dear people comfortably, compared to what I could have done, for so long a period, last year.

I have got a good township close by Jericho, and supplied one hundred or more persons with shelter of their own. Schools are getting on better. Deacons are being chosen for this and Mount Hermon churches. I have performed some services for the good of the people and proprietors, which have had the effect of leading some to see that all along they have blamed the Baptist missionaries wrongfully. Indeed, in one case, a proprietor called upon me as his last resource, told me that on his two sugar estates the people had stopped making sugar, and he knew not what to do. I heard what he had to say, and said very little in reply, but called up a few of the people, from whom I got their ground of complaint. This I wrote down, and sent to their master. He gave me, in return, full power to make any agreement I could with them. I took no advantage of this, but gave them my advice, and sent them to agree for themselves with their master. They left me on the Saturday, and on the Monday were at work, having agreed to give twelve hours' work per day for 1s. 8d., with grounds and houses rent-free. This proprietor has laid out the plan of a fine township, to be called Ewarton; and in his plan he has laid out one acre of land for a Baptist chapel; and, with his wife, (the daughter of our Custos Rotulorum,) has made

over the land, in a regular trust deed, to our Society. He first offered it to me, but I refused to accept of it in my own name. Lately he called, and signed about one hundred title-deeds for me. These, with probate 10s., and affidavit to number of words 2s. 6d., would have cost the people 12s. 6d. each. He desired me to inform the people that he gave up the whole to be laid out in making a better road to the chapel; and promised to get Mr. Merrick made a waywarden for about one mile of road that leads to the chapel, in order that the money allowed yearly for this road may in future be applied. This is but one specimen of what has taken place: I could give more; but this may, for the present, suffice.

On March the 10th we had the great pleasure of baptizing fifty-four persons belonging to Mount Hermon station, in the Rio d'Ora. There were twenty-four men and thirty females, all of whom, we trust, love and serve the Lord Jesus Christ. One person of colour was baptized that morning, who joined about 1835, with her daughter. The latter was led astray, and went to live with a white overseer. Poor creature! she died in child-bed on the evening of that very Sabbath on which her mother made a public confession of attachment to the Saviour. Her mother was sent for, but did not reach to see her alive.

Being invited, by many of my dear missionary brethren, to visit them before my departure, I left home, with my wife and child, on the 20th of March, and visited Coulart's Grove, Brown's Town, Stewart-Town, Refuge, Falmouth, Bethsephil, and Salter's Hill; going onward by easy stages, and resting at the different stations by the way. My heart was filled with joy at seeing the progress of the work of God at each of the stations; and the Christian communion I enjoyed will long be remembered. Had I been able to reach Montego Bay, I should have been there when poor Andrews died; but, being taken ill at brother Dendy's station, I was anxious, as soon as able, to return homeward; and, as I had seen brothers Burcholl and Hutchins at Falmouth, the circumstance of my inability, with comfort to myself, to visit their spheres of labour, caused me the less regret.

Baptisms at Jericho and Moneague.

On the 22nd of April I reached Jericho again in safety, thankful to God for his mercy and grace. On the 28th of April a number of catechumens, who had not been accepted for the previous baptism in January, and some who had been admitted as candidates since that date, were baptized by Mr. R. Merrick, in the Rio Cobre. They amounted to fifty-nine males and fifty-nine females; among whom were many interesting young people, who, we hope, will soon show zeal and activity in the work of God among those around them.

It is a pleasing thought that the number of males, since freedom commenced, who have

applied for baptism, is much larger, in proportion to the females, than it used to be in the cruel days of slavery. Reading is becoming far more common; and the poor, illiterate, self-constituted preachers, are not much regarded by the people in general. I have plenty of them round me, but I take no notice of them; and my people think it almost a crime to listen to them when some of the overseers invite them upon the estates, and command the people to go and hear them. The people know, and so do the white people, that praying, reading the Scriptures, and preaching, do not agree, in the same person, with gambling, drinking, and dancing. Several, however, of the poor old Africans have left us, because we would not baptize them without evidence of their knowledge of the way of salvation, and trust in Christ; and a few of those separated for immoralities have also fled to these blind leaders of the blind. I grieve over all such; yet, considering our great strictness, my wonder is that no more get tired with long waiting, and take up with those who give them less trouble in obtaining admission.

On the 5th instant thirty-four persons were baptized at Moneague. This is but the second time that the ordinance of baptism has been administered there; but the people have, when thought fit for baptism, usually come down to Jericho. The rains prevented my attendance; and, as I have not, for a long time, ventured to baptize, Mr. R. Merrick administered the ordinance. Mr. Vidal, clerk of the House of Assembly, kindly allowed the use of water on his property, close by our new chapel. Brothers Merrick give the most pleasing account possible of the solemnity of the season, and of the attention of the people. The wife of one of our deacons was among those baptized. Her husband was formerly a member of brother Tinson's church. His character is indeed excellent, and

his example of great benefit to those around him. His first earnings, after the first of August, were brought to cast into the treasury of God, to help to pay for the chapel; and constantly the good man is coming with what he is able to spare, to give for this purpose.

There was another interesting character baptized. This was a very old female, named Camelia Rae, the mother of the poor man mentioned in our Narrative, who was shot at Misty Valley, in martial law. William Rae, who was also to have been shot, but who made his new escape, is now a proprietor at my township.

VICTORIA Township.

I do not know that I ever gave you any account of the formation of this township. The people raised me money; I bought 142 acres of land, paid for the half of it, gave my note of hand for the other, payable in twelve months; got the title; and recorded it; paid 5*l.* per acre; sold at 6*l.*, to meet expenses of surveying, search, and title-deed; got titles for the people lithographed, by one of the governor's clerks, as to supply the people at three farthings each. Mr. R. Merrick ran off the land in quarter acres, half acres, acres, or more, as required, for nothing; I and Mr. J. Merrick filled up the title-deeds; so that a poor man could get his acre of land recorded in the office of the Island Secretary at about 7*l.* 8*s.* 4*d.*, including all expenses. Mr. Harvey kindly drew out the first draft, and corrected the first sheet, *gratis*; so all has been done that I could do, to have the matter well done, and at the cheapest rate. I now have the prospect of a small town close by the chapel and school—have found a refuge for many; and their clearing away the woodland will, I think, make this place more healthy. The land runs up the Rio Cobre, opposite to the Mission ground; and, to show our loyalty, we have called the township VICTORIA.

MONTEGO BAY.

Mr. Burchell has been called to mourn over the removal of a friend who rendered him valuable aid in superintending the large and flourishing school at Montego Bay. In reference to this unexpected and painful bereavement, he writes as follows, on April 23rd and 30th last:—

I have sustained a very severe loss in the death of my schoolmaster, Mr. Andrews. His only surviving child, out of four, died on Friday morning last, the 18th, and was buried on Saturday. The shock was too great for his affectionate and tender frame, and he sunk under it. He died on Sunday, about half-past ten. He was a decidedly good man, kind and tender-hearted, exceedingly affectionate, and ready to every good word and work. Four years did he conduct himself, in connexion with me, in the most exemplary manner; and the testimony afforded of his amiable and Christian character at his funeral was almost unexampled. The poor

and aged of the church wept sorely; yea, they made great lamentation for him. Full five hundred children preceded the corpse, and above a thousand adults followed. The scene at the grave was overwhelming. Many were overcome, and fell upon the ground as dead; and when the earth was thrown upon the coffin, the children altogether burst into loud crying, which was altogether overpowering.

My own distress is very great: I have lost a humble, useful, and good man, a devoted teacher, a cheerful helper, ever ready, ever willing. This circumstance will account for my being short this packet.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Messrs. Colvin, Ainslie, & Co., Mar. 9, 14. Entally, Rev. J. D. Ellis, May 20. Monghyr, Rev. Andrew Leslie, May 16. Sewry, Rev. J. Williamson, Mar. 14.

SOUTH AFRICA. — Graham's Town, Messrs. Nelson, Green, and others.

WEST INDIES.

JAMAICA. — Jericho, Rev. John Clarke, May 24, July 4. Kingston, Mrs. Gardner,

June 14; Rev. Geo. Webb, June 18; Rev. J. Tinson, April 9. Salter's Hill, Rev. Walter Denny, June 7. Saint Ann's Bay, Rev. T. F. Abbott, May 27. Spanish Town, Rev. J. M. Phillippo, June 13. Falmouth, Rev. W. Knibb, May 14, June 14, July 1; Rev. T. E. Ward, June 17. Manchioneal, Rev. John Kingdon, June 29. Bamff Hill, St. Mary's, Rev. David Day, June 20. Montego Bay, Rev. Thomas Burchell, June 13.

SOUTH AMERICA. — Belize, Rev. A. Henderson, June 18.

ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following, viz.—to Mrs. Cozens, Holloway, for a canvas package, containing Magazines, &c., for Mr. Phillippo; to Mrs. Carlill, Oxenhope, for sundry Magazines; to Miss S. Foster, Tottenham, for a box and canvas parcel for Mr. Phillippo; and to Mrs. Middleditch and friends, of Badcox-lane, Frome, for a box of useful and fancy articles for the Rev. J. Hutchins, Savanna-la-Mar.

A paper parcel has been received for the

Rev. J. Wenger; and a box from Mrs. Quant, for her son.

Thanks are respectfully presented by the Rev. D. Day, of Port Maria, to a friend, for Fuller's Works; by the Rev. W. Knibb, of Falmouth, for a box of valuable articles from St. Albans; and for a quantity of books from friends at Birmingham for Wilberforce station; and by the Rev. A. Henderson, of Belize, for a valuable case from Miss Bower, of Edinburgh.

(Aug. 19.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from July 15th to August 15th, 1839.

LONDON AND ITS VICINITY.			
ANNIVERSARY COLLECTIONS.			
	£	s.	d.
Amount acknowledged	734	14	4
Walworth, East-street—Rev. J. Hamblin	7	11	0
	742	5	4
Annual Subscriptions.			
Thomas Lindop, Esq.	1	1	0
Miss Huntley, Bow	1	1	0
	2	2	0
Donations.			
Mrs. J. Broadley Wilson	30	0	0
C. M.	30	0	0
Messrs. V. and J. Figgins	10	0	0
George Stokes, Esq.	5	0	0
A friend, per Secretary	5	0	0

	£	s.	d.	£	s.	d.
Mrs. Kightley, for Entally ...	5	0	0			
Mr. Jennings, by Mrs. Ivimey	1	0	0	86.	0	0
For Miscellaneous Objects.						
Ladies' Negroes' Friend Society, for Rev. T. Burchell's schools				30	0	0
Bedfordshire.						
Cranfield, by Rev. E. Miller				1	0	4
Leighton Buzzard:—						
Collections	8	17	6			
J. Grant, Esq.	8.	2	0			
J. D. Bassett, Esq.	do.	1	0			
Missionary Prayer-meeting box				0	14	4
Friend's Collecting Book ...	0	7	6			

	£	s.	d.	£	s.	d.	£	s.	d.
Weekly Subscriptions:—									
Collected by									
Mrs. Adey, Blencome, Brooks, Hart, Ladd, and Speppard; and the Misses E. and M. Claridge, Collett, Dawson, Franklin, George, Hopkins, Kiteley, Linnell, Sear, and Turner	25	10	0						
Missionary boxes by Mrs. Abbott, Adey, Bates, Fearey, Hart, Kiteley, Rawlins, Sell, Sheppard, and Tring; and the Misses Claridge, Collett, Gardner, George, Kiteley, and Nash	3	9	6						
Less expenses	1	6	8						
Collected by Mrs. Edward Watkins and Miss Ratt	2	12	6						
Shefford, by Rev. B. S. Hall.	8	18	0						
Missionary Cards									
<i>Berkshire.</i>									
Wallingford:—									
Collections	11	15	10						
Collected by Miss Ponkin	8	8	8						
Sunday-school box	0	4	6						
Subscriptions:—									
Allnatt, C. A., Esq.	1	1	0						
Allnatt, Mr. C., <i>Crowmarsh</i>	0	10	6						
Castle, Mr. T.	0	10	0						
Clark, Mr. E.	0	10	6						
Cox, Mr. H.	0	10	6						
Davis, Mr. C.	1	0	0						
Deane, Mr. T.	1	0	0						
Field, John, Esq.	1	1	0						
Gammon, Mr. J.	1	0	0						
Marshall, John, Esq.	1	1	0						
Palmer, Mrs.	1	1	0						
Saunders, Mr. R.	0	10	6						
Tyso, Rev. Joseph	0	10	6						
Wells, Mrs., <i>Slade End</i>	1	1	0						
Wells, Edward, Esq., do.	1	1	0						
				27	12	1			
<i>Buckinghamshire.</i>									
Amersham:—									
Mr. E. West	2	2	0						
Waddean Hill, by Rev. H. G. Grainger.									
Collection	1	18	6						
Collected by									
Miss E. Grainger	6	17	6						
Mrs. Smith	1	0	9						
Mrs. Andrews	0	10	9						
Subscriptions:—									
A friend	1	12	6						
Mr. Hows	0	10	0						
				12	10	0			
<i>Derbyshire.</i>									
Burton-on-Trent:—									
Mr. Hunt	1	0	0						
<i>Devonshire.</i>									
Shaldon, by Rev. E. H. Brewer.									
Collection	4	8	6						
Blatchford, Mr.	0	6	0						
				4	14	6			
<i>Essex.</i>									
Halstead, by Rev. W. Clements.									
Collections	18	0	0						
Sudbury, Mr. John, for Africa	2	0	0						
The Master Bridges, <i>Ridgwell</i>	0	6	6						
				20	6	6			
Old Sampford, by Rev. J. Heaford.									
Collection	1	5	0						
<i>Gloucestershire.</i>									
Gloucestershire Auxiliary; by P. King, Esq., Treasurer.									
Chalford:—									
Collection	2	1	0						
Miss Bath	1	1	0						
Ditto, Missionary box by,...	0	18	6						
							4	0	6
Eastcoombs:—									
Collection	2	0	5						
Eastington:—									
Collection	2	9	0						
Hampton:—									
Collection	5	2	4						
Boxes	1	15	4						
							6	17	8
Kingstanley:—									
Collection	12	0	4						
Missionary boxes	2	7	0						
Sunday-school children	0	10	0						
Mr. Peter King	5	0	0						
Miss King	1	1	0						
Mr. John King	0	10	6						
Sums under 10s.	2	7	0						
							23	15	10
Painswick:—									
Collection							0	11	7
Shipscomb:—									
Collection							1	3	3
Shortwood:—									
Collection	15	1	0						
Penny-a-week Society	4	15	3						
Barnard, Mr.	1	0	0						
Fewster, Mr.	1	0	0						
Hillier, Mr.	1	0	0						
Holmes, Mrs.	0	10	0						
							23	7	3
Slimbridge:—									
Collection	1	10	7						
Rose, Mr.	1	0	0						
							2	10	7
Stroud:—									
Collection	12	10	0						
Missionary boxes	2	17	2						
Subscriptions:—									
Bishop, Mr.	0	10	0						
Clutterbuck, Mrs.	0	10	0						
Fisher, P. H., Esq.	1	0	0						
Hopson, Mr.	0	10	0						
Jay, Mr.	1	0	0						
Parsons, Mr.	1	0	0						
Sums under 10s.	0	15	0						
							20	12	2
Tetbury:—									
Miss Overbury and friends	2	0	0						
Thornbury:—									
Collection	5	0	0						
Missionary boxes	7	0	0						
							12	0	0
Uley:—									
Collection	3	0	0						
Woodchester:—									
Collection							2	12	8
Wootton:—									
Collection	7	7	10						
Missionary boxes	8	0	2						
Sunday-school	1	12	7						
Subscriptions:—									
Carpenter, Mr.	0	10	0						
Eley, Miss	1	0	0						
Perrin, Mr.	1	0	0						
Rogers, Mr.	1	0	0						
							20	10	7
Less expenses	11	10	6						
							127	11	6
<i>Hampshire.</i>									
Jersey—St. Heliers:—									
Collected by Mrs. Grey	3	5	1						
<i>Hertfordshire.</i>									
Royston, by Mr. Pendered.									
Subscriptions:—									
Beldham, Mr. Charles	1	0	0						
Butler, Mr. W. F.	0	10	0						
Fordham, Mr. E. K.	0	10	0						
Fordham, Mrs. J., <i>Kelshall</i>	1	0	0						

FOR SEPTEMBER, 1839.

455

	£	s.	d.	£	s.	d.
Fordham, Miss Jane, <i>Kelshall</i>	1	0	0			
Lucas, Mr. W.	0	10	0			
Nash, Mr. W. H.	1	0	0			
Nash, Mr. Charles	1	0	0			
Piggot, Mr. James	0	10	0			
Pendered, Mr. John	0	10	0			
Wedd, Mr. J. P.	1	1	0			
Quarterly subscriptions	0	16	0			
				9	7	0

Kent.

Woolwich Auxiliary, by Rev. J. Cox, on account				10	0	0
East Kent Auxiliary, by Rev. J. M. Cramp, on account				47	16	1
West Kent Auxiliary, by Mr. Southern. Treasurer						
Chatham, per Rev. W. G. Lewis	21	10	8			
Brook, per Rev. F. Overbury.	14	4	0			
				35	14	8
Eynsford, per Rev. J. Rogers. Collection	2	16	0			
Collected by						
Miss Bowers	1	11	5			
Mrs. Hilder	2	12	6			
Subscribers:—						
Atwood, Mr. W.	1	0	0			
Atwood, Mr. W., jun.	0	10	0			
May, Mr. J.	1	0	0			
Rogers, Rev. J.	1	0	0			
Turner, Mr. J.	1	0	0			
				11	9	11

Meopham:—						
Friends, by Mr. Pope				8	10	0
Sandhurst:—						
Collection	20	2	5			
Small sums, by Mr. Gates	1	0	0			
				21	2	5
Tenterden:—						
By Mr. Boorman				5	10	0
Upton:—						
Friends				5	0	4

Lancashire.

Manchester:—						
George-street Chapel Juvenile Auxiliary	26	18	0			
Two ladies, friends to the Mission	2	0	0			
Ditto, for additional Missionaries	1	2	0			
				30	0	0

Somersetshire.

Bath:—						
Mrs. Lum, for Mr. Burchell's school	5	0	0			
Ditto, for Mr. Clark's ditto	5	0	0			
Mrs. Page, per Rev. J. Jackson, for the debt	20	0	0			
				30	0	0

Western District Auxiliary, per Horsey, Esq., Treasurer.						
Bradninch:—						
Collection	0	19	8			
Collected by						
Miss Bowden	2	4	0			
Barton, Mr.	0	10	0			
Young Gentlemen at Mr. Barton's school	0	1	0			
				3	14	8

Bourton:—						
Collection	1	1	9			
Collected by						
Miss Moody	3	7	0			
Miss S. Moody	1	9	4			
Miss Giles	0	13	1			
Miss E. Hindley	0	6	0			

* Of this sum 24l. have been already acknowledged.

Sunday Scholars	0	8	9			
				7	5	11

Blindmore:—						
Collection				0	10	8½

Chard:—						
Subscriptions:—						
Brown, Mrs.	1	0	0			
Brown, Mr. S.	1	0	0			
Brown, Mr. J.	1	0	0			
Friend	1	0	0			
Town, Mr. John	1	1	0			
Teachers and Scholars of Sunday-school	0	16	0			
Workman's Missionary box	0	4	6			
				6	1	6

Collumpton:—						
Collection	1	17	0			
For Translations	0	10	0			
Collected by Miss Frost	3	0	0			
				5	7	0

Crewkerne:—						
Collection, &c.				5	7	0
Dorchester:—						
Collection				3	2	0

Hatch:—						
Collection	2	3	0			
Collected by Mrs. Trot	0	14	0			
Cox, Rev. J. B. (3 years)	3	0	0			
Lawrence, Mr. Samuel	3	2	0			
				9	0	0

Horsington:—						
Collection				1	10	6

Honiton:—						
Profits of Bazaar and Collection	7	17	6			
Farthing Bage	2	11	6			
Missionary box	1	11	0			
				12	0	0

Ile Abbott:—						
Collection				2	0	0

Lyme Regis:—						
Collection and subscriptions				14	0	0

Minehead:—						
Collection				3	10	7

Montacute:—						
Collection	3	3	2			
Subscriptions:—						
Geard, Mrs.	0	10	0			
Price, Rev. J.	0	10	0			
Staple, Mr. James	0	10	0			
Weekly subscriptions, by						
Miss Staple	1	13	8			
Sunday scholars	0	19	2			
Sums under 10s.	4	5	0			
Missionary box at Prayer-meeting	3	4	9			
Ditto, by Mrs. Price	0	11	7			
Ditto, by Mrs. Staple	1	16	4			
				17	3	8

Prescott:—						
Collection				1	7	8

Sainthill:—						
Collection				1	7	6½

Stogumber:—						
Collection	3	0	0			
Subscriptions:—						
Furnett, Mr. G.	1	0	0			
Chapman, Rev. J.	0	10	0			
Hemming, Edmund, Esq.	0	10	0			
Westcott, Mr. N.	0	10	0			
Sums under 10s.	1	0	0			
				6	10	0

Taunton:—						
Collections	25	5	8			
Moiety of Weekly Subscriptions	5	12	10			
Subscriptions:—						
Ball, Richard, Esq.	0	10	6			
Blake, Mr. J. D.	0	10	6			
Blake, Mr. Rice	0	10	6			
Bult, Mrs. and Son	0	10	6			
Coombs, Rev. W. H.	0	10	6			

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Eyre, Mr. T. S.....	0	10	6				Sums under 10s.	0	9	6	8	6	6
Horsey, Mr. Thomas	1	1	0				<i>Staffordshire.</i>						
Humphrey, Rev. R.	0	10	6				Bilston, per Rev. W. H. Bonner.						
Leverley, Mr.	0	10	6				Collections	11	3	2			
Mullett, Mr.	0	10	6				Miss. box by a little boy	0	3	10	11	7	0
Newberry, Mr. Thomas.....	0	10	6				<i>Suffolk.</i>						
Stevenson, G., Esq.....	1	1	0				Ipswich:—						
Walter, William, Esq.	1	1	0				Salem Chapel—Collection...	3	10	8			
Young, John, Esq.....	2	0	0	41	6	6	Cowell, A. R., Esq.....	1	0	0			
Thurloxton:—							Cowell, Mrs.....	1	0	0			
Collected by Miss C. H. Cross.....	2	0	0				Leverett, Mrs.....	1	0	0			
Tiverton:—							Sums under 10s., collected						
Brewin, Ambrose, Esq.	1	0	0				by Miss Sibly	1	11	10	8	2	
Uppottery:—							<i>Warwickshire.</i>						
Collection.....	2	0	0				Coventry, by Mr. E. Booth.						
Uffculme:—							Collections.....	19	2	9			
Collection.....	1	0	0				Subscriptions and donations	40	8	6			
Watchet and Williton:—							Missionary boxes	7	3	0			
Collections.....	7	8	1				Sunday-school	6	10	0			
Weekly Subscriptions by							Kenilworth	1	0	9	74	5	0
Miss Williams	3	10	0				NORTH WALES.						
Miss Gimblett	2	13	7	13	16	5	Carnarvon:—						
Missionary box by ditto.....	0	4	9				Collection.....	11	9	2			
Wincanton:—							Less expenses	3	0	0	8	9	2
Collections at							SCOTLAND.						
Missionary Prayer-meetings	4	16	11				Auchallader by Tyndrum.						
Public Meeting	4	6	9				Daniel Sinclair, Esq.	50	0	0			
Charlton	2	0	6				Ditto, for Translations	50	0	0	100	0	0
Missionary boxes by							East Lothian Society for promoting the						
Mrs. Day	1	8	0				knowledge of Christianity, by Miss						
Mrs. Green	0	4	2				Brown.						
Miss Horton.....	0	4	0	13	0	4	Mr. P. Begbie, <i>Cairniskis</i>	2	0	0			
Wellington:—							Haddington Ladies' Society,						
Collection.....	9	7	1				F. E.	2	0	0			
Subscriptions:—							Ditto Bible and Missionary						
Cadbury, William, Esq.....	2	2	0				Society, including 74s. 6d.						
Cook, Mr. John	0	10	6				from Garleton Sabbath						
Elworthy, Messrs. W. & T.	1	1	0				scholars	3	0	0			
Kingdon, Mr. W.....	0	10	6				Mr. J. Howden, <i>Garleton</i> ...	2	2	0			
Gay, Mr.	1	0	0				Balance from last year	0	13	6	9	15	6
Horsey, W. D., Esq.	1	1	0				<i>For Translations.</i>						
Thorne, Mr. Richard	1	1	0	16	13	1	American and Foreign Bible Society, by						
Weymouth:—							W. Colgate, Esq., Treasurer	1025	1	2			
Collection.....	10	0	0										
Yeovil:—													
Collection.....	5	5	7										
Subscriptions:—													
Harvey, Mr.....	0	10	6										
Masters, Mrs.	0	10	0										
Masters, Mr. W. H.....	0	10	0										
Porter, Mr. W.....	0	10	6										
Whitby, Mr.	0	10	6										

IRISH CHRONICLE.

SEPTEMBER, 1839.

Subscriptions and Donations thank fully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

DENIS MULHERN, at the close of July, writes:—

At the close of another month, I feel inclined to record a grateful sense of the providential kindness and gracious goodness of my heavenly Father, hitherto manifested towards me; and pray that his blessing may descend on the seed sown during the last month, and cause it to bring forth an abundant harvest to his own glory. Nothing uncommon, or of more than ordinary interest, has transpired in connexion with my labour in the course of last month. I have attended and preached at my usual stations, viz., Mullifarry, Easkey, Kilglass, Mountain River, Lefany, Killinduff, &c. Last Saturday I travelled about fifteen miles, visited five families, and lectured in the evening in Mr. Reed's, near M— river. About four miles from this town, on the Easkey road, I called into a cabin where a Roman Catholic man, named O'M—, lives, and found him with an Irish Testament in his hand, in the act of reading, and, as I afterwards learned, endeavouring to explain the tenth chapter of John's gospel for his own family, and two or three of his neighbours, who sat round their instructor, seemingly absorbed in attention. This circumstance, trifling as it may appear to some, was at that time cheering to me, to find a Roman Catholic for whom, within the last six weeks, I had read the Scriptures and explained the way of salvation three times, now discharging the duty of a Scripture reader to his family and neighbours. Indeed, on entering the cabin, I could not return the usual salutation, until a mental prayer was offered that the Lord would bless the reading of his own word, and accompany it with power. I trust I was usefully employed here for half an hour; and as I could not protract my stay longer, this poor man made amends for this, by travelling along with me for more than two miles. Next morning (Lord's day) I preached at nine o'clock at M— river, at 2 o'clock at

Easkey, and at six in the evening at Killinduff, the congregations being quite as good as formerly. On Monday morning, after visiting two families at Easkey, I set out for Polaheney, a small village about three miles west of Easkey, where is a coast-guard station, where I had lately been frequently invited to come and preach. Here I soon found myself surrounded, in the house of the chief boatman, by a small, but respectable and attentive congregation, and was solicited to come again. The gentleman in whose house I preached said he would feel very happy if I could come stately; this, however, I could not promise; but I hope after some time that I shall be able to attend here occasionally. I met a lady here from the next coast-guard station, three or four miles more west, in whose house I preached some time ago. She said that the people were anxiously inquiring there when I would come again; "and," said she, "I will engage that you will have a better congregation than you had the last time." Thus the Lord is opening doors for the admission of his own word, and I trust he will not permit it to return void, but render it effectual in promoting his own glory in the salvation of sinners. It is pleasing to reflect, that notwithstanding much opposition, families throughout the district are visited, tracts distributed, and the Scriptures read and expounded for persons who, from priestly fear, early prejudice, and other causes, will not attend the public ministrations of the word. The glorious gospel is preached in our villages and school-houses; those to whose heart the gospel has found its way are growing in grace and knowledge; and here and there a few nominal Protestants seem to be awakened from their deadly slumbers; and, feeling that there is something more in the religion of Jesus than the mere name of Protestant, are beginning to inquire what they must do to be saved. On last Lord's day morning a Protestant man, who, a few, I believe even one year ago, would not venture to go and hear

a preacher, lest he should thereby incur the displeasure of his Roman Catholic neighbours, came with five of his children, and Roman Catholic servant man, to hear me preach, as he is lately in the habit of doing regularly, when I come to that neighbourhood; and one or two of this man's next neighbours lately told me that there is in him a change for the better, so evident as to be noticed by all around; so that there is strong reason to hope that that faith which purifies the heart is beginning to manifest its influence here. Thus, dear Sir, we are not left without indications of the blessing of heaven resting upon our feeble efforts to propagate the gospel of Christ in this dark land, over which the "man of sin" has long reigned almost undisturbed. Yet the Christian missionary, whose heart and hands are engaged in the work of the Lord here, and especially the Irishman, who has himself been mercifully delivered, through the instrumentality of the Christian benevolence of Englishmen, from the galling yoke of sin, and a degrading superstition, instead of resting satisfied with the present progress of the gospel in his native land, must deeply lament, that while heathen countries are transmitting to England, in return for the expenditure of its money and Christian energies, accounts of the conversion of their hundreds, yea, thousands, that his country is yet only yielding its units and tens, while its thousands are still bound up in the chains of popish delusion. Yet we already see the first-fruits, and we expect the harvest will soon follow. For my own part, I would bless the Lord for what he has already done, and is now doing, in my benighted country, and earnestly pray that He who first put it into the hearts of his people in England, to extend their commiseration and Christian sympathy to Ireland, will enable them to continue their work of faith and labour of love, until it please himself to crown their efforts with more abundant success, and they see this hitherto barren wilderness becoming a fruitful field, and this moral desert rejoicing and blossoming as the rose. May the Lord, even our own God, hasten it in his own good time!

PAT BRENAN, July 30th, writes:—

In looking over my journal for this month, I find that I visited fifty-six families; the most of them are Roman Catholics; and I am happy to be able to say that I found them more willing to hear the word of life than many of the nominal Protestants; and I have reason to say that some of them bear more of what they hear on their minds than the careless Protestants. A few days ago I met with a man of the name of Donagan; when I was reading, he

heard me very attentively, and when he was going away, he requested of me to visit his house the day following, which I did; and when I came into the house, every one of the family came up to shake hands with me. This gave me to understand that the Lord had opened a door of usefulness; and I trust that I prayed fervently to him to direct me in what I would read and what I would speak. I opened the third chapter of the gospel by John, and read in the Irish. I endeavoured to impress on their minds the state of every man by nature, and the great necessity of that change of heart. I read also the second of Ephesians, showing them that it was by the grace of God that every creature was to receive this change, and not by their own supposed good works. I prayed with them, and I was much pleased with the attention they all paid. I visited them twice since, and I have reason to believe that the father and mother of the family are seriously on the inquiry. The old man came to the meeting last Lord's day, and he determined to continue. He sees much of the wickedness of the priests, and he says that he never will kneel to one of them while he lives, and his wife is equally determined; but the poor creatures are much in dread of priestly persecution, which, indeed, is to be dreaded in this country, where I may say that murder is considered no crime. But I trust that the time to favour Ireland is at hand; the word of the Lord is gaining its way; there is scarcely a cabin that I visit, where I do not find a copy of the New Testament in it; and if it had not been in dread of each other, many of them would leave that community. This I have from the lips of some of them. I endeavoured to direct their attention to the Lamb of God, and to show them the great need they have of having an interest in his blood, even the forgiveness of all their sins. This month I have been in company with Captain Robertson, in holding several religious meetings through this parish, which has been a good introduction for me. I have been called on by the Rev. Mr. Maguire, to accompany him to some of his stations, where he recommended me warmly to the notice of the people, which I hope will be of use to me in gaining access to the people. May the Lord bless our feeble exertions, and his holy name will have all the praise!

JOHN MONAGHAN, July 30th, writes:—

Although many of the Roman Catholic clergy are at present trying every possible means in their power to prevent their flocks from reading or hearing the Scriptures read to them, still I am happy to inform you that their attempts are not likely to prove

as successful as they would wish. Many of their once deluded votaries are now beginning to see their craft, and to judge for themselves in the great concerns of their eternal welfare. The Rev. Mr. Fian a few days since called at one of the houses where I frequently visit, and inquired if they were not in the habit of hearing the Scriptures read to them? Being answered in the affirmative, he flew into a great passion, and said if they did not give up that practice at once, he would cut them off from all the privileges of the holy catholic church.

The poor man seeing that the rage his reverence was in could not be calmed by soft words, referred him to John v. 39, and other similar texts, showing that his conduct in reading God's holy word was in accordance with the divine will. But his scriptural reasonings were of no weight with his reverence, and nothing would do but to go on his bare knees, and promise to God, and the holy Catholic church, that he would never read, or allow the reading of the Scriptures under his roof again. "Come, Sir," said his reverence, "give me your reply at once." "Yes," answered the man, after a short pause, "you shall have my reply in his [Peter's] words, who you say is the head of your church: 'Whether is it right in the sight of God to hearken unto you more than unto God—' While he was proceeding with the last clause of the verse, "judge ye," his reverence started away, rubbing the soles of his shoes at the threshold, as a mark of his indignation, and declaring that he would pour the vengeance of the church down upon the disobedient culprit's head. Thus, blessed be God! was this poor man, with the sword of the Spirit as his guide, enabled to repel the wanton attack of his spiritual enemy, and come to the conclusion that he should obey the precepts of God, rather than the commandments of men.

By looking over my diary for this month, you will see that I have read portions of the word of God to eighty-five families, besides many other opportunities of useful engagements. To sixteen of these families I have read four times each; nine, three times; six, twice each; and to fifty-four once each. You will also see that the friendly manner in which I am generally received, even amongst the Roman Catholics, and the kind attention with which I am often heard, while telling them of the Saviour's love to poor perishing sinners, and the great end he has accomplished for all who put their trust in him, far surpasses my most sanguine expectations, and strengthens me in the happy conclusion, that He is working with us, who directs all things according to the purpose of his own will.

Mr. SHARMAN, under date of Coolaney, Aug. 1, writes to Mr. GREEN:—

Dear brother,

Perhaps there has not been at any time, since the commencement of the Society's operations in the west of Ireland, more decided opposition than at the present crisis. The clergy are all busily employed visiting the different places where I preach, to prevent any attending my ministry. Some poor creatures they threaten that they shall lose their interest with the landlord; others of my congregation are somewhat more independent, especially those kind friends who receive me into their houses to preach, they endeavour to turn them against me by telling them—he is an uneducated man—he is not what they call a bred man (but for my part I know not well what they mean by it)—where is his commission?—and worse than all, he is an impostor, deceiving and being deceived; and so on. But all behind my back; no such thing as coming in contact with myself; as one of these respectable persons told Parson B—the other day, if Mr. Sharman is deceiving us; if he is wrong in his views on baptism; if he is an impostor, come to my place where he preaches, at any time, and put him down when he is present. Surely you, that profess to be an educated, bred gentleman, can find no difficulty in putting down an illiterate man. Until you thus come forward, and so long as Mr. S. continues to preach the gospel of Christ, my door shall never be closed against him.

Cloonacura, one of those interesting stations occupied by Mr. Bates, has been attacked by the parsons of this and the neighbouring parishes. Some five or six months ago a pious female, in the habit constantly of attending preaching, invited me to preach in her school-room, and also to preach sometimes on Lord's day evening. I did accept of the invitation, and O how pleasing to see a congregation of well-dressed country people, probably amounting to 80 or 100, assemble here on Lord's day evening to hear the gospel. One would think, at least I have thought, when going along the way until the four roads would separate us that leads to our respective homes, the language of their hearts would be that of the psalmist, "How amiable are thy tabernacles, O Lord of hosts. A day in thy courts is better than a thousand."

But to the great disappointment of the people, we are prevented meeting there again. I received a note from the mistress, that she would lose her situation if she allowed me to preach there again. The door I found open first is still open to receive me; but at the last time of meeting in Cloonacura we were obliged to take the

field, and, for the second time in my life, I addressed a large congregation in the open air.

I mentioned some time ago the baptism of a young man, who I trust is going on steadily; on that occasion a young woman came forward, and offered herself as a candidate for baptism. She has been for some time in the Methodist connexion. I have had frequent opportunities of knowing her for the last six or nine months. From what I could learn in the way of religious conversation, as well as the testimony borne to her religious character by many able to form an opinion on these matters, I am thankful to God for such an accession to our little band of believers. May God carry on his work amongst the young of my congregation! Many interesting young persons seem delighted to hear the gospel preached for them. I have ever had an attachment to the young since God first opened my heart by his converting grace (he has done much for me when very young and very foolish, blessed be his name! he has gently cleared my way to the present in the sovereignty of his love; has raised me to the very summit of my ambition. Bless the Lord, O my soul!)

We have established a class for young men, where the Scriptures are read, and sometimes a short lecture given from some part of the Proverbs, applicable to young persons. From this meeting I hope, by the blessing of God, to see much good done.

Mr. HOSKEN, under date Clonmel, August 8th, 1839, writes to Mr. GREEN:—

My dear Sir,

No doubt exists in my mind respecting the suitability of the weapons of our warfare to accomplish all the purposes for which they were designed, viz., the pulling down of strongholds; but then I am tempted sometimes, seeing that the blessing by which alone they become effectual, is denied, to lay them down, and to say, "The vision is yet for many days." These doubts and misgivings, however, are sometimes unexpectedly removed, by the blessing being given in a liberal and glorious manner, so that we are scarcely able to receive it. Would that this were the case in Ireland, but it is not; nevertheless, even here we

are cheered occasionally, by seeing the word take root downward, and bear fruit upward to the honour and glory of God. This, I trust, has been the case in several instances which have come under my own observation. One of these, whom I intend to baptize on Sabbath next, is an instance of the power and influence of Almighty grace; and oh! when we consider the value of one soul, methinks our hearts should thrill with joyful exultation and gratitude when we hear the joyful tidings,

"And see a prodigal return,
An heir of endless glory born."

The person to be baptized on Sabbath next has been led to the knowledge of the truth as it is in Jesus entirely by the blessing of God attending the labours of the Baptist Irish Society. By that Society he was taught to read his Testament, which, in conjunction with a regular attendance at the house of God, has enlightened his mind, purified his affections, softened his heart, and sanctified his soul. He now sees and understands the wonders of redeeming grace and dying love; and clearly his own native depravity, and his need of a Saviour. He now hates sin as the murderer of Jesus, and the defiler and enemy of his soul; and pants after holiness as the thirsty hart pants for the cooling stream. His heart is now tender and susceptible of holy impressions, like the melted wax ready to receive the impression and signet of a Saviour's love. He has now, after long deliberation, determined to take up his cross, and follow Jesus in the beautifully significant ordinance of baptism. An ordinance highly honoured by the glorious Trinity, and especially by our blessed Jesus, our divine *Kyrie*, or Lord; whose sole prerogative it is to prescribe laws for his church: to whose authority we should bow submissively; and whose commands we should implicitly and unhesitatingly obey.

The wife of our dear brother has also requested permission to enjoy the honour of following her Saviour into the flood; but she has been recently robbed, and obliged to appear against the robber, so that her excitement has led her to defer being baptized till her mind shall become more tranquil and serene, to which postponement I quite agree.

Monies received since our last.

Osney, by Mr. J. W. Saul:		Mr. Baker, Lynn	1 0 0
One-third of Missionary Contributions ..	5 10 0	The late Mr. Brown, Haddington, by his	
Eynsford, Friends by Rev. J. Rogers	1 0 0	Son	1 12 3
Thrapston, by Mr. Collier	4 0 0	C. M.	70 0 0
F. W. Cobb, Esq., Margate	2 2 0	Rye School, by Mrs. Crosskey	2 0 0
Bristol, by Mrs. Phillips:		Tewkesbury, Ladies at, by Mrs Jones ..	0 0 0
Miss Bonville	1 0 0	Mrs. T. Rippon, by Mr. Kendrick ..	1 0 0
Miss Bath	0 2 0	Mr. H. Cope .. do.	1 0 0
Mr. T. Short, by Mr. S. Lucas	0 10 0	Mr. G. Mulphaant .. do.	0 5 0

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XII. NEW SERIES.

SEPTEMBER, 1839.

THE COMMITTEE of this Society still have to call on their friends to come forward more decidedly to its aid, that the increased efforts it is now putting forth in all parts of the kingdom may not prove abortive for want of pecuniary support. The visit of the Secretary was kindly and generously received by the churches of *SHROPSHIRE*. That county now raises £100 per annum, and the churches wish this money to be expended for the first year in maintaining an evangelist to labour through the county at large. The Committee of the Parent Society and of the Auxiliary formed at Wrexham during last Corporation meeting, are anxiously waiting on the Great Head of the church for a suitable man for this very poor and yet very important district.

From Shropshire the Secretary proceeded to *SHEFFIELD*, in Yorkshire, and attended a series of Revival Meetings for four days. The two Baptist churches united in these interesting services, and at the close upwards of sixty inquirers anxiously concerned for their salvation, presented themselves to converse with the ministers. The meetings morning and evening, have been kept up for several weeks. Mr. Crapps, of Lincoln, visited and assisted for ten days, and was eminently useful. Mr. Rees, our missionary, has baptized within the month twenty-four, and Mr. Larom twenty; they have still many anxious inquirers, whom they hope to baptize shortly: may this work abundantly prosper!

The work of the Lord is prospering in the hands of our evangelist, Mr. PULSFORD, at Carlisle, as will be seen from the following extract.

"Things are pleasingly advancing at Carlisle, twenty-three have been baptized since I came here; fifteen here before my arrival, making thirty-eight in the church now. There are be-

tween thirty and forty inquirers. You should fix two missionaries in this important place immediately.

Mr. Kempton's appointment has set Mr. Pulsford free to prosecute his evangelising efforts through the remainder of the northern district; these labours he is most zealously engaged in, as we learn from the following extract.

"Wednesday, August 7th, Mr. Kempton arrived; preached in the evening as usual. 8th, Preached again, 9th and 10th, introducing Mr. K. among the people, and visiting from house to house. 11th, Sabbath morning, heard brother Kempton preach from 1 Cor. ii. 1-5; afternoon, preached out of doors; evening, preached in our room; after preaching baptized four persons. Monday 12th, visited among the people; baptized two persons; evening, farewell prayer-meeting—four more baptized. I now leave thirty-eight members in the church, and about thirty inquirers. Left this day, 13th, for Maryport, 25 miles. Spoke to Brother Anderson's church same night. 14th, At five in the morning held an early prayer-meeting; another in the evening, chapel full. Rained all day, or should have preached on the Quay at noon. 15th, Met at five in morning, and in the afternoon. 16th, Went to Broughton, four miles, meeting in the chapel in the evening;

anxious for another meeting; promised one next evening. Returned to Maryport next morning. Mr. Harbottle there from Accrington left him to preach at Maryport, and returned to Broughton to preach at night. A glorious time we had. After preaching, Mr. Collins and I went into Maryport, that we might all attend the 5 o'clock prayer-meeting on Saturday morning. 17th, Before we left, Mr. H. for Newcastle and I for Whitehaven, we had a delightful meeting. Saturday to Whitehaven, twelve miles, four services. On the Sabbath, 18th, aided by Mr. Dowan, of Bacup. Have published for morning and evening services, five and seven all through this week, and a short sermon at noon out of doors. Lord's-day the 25th, I shall spend at Tollebank and Coniston, and Monday, Tuesday, and Wednesday at Ulverton. Thursday and Friday at Kendal. Saturday to Bedale, in Yorkshire, where I hope to spend the first Sabbath of September.

From Carlisle Mr. KEMPTON writes as follows—

"I had a very pleasant journey to Liverpool, but a most wretched voyage to Carlisle;

so sea-sick all the way. Found the friends at Carlisle exceedingly kind: all sorry to part
30

with Mr. Pulsford. We have spent a week together here, and our meetings have been crowned with the divine blessing. We have baptized fourteen persons, and we have still about thirty inquirers. I preached for the Presbyterian minister on Sunday morning. I presided at the Temperance tea party on Tues-

day. Total abstinence is aiding the gospel here very much; two of the men I baptized on Friday last exclaimed, "Oh, if it had not been for the Tee-total we should not have been here!" The friends here say, send another missionary soon, we want two at Carlisle."

The cause is proceeding prosperously in the north of Devon during Mr. Pulsford's absence, which seems to tell us that this work of the evangelist to which we have called him is from God. The following extracts from Mr. Vesey's letter will be read with interest.

"Mr. Northcott, our village missionary, has laboured with great zeal and considerable success. Of the *twelve* baptized here in July, more than half date their conversion to his ministry. He is now, I am sorry to say, nearly laid aside, having brought up lately considerable quantities of blood. He exerted himself every night in the villages till a late hour, and much good was done; but now his labours seem cut short.

"Mr. Rockhey, at Hatherleigh, is prospering. I was out with him at his last baptizing, and a

very good time we had. I hear he has had as many as eighty inquirers at one meeting! I expect a glorious ingathering there by and bye.

"Bro. Facey, at Meekworthy, still proceeds, though not so rapidly as in the winter. I was at his baptizing in April. Preached out of doors to upwards of 2,000. He then baptized forty-nine persons from ten to seventy years of age. It was a most glorious day! He has baptized two or three times since. Their old chapel is too small; they are going to build a new one. Praise the Lord.

The following case from Southwell, in Nottinghamshire, is well worthy the attentive perusal and generous aid of the Christian public. Mr. Phillips is a most worthy and zealous missionary, and the Nottingham friends at George Street, have nobly exerted themselves to aid the church at *Southwell*.

BAPTIST CHURCH, SOUTHWELL, NOTTINGHAMSHIRE.

The town of Southwell contains about 4,000 inhabitants, and is surrounded with a numerous rural population, and though it has a collegiate church with rich endowments, and no inconsiderable number of clergymen attached to it, yet the most lamentable ignorance prevailed, and "the people were perishing for lack of knowledge."

"In the year 1783, some young ministers itinerating under the patronage of the Countess of Huntingdon, visited Southwell; they met with much opposition, (which was mainly instigated by the influence of the clergy,) and as no one would then open a house to receive them, they were obliged for a considerable time to preach in the open air; at length, however, a poor man named John Sanders, ventured to open his house for the worship of God, but was soon compelled to obtain a license for it in order to protect himself from the effects of the persecution to which he was then subjected.

"The labours of these worthy men were not in vain; many were converted to God through their preaching, and regularly assembled with them in the ordinances of worship so long as they remained at Southwell; but when, in the lapse of time, these ministers were removed, the people were left destitute of the means of grace, and applied for and obtained the assistance of the Methodist preachers of the Nottingham circuit.

"It being now necessary to obtain a larger place of worship, a barn was taken at a yearly rent, and fitted up for that purpose. They had not been long in this place before several among them were led to adopt scriptural views of baptism, and as there was no Baptist church in the immediate vicinity, they went to Nottingham for the purpose of being baptized by im-

mersion on a profession of repentance and faith

"The few who had obeyed the Saviour in this ordinance now separated from their Methodist friends, and once more went to the house of John Sanders, having obtained the assistance of the General Baptist Preachers of Nottingham.

"Soon after this Mr. W. Musson, one of their number, began to exhort at the prayer-meetings, and being acceptable to the brethren, was encouraged to continue his labours. His views of divine truth being decidedly Calvinistic, the General Baptist Preachers withdrew.

"In the year 1811, their numbers being increased, they rented the afore-mentioned barn, the Methodists having built a chapel for themselves. A church was now formed, and Wm. Musson set apart to the pastoral office, the Rev. Messrs. Nichols, of Collingham; Jones, of Lincoln; and Jervis, of Newark, taking parts in the service.

In 1821, Mr. Musson removed to Bottesford, and was succeeded in the pastoral office by Mr. G. Alvey, who continued labouring among them till his death, which happened in 1832.

"During the latter part of Mr. Alvey's ministry, and after his decease (when the church having no resident minister, was partially supplied by friends from a distance) their numbers were much diminished, and unless timely assistance had been afforded by neighbouring churches, the doors of this little sanctuary must have been closed.

"In the year 1836, the attention of the Baptist church in George Street, Nottingham, under the pastoral care of the Rev. J. Edwards, was directed to this spot, and assistance kindly promised till the cause should gather strength to support itself.

"In consequence of this the Rev. J. Taylor

from Bristol College, was invited to labour among them. During his ministry good was done, and the congregation at Halam (an adjoining village) greatly improved.

"In 1838, the church being again destitute, an appeal was made on its behalf to the Committee of the Baptist Home Mission, which was responded to with much cordiality, and adopted as one of their stations.

"The Rev. J. Phillips, late of Midhurst, was recommended to the church by the Rev. C. H. Roe, and set apart to the pastoral office in October last; the Rev. Messrs. Edwards, of Nottingham; Hawkins, of Derby; Pope, of Collingham, and other ministers taking parts in the service.

"Since then several additions have been made to the church, and the congregation so much increased, that the place has not only been filled, but numbers go away unable to gain admittance.

"Under these circumstances the pastor and church felt it their duty to provide increased accommodation. The old place, for which a rent of £5 per annum is paid, besides being in a bad situation, could not be enlarged. They then advised with their friends at Nottingham, who after considerable difficulty and opposition succeeded in purchasing eligible premises, lately occupied as a workhouse, which are now being altered and fitted up for a commodious chapel, capable of holding 500 persons, a dwelling-house, and Sabbath school-rooms, which together with land for a burial-ground, is vested in trust for the denomination.

"The purchase, including the expense of conveyance, amounts to £760, and it is estimated that between £200 and £300 more will be required for the necessary alterations.

"They are now using their utmost endeavours

in the neighbourhood to meet this outlay, and beg with all affectionate earnestness to appeal to the friends of Christ in general to assist them, that their efforts to do good may not be checked by the pressure of a heavy and protracted debt.

"Four gentlemen at Nottingham have promised the sum of £200 between them provided the remaining £600 can be raised in six months, Towards the accomplishment of this £372 have been contributed in Nottingham and Southwell alone, leaving a sum of £428 yet to be raised.

"It is confidently hoped that this appeal to the disciples of the Lord Jesus will be affectionately and promptly met, and as it is very undesirable for the pastor of a comparatively feeble cause to leave home, it is most respectfully entreated that a personal application may in this case be rendered unnecessary by the friends of the Redeemer forwarding whatever sums they may devote to this important object, to the Rev. J. Phillips, Southwell, or to the following ministers and gentlemen who have kindly undertaken to receive subscriptions on its behalf: Rev. J. Edwards, Nottingham; James Lomax, Esq., Nottingham; Rev. W. Hawkins, Derby; Rev. C. H. Roe, Clapham; or Messrs. Peewtreas and Lowe, Gracechurch Street.

Signed on behalf of the church,
JOHN PHILLIPS, Pastor.

PORTSEA.

At Portsea, on Monday evening the 12th instant, a public meeting was held, when an Auxiliary for the county was reorganized, and an amount of zeal and vigour manifested which promises well for the future destinies of that long neglected county, in which the report stated there are sixteen towns destitute of a Baptist church, besides numerous villages!

Monies received since last Register.

Collected by Rev. J. Gardwood in Scotland, as under.	
Aberdeen.	
Mr. D. Macallan	1 0 0
Mr. Souter	0 10 6
A Friend	0 5 0
Mr. G. Brown	0 10 6
Mr. A. W. D.	1 0 0
M. J. W. Donald	0 5 0
A Friend	0 2 6
Mr. Davidson	0 2 6
A Friend	0 5 0
	4 1 0
Camp of Fife.	
Mr. T. Greig, on behalf of the B. H. Miss. Auxiliary.....	2 0 0
Kirkgate Chapel.....	3 9 6
Burnside Chapel.....	1 15 6
	7 5 0
Dundee.	
Mr. A. Low.....	1 1 0
A Friend	0 5 0
Mr. G. Rough, Junr.....	0 10 0
Mr. D. Low	1 0 0
Collection on Tuesday evening at Mr. Shoebotham's chapel	1 7 7
Mr. P. Watson	0 10 0
Mr. Rowland	0 5 0

Mr. W. Baxter	2 0 0
Mr. E. Baxter	2 0 0
	8 18 7
Perth.	
Collected at South Street Chapel.....	5 2 6
Collected by Rev. J. Edwards in Scotland, as under.	
Edinburgh.	
Collected at the Rev. C. Anderson's chapel.....	15 0 0
Collected at the Rev. W. Innes's Chapel.....	10 0 0
Do. at Rev. Mr. Dickie's Chapel	5 0 0
Annual Subscriptions.	
Mr. Dickie	0 10 6
Rev. J. A. Haldane	1 1 0
Mr. Mc Andrew.....	0 10 6
Mrs. Mc Kay	1 0 0
Mr. Spence	0 10 0
Montrose.	
Collected at Rev. Mr. Campbell's	7 5 0
Mr. Fife	1 0 0
Miss Watson	1 0 0
Friends	1 7 6

Glasgow.	
Collected at Rev. Mr. Pallen's	9 0 0
Do. Rev. Mr. King's	2 8 6
Do. Rev. A. McLeod's	3 11 6
Do. Rev. Mr. Watson's	3 4 0
Mr. Barr	1 0 0
Mr. Barr	1 0 0
Mr. Cameron	0 10 6
Mr. Dickie	1 0 0
Mr. Harley	0 10 6
Mr. J. E. Hodge	1 0 0
A. Mitchell, Esq.	1 0 0
Mr. W. P. Paton	1 0 0
Mr. Scott	0 10 0
Mr. Wilson	1 0 0
Perth.	
J. Imirie, Esq.	1 0 0
Mr. Puller	1 0 0
Mr. W. Puller	0 10 0
Friends	1 15 0
Collection at Danfermline ..	2 11 0
London.	
Miss Jacobson	2 years 2 0 0
Bond Street, Birmingham, per Rev. Samuel Green	7 17 2
John Street Auxiliary, per Mr. Cozens	20 0 0
	147 12 8
Collected by the Secretary in Shropshire, Denbigh, and Sheffield, as under.	
Wrexham	15 17 6
Oswestry	11 6 0
Pontsbury	3 12 0
Snailbrach	1 17 0
Willington	4 13 0
Shrewsbury.	
Collection after sermon by the Rev. C. H. Roe.....	
Subscriptions.	6 3 7
Mrs. Cooke	1 0 0
Misses Cooke	1 0 0
Mr. Humphreys	1 0 0
Mrs. Edgerley	1 0 0
Mrs. Hilditch	0 10 6
Miss Hilditch	0 10 6
Mr. Kent	0 10 0
Mrs. Edwards	0 10 0
Miss Edwards	0 10 6
H. Jones, Esq.	0 10 0
Mr. Day	0 10 0
Mrs. Rogers	0 10 0
Mrs. Roderick	0 10 0
Messrs. Payne and Evans ..	0 10 0
Mrs. Morley	0 10 0
Mr. Hughes	0 7 6
Mr. Onions	0 5 0
By Miss E. Cooke	0 5 0
By Miss Berbenshaw	0 5 0
Miss Simon	0 2 6
Mr. Eccleston	0 2 6
Mr. Walker	0 2 6
Mr. Morgan	0 2 6
Friends	0 1 7
	17 7 8
Brosely	1 12 8
Shiffnall	1 10 0
Sheffield, York	15 0 0
Collected by the Rev. J. Watts in Bucks and Beds.	
Collected at S. Stratford	2 1 0

Mr. Knighton	6 10 0
Collected at Deanshanger....	0 13 0
Collected at T. Stratford	6 0 0
Do. in the Villages adjacent.	10 0 0
Beds.	
Collected at Stevington	2 16 6
Do. at Sharnbrook	1 17 0
Do. at Carlton	0 19 0
Cards by Miss Odell	0 8 0
Do.	0 7 10
	27 12 10
Samuel Salter, Esq., Trowbridge, for Evangelist.....	
Mr. Scory, of Whitechurch, Hants, for Do.	10 0 0
Mr. H., a friend, for do	10 0 0
A. D. per Mr. Dyer	30 0 0
Rev. C. H. Roe, for Evangelist	10 0 0
Young Friends at Eagle Street, for Brentford	
Rev. J. Lincox, Romsey, Hants.	0 10 6
Mr. Baylis, Holborn	0 10 6
Rev. Mr. Stewart, Sawbridgworth ..	5 0 0
Collected by Mr. Davis, in Cambridge	16 0 0
The collections in Hants and Isle of Wight not yet received, will appear in our next.	
Monies received since our last, by Mr. B. Oram, our London Collector.	
W. Gilman	1 1 0
R. Peck, Esq.	1 0 0
Mr. Millard	1 1 0
Rev. Dr. March	1 1 0
Rev. Mr. Tomkins	0 10 6
Mr. T. Pewtress	1 1 0
Mr. James Low	1 1 0
Mr. John Low	1 1 0
Mr. Haddon	1 1 0
Mr. G. Winsor	1 1 0
Messrs. D. and T. Otney	1 1 0
Mr. Ridley	0 10 6
Mr. Spurden	1 1 0
Mr. J. Heath, 2 years	2 2 0
Mr. M. Poole	1 1 0
Joseph Gurney, Esq., 2 years	4 4 0
Mr. Jonathan Phillips	1 1 0
Mr. Stephen Marshall	1 1 0
Mr. R. Stock	0 10 6
Rev. J. Aldis	0 10 0
Rev. J. Evans	1 1 0
Mr. Saunders	1 1 0
W. B. Gurney, Esq.	10 10 0
Mr. Peter Ellis	1 1 0
Mr. S. Bagster	1 1 0
Mr. Cozens	1 1 0
Mr. G. Kitson	2 2 0
Mrs. Galn	1 1 0
Mr. Gale	1 1 0
Do. Dividends	20 8 0
Mr. Walkden, 9 years	2 2 0
Mr. Thomas Wearo	0 10 0
Mr. Strange	0 10 0
Miss Stacey	1 0 0
Mr. John Baylis	5 0 0
Mr. John Baylis, jun.	2 0 0
Mr. James Baylis	2 0 0
Mr. Hurren	1 1 0
Mr. Lowe, 2 years	2 2 0
Rev. W. Evans	0 10 6
Mr. Thomas	1 1 0
Miss Thomas	1 1 0
	91 6 0

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurers, Moses POOLE, Esq., 4, Lincoln's Inn Square; or Rev. J. EDWARDS, Clapham; by the Rev. C. H. ROE, (Secretary :) or any Minister of the Denomination.

THE
BAPTIST MAGAZINE.

OCTOBER, 1839.

MEMOIR OF SELINA, COUNTESS OF HUNTINGDON. PART II.

THE readiness of Lady Huntingdon to avail herself of opportunities to do good, and to encourage the efforts of devoted servants of Christ in different sections of the church, was in some cases evinced in reference to ministers of the Baptist denomination. When Abraham Booth composed his "Reign of Grace," he was pastor of a small church at Sutton Ashfield, in Nottinghamshire. The manuscript was mentioned to Mr. Venn, the evangelical vicar of Huddersfield, and he, hearing a pleasing account of Mr. Booth's life and ministry, desired to peruse it, "though he entertained no raised expectations concerning it." But, "to my great surprise," says Mr. Venn, "there appeared to me in it the marks of a genius, joined with the feelings of a Christian heart; a vigour of style much above what is common in our best religious writers; in his reasoning, clearness and force, and in his doctrine, an apostolic purity. . . . I flatter myself, also, that this work will prove both so pleasing and useful to men of an evangelical taste, that some better situation may be found for Mr. Booth—a situation proper for a man whom God hath endowed with abilities, and a taste for good learning; so that he shall be no more subject to the necessity of manual labour." Mr. Booth's treatise having been committed to the press, Mr. Venn wrote to Lady Huntingdon respecting it in these terms—"I have just been the means of publishing a work which, all things considered, your ladyship will doubtless think a very extraordinary one. The author is very poor, has seven children, and was never taught more than to read or write. The title of the book is, 'The Reign of Grace from its Rise to

its Consummation.' Some things there are in it which I am sure would exceedingly delight you; and from the rage with which they rail against me at Halifax for causing it to be published, I trust the old serpent feels it strikes at his throne." As soon as Mr. Booth's work was in circulation, Lady Huntingdon procured a number of copies, which she distributed in every direction, and recommended the author to several of her dissenting friends of the Baptist denomination in London. Her Ladyship wrote to Dr. Gifford, and sent him several copies of the "Reign of Grace," requesting him to use his utmost efforts in promoting the welfare of the deserving author. Some of the members of the church in Prescott Street, Goodman's fields, (then destitute of a pastor,) having read the book, and being much pleased with it, invited Mr. Booth to preach to them on trial. He afterwards received a unanimous call, and was ordained pastor of the church on February 16, 1769. Lady Huntingdon being at that time in London, was present on the interesting occasion, and ever after maintained a friendly intercourse with Mr. Booth.

Dr. Gifford was at that time pastor of the Baptist church in Eagle Street, London, and Librarian of the British Museum. In a letter to Lady Huntingdon, Mr. Whitefield speaks of Dr. Gifford as having introduced him to the Speaker of the House of Commons on a remarkable occasion. Mr. C. Wesley, accompanied by several preachers, had been in Ireland, and had undergone a violent persecution at Cork. Application was made to the Mayor, but redress could not be obtained; and the grand jury made that memorable presentment which is worthy

of being preserved in their records to all succeeding generations:—"We find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of his Majesty's peace; and we pray that he may be transported!" Similar presentments were made against eight Methodist preachers, and some respectable citizens who belonged to the Methodist society. A statement of the indignities and hardships they underwent was forwarded to Lady Huntingdon and Mr. Whitefield, by Mr. Lunell, a respectable banker in Dublin. Her Ladyship being then at Donnington Park in Leicestershire, requested Mr. Whitefield to wait on the Speaker of the House of Commons, in her name, and demand redress. "I have been with the Speaker," says he; "Dr. Gifford introduced me, and opened the matter well. His Honour expressed a great regard for your Ladyship, and great resentment at the indignities the poor sufferers underwent; but said, Lord Harrington, or the Secretary of State, were the most proper persons to be applied to; he did not doubt that your Ladyship's application would get their grievances redressed. He treated me with great candour, and assured me no hurt was designed us by the state."

It was in the Tabernacle at Norwich, then the property of Lady Huntingdon, that the late Rev. Mark Wilks began his ministerial course in that city. He had been previously an itinerant among the villagers of Warwickshire, and a curious account is given of his first appearance in Norwich tabernacle. His long hair fell carelessly upon his shoulders, his slender person and ruddy countenance gave him an appearance of youth beyond what he possessed, and impressed upon him the character of a stripling. The whole of his demeanour was illuminated by the fire of affectionate zeal, and by an earnestness which gave proof that "He was honest in the sacred cause." In his prayer there was nothing to excite the peculiar attention, or to elevate the expectation of his audience; but his text, the striking and emphatic tone in which he repeated it, and the manner of introducing his sermon, effectually ensured him the undivided and untired attention of his hearers. He read his text—"There is a lad here, with five barley loaves, and two small fishes." A long pause ensued; then, in his own peculiar manner he repeated—"A lad

here: well, better is truth from the mouth of a lad, than error from that of a man." He again repeated, "A lad here—and this lad does not come empty-handed: five barley loaves and two fishes; if it is coarse fare, at least it is wholesome." This is a slight specimen of the manner in which he introduced his subject and himself to the notice of his new congregation, and in which he seemed to assert, through the simile of the loaves and fishes, the quality of talent to which he made pretensions. The object of his discourse, however, was not himself: he exhibited the value of the gospel, in language and with a manner so impressive and solemn, as to rivet the attention of his hearers, and seemed to cast over every countenance a shade of deep reflection and solemn feeling. His next subject was that of the wild gourds; and the succeeding one from Nehemiah, "There is much rubbish, so that we are not able to build the wall." When a few years afterwards Mr. Wilks withdrew from the Tabernacle, her Ladyship recommended him to several destitute congregations. Some of his former hearers, however, seceding, formed a new congregation, and Mr. Wilks being invited to return and settle with them, did so, and soon afterwards formed the second Baptist church in Norwich.

An occurrence which took place in 1771 will illustrate the influential position of the Countess as well as the zeal which she habitually evinced. Dr. Cornwallis, archbishop of Canterbury, during the preceding winter, had given several large balls and convivial routs at his palace. Mrs. Cornwallis was also recognized in all the journals of the day as a leading personage in the fashionable world, who eclipsed everybody by the splendour and magnificence of her equipages and entertainments. These outrages on all decency attracted the notice of every friend to propriety, and even drew forth many satirical observations from some of the gay personages who were most frequent at the palace. Although Lady Huntingdon did not feel herself called upon to be a regulator of public morals, she nevertheless felt that such gross violations of established order and decency required some check. With the Archbishop her Ladyship was unacquainted; but, through the medium of a family connexion, she resolved on making some attempt, in a private way, to put a stop to what was so loudly complained

of on all sides. George, first Marquis of Townshend, had married her Ladyship's cousin, Lady Charlotte Compton, only surviving child of the Earl of Northampton, who inherited in his own right the baronies of Compton and Ferrars of Chartley. The marquis was nephew, by marriage, to Charles, Earl of Cornwallis, brother to the Archbishop; and, by this means, Lady Huntingdon obtained an audience with his Grace of Canterbury, having been introduced by the Marquis Townshend; who attended her to the palace, and seconded her Ladyship's remonstrances. Although this matter was conducted with the utmost privacy and delicacy on the part of Lady Huntingdon and the Marquis Townshend, his Grace was violently offended, and Mrs. Cornwallis scrupled not to ridicule and reprobate Lady Huntingdon in all the fashionable circles. But this, instead of having the effect she so much desired, only drew additional odium on the Archbishop, whose popularity sustained a severe shock by a line of proceeding so utterly inconsistent with the gravity and decorum of the sacred character of a prelate. Lady Huntingdon, having failed in this attempt, next applied to Mr. Madan; whose brother, Dr. Spencer Madan, afterwards bishop of Peterborough, had married Lady Charlotte Cornwallis, niece to the Archbishop of Canterbury. But his Grace, still disregarding all remonstrance, and becoming more violent in his abuses of those whom he was pleased to brand as Methodists and hypocrites, Lady Huntingdon made application for a private audience with the King, which was most graciously granted. On the day appointed, her Ladyship; accompanied by the Duchess of Ancaster and Lord Dartmouth, went to the king's palace at Kew; where she was received in the most gracious manner by both their majesties. The King listened to every thing she said with great dignity and marked earnestness, but with evident emotion. "Madam," said he, "the feelings you have discovered, and the conduct you have adopted on this occasion, are highly creditable to you. The Archbishop's behaviour has been slightly hinted to me already; but now, that I have a certainty of his proceedings, and most ungracious conduct towards your Ladyship, after your trouble in remonstrating with him, I shall interpose my authority, and see what that will do towards re-

forming such indecent practices." Lady Huntingdon had the honour of conversing with their majesties for upwards of an hour, on a great variety of topics. The king and also the queen complimented her Ladyship in the highest terms, on the many benevolent actions which had been reported to them, and her great and commendable zeal in the cause of religion. His Majesty then told Lady Huntingdon, that he was no stranger to her proceedings; but added, that he often found it difficult to obtain an unprejudiced account of what she said and did. "I have been told so many odd stories of your Ladyship," said the King, "that I am free to confess, I felt a great degree of curiosity to see if you were at all like other women; and I am happy in having an opportunity of assuring your Ladyship of the very good opinion I have of you, and how very highly I estimate your character, your zeal, and abilities, which cannot be consecrated to a more noble purpose." His Majesty then spoke of the talents of some of her Ladyship's preachers, whom he understood were very eloquent men. "The bishops," said he, "are very jealous of such men;" and he went on to mention a conversation he had lately had with a dignitary whom he would not name. The prelate had complained of the conduct of some of Lady Huntingdon's students and ministers, who had made a great disturbance in his diocese. "Make bishops of them—make bishops of them," said the king. "That might be done," replied the bishop; "but, please your Majesty, we cannot make a bishop of Lady Huntingdon." "Well, well," said the King, "see if you cannot imitate the zeal of these men." "As for her Ladyship, you cannot make a bishop of her, 'tis true; it would be a lucky circumstance if you could, for she puts you all to shame," the Queen added. His Lordship made some reply, which did not please the King; and his Majesty, with more than usual warmth, remarked, "I wish there was a Lady Huntingdon in every diocese in the kingdom." It is remarkable, that this bishop never after made his appearance at court. The Queen inquired for Lady Chesterfield, who had been a great favourite with their majesties, but had not visited court for some years. The King reminded Lady Huntingdon of his father, of whom he spoke in a feeling manner, and lamented his

premature death. "I remember seeing your Ladyship," said the King, "when I was young. You then frequented the court circle; and I cannot forget that you was a favourite with my revered father, the Prince of Wales." "We discussed a great many topics," says Lady Huntingdon; "for the conversation lasted upwards of an hour, without intermission. The queen spoke a good deal—asked many questions—and, before I retired, insisted on my taking some refreshment. On parting, I was permitted to kiss their Majesties' hands; and, when I returned my humble and most grateful acknowledgments for their very great condescension, their Majesties immediately assured me, they felt both gratified and pleased with the interview, which they were so obliging as to wish might be renewed."

A few days after this interview, the King wrote a letter to the Archbishop, which deserves to be preserved as a curious communication to be received by the first ecclesiastic of the land—the consecrated shepherd of the shepherds. It shows that, after all, the royal layman was better fitted to be Head of the Church than his Grace of Canterbury!

"My good Lord Prelate,—I could not delay giving you the notification of the grief and concern with which my breast was affected, at receiving authentic information that routs have made their way into your palace. At the same time, I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to divine studies, religious retirement, and the extensive exercise of charity and benevolence; I add, in a place where so many of your predecessors have led their lives in such sanctity as has thrown lustre on the pure religion they professed and adorned.

"From the dissatisfaction with which you must perceive I behold these improprieties, not to speak in harsher terms, and on still more pious principles, I trust you will suppress them immediately, so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different manner. May God take your Grace into his almighty protection! I remain, my Lord Primate, your gracious friend.

"G. R."

The Duchess of Ancaster was for some years a constant attendant at Lady Huntingdon's house, and always professed a great respect for religious persons, with whom she frequently associated. One day at court, Lady Huntingdon became the subject of conversation, when a lady of rank observed, she thought her so great an enthusiast, that she certainly must be deranged in her intellects. The king who had been listening attentively, replied, with great quickness, "Deranged, Madam, did you say?" "Yes, please your Majesty," said her ladyship; "for no one could act as she does that was not insane;" and then related the circumstance of Lady Huntingdon having called on the Archbishop of Canterbury to "preach to his Grace" for presuming to see company, which impertinence, she said, Mrs. Cornwallis resented with a becoming spirit. Their Majesties and the Duchess of Ancaster exchanged looks, and the King laughed heartily. The Duchess of Hamilton, who was present, fearing the unfortunate marchioness would get deeper into the scrape, made a motion to her to be silent; which the King perceiving, immediately demanded of her ladyship what Mrs. Cornwallis had said of Lady Huntingdon, and if the Archbishop did not give her his blessing. "His blessing!" repeated the marchioness, with much surprise—"No, indeed, please your majesty; I am sure she had no right to expect any such favour. I really don't know what I might not have said had she intruded herself upon me in a similar manner." Observing the Duchess of Ancaster smile, the marchioness added, "If your Majesty wishes to be further informed of Lady Huntingdon's practices, I dare say the Duchess of Ancaster can give you every information, as she is a very great friend of her ladyship's." "I am proud of the friendship of such a woman," replied the Duchess; "and know of nothing to condemn, but much to commend in the Countess of Huntingdon." The queen, perceiving the temper of the marchioness a little ruffled, observed, that she had lately derived much pleasure in the society of Lady Huntingdon, whom she considered a very sensible, a very clever, and a very good woman. The unfortunate marchioness was all astonishment and confusion, and would have withdrawn immediately, had not the king in the kindest manner taken her by the hand, and assured her she was quite

mistaken in the opinion she had formed of Lady Huntingdon. "Pray, Madam," said his Majesty, "are you acquainted with her?" The Marchioness replied in the negative. "Have you ever been in company with her?" inquired the King. "Never!" replied the astonished Marchioness. "Then," said the monarch, "never form your opinion of any one from the ill-natured remarks and censures of others. Judge for yourself; and you have liberty to tell every body how highly I think of Lady Huntingdon."

The Countess of Huntingdon, and the congregations assembling in her chapels, were attached generally to the doctrines, ceremonies, and liturgy, of the Established church; but, in process of time, they were compelled by the conduct of the hierarchy to become Dissenters. Considerable congregations had been collected in various places, and it became necessary to supply them with ministers. Hitherto the clergymen who had been episcopally ordained had administered the Lord's Supper as occasion offered; but a more regular and frequent communion seemed requisite in places too numerous for these clergymen to attend. Episcopal ordination could now no longer be obtained for the students educated at Trevecca.

Lord's-day, March the 9th, 1783, was the day appointed for the first public ordination of ministers in Lady Huntingdon's connexion, on the plan of secession. At nine o'clock in the morning, Mr. Wills and Mr. Taylor entered Spaffield's chapel, with six young men who were educated at Trevecca, and who were then to be ordained. The greatest solemnity was visible on all the congregation, which was unusually large. The two clergymen took their places at each end of the communion table, while the six candidates seated themselves immediately in the front, and on each side of them the committee belonging to her Ladyship's chapel. After singing and prayer, Mr. Taylor addressed the congregation. He called them to witness how much the ministers of Christ had been oppressed and harassed by the Ecclesiastical Courts, fines, and canons, and prevented preaching where God had evidently called them to labour. As such, he said, they were under the necessity of either knowingly and wilfully opposing the laws of the Established Church, or receding from that work. They dare not submit to those ecclesi-

astical canons which would prevent them from obeying that ministerial commission which authorized them to preach the gospel to every creature. As, therefore, the discipline of the Established Church prevented their doing this, and for doing it they had been cruelly and shamefully driven from that church in which they wished to serve, they had, therefore, now no other method left them but to secede, or quietly withdraw themselves from it, and, under the protection of the Toleration Act, continue to preach faithfully the doctrines of that church, whose discipline, as honest men, they could not, they dare not submit to.

Indeed, the evangelical clergy of that day entertained views of Churchmanship and Dissent, to which the evangelical clergy of this day, though claiming a kindred spirit, would scarcely be brought to subscribe unfeigned assent and consent. Thus, Mr. Berridge, in a letter addressed a few years before this to the Countess of Huntingdon, says, "I cordially approve the doctrines and liturgy of the church of England, and have cause to bless God for a church house to preach in, and a church-revenue to live upon. And I could wish the gospel might not only be preached in all the British churches, but established therein by Christ's Spirit, as well as by a national statute; but from the principles of the clergy, and the leading men in the nation, which are growing continually more unscriptural and licentious, I do fear our defence is departing, and the glory is removing from our Israel. Perhaps, in less than one hundred years to come, the church-lands may be seized on to hedge up Government gaps, as the abbey lands were two hundred and fifty years ago. But you say, the Lord is sending many gospel labourers into the church. True; and with a view, I think, of calling his people out of it. Because, when such ministers are removed by death, or transported to another vineyard, I see no fresh gospel labourer succeed them, which obliges the forsaken flocks to fly to a meeting. And what else can they do? If they have tasted of manna, and hunger for it, they cannot feed on heathen chaff, nor yet on legal crusts, though baked by some starch Pharisces quite up to perfection. What has become of Mr. Venn's Yorkshire flock—what will become of his Yelling flock, or of my flocks, at our decease? Or, what will become of your

students at your removal? They are virtual Dissenters now, and will be settled Dissenters then. . . . However rusty or ricketty the Dissenters may appear to you, God hath his remnant among them, therefore lift not up your hand against them for the Lord's sake; nor yet for consistency's sake, because your students are as real dissenting preachers as any in the land, unless a gown and band can make a clergyman. The bishops look on your students as the worst kind of Dissenters; and manifest this by refusing that ordination to your preachers which would be readily granted to other teachers among the Dissenters."

It would be quite impossible within the limits to which this paper must be confined, to give any thing like a comprehensive view of Lady Huntingdon's labours in the erection of chapels in different parts of Great Britain, in educating young men for the ministry and directing their course, and in corresponding on religious subjects with persons of various ranks and characters. Wonderful energy and persevering diligence appear in her whole career, as well as disinterestedness and zeal. The college at Trevecca was supported at her sole expense, and received a large share of her personal attention. In the prospect of dissolution she found impediments in the way of settling her different chapels on a desirable basis. The law of England, with the view of preventing improper advantage being taken of the feelings of dying persons, renders null and void all *bequests* of buildings or lands for *religious*, or even for *charitable* uses; nor does even the settlement of a building or of land, for such uses, by deed of trust, stand valid, unless the party thus disposing of the property shall survive twelve months. Aware of the legal impediments to the disposal of

her chapels by will, and her state of health rendering it very doubtful whether, if deeds of trust should be executed, she would survive the length of time required by law to render such deeds valid, she resorted to the only expedient that remained—that of leaving the chapels and houses by will to certain persons, with unrestricted power to sell or dispose of the same to such uses as they might think proper. To four persons, therefore, and to the successors whom they should appoint as vacancies might occur, she bequeathed "all her chapels, houses, and furniture therein, and all the residue of her estate and effects."

Weakened by complicated disorders, and enfeebled by age, about a week preceding her decease, she was confined to her bed. It afforded pleasure to her friends to observe, however, that the vigour of her mind appeared to be unabated, and that her habitual concern for the work of God, and the advancement of the kingdom of his dear Son, abroad and at home, occupied all her thoughts. When she referred to herself she seemed animated with thankfulness. "I am encircled," said she, "in the arms of love and mercy. I long to be at home: oh! I long to be at home." A little before she died she said repeatedly, "I shall go to my Father this night;" and shortly after, "Can he forget to be gracious? Is there any end of his lovingkindness?" Almost her last words were, "*My work is done; I have nothing to do but to go to my Father.*"

Her Ladyship died at her house in Spafields, London, next door to the chapel, June 17, 1791, in the eighty-fourth year of her age, and was interred in the family vault, at Ashby-de-la-Zouch, Lincolnshire.

ON THE PRACTICES OF PUBLIC WORSHIP.

BY THE REV. C. M. BIRRELL.

To point out improprieties, and even to give advice, is not always the most enviable office; but there is so much importance attached to the manner of conducting the public services of religion, that the writer would take the liberty of offering one or two suggestions

on the subject, trusting they will be received in the same spirit in which they are presented. Dispensing with any enforcement of the claims of that God who is "greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him," let the

reader be at once reminded that our services in the sanctuary are divided into three parts—study of the scriptures, praise, and prayer.

The *reading* of the scriptures is exceedingly important in public worship; it not only increases the information of the auditory, but tends to maintain the soundness of its faith. It is remarkably the fact, that in those congregations which have departed from evangelical truth, the public reading of the scriptures gradually fell into disuse, nor have they to the present moment, been in many instances re-instituted. It cannot, however, be denied, that the scriptures, even where they are read, often fail of their full usefulness from the practice of the minister. In some cases, they are read with so much rapidity, and with so little regard to their varying signification that the chief impression conveyed is, that that part of the service is quite formal, and that the only important part is that which the preacher himself has to communicate. In our congregations, another evil also has arisen—the scriptures have been read, usually, in a very partial and very desultory manner. Those chapters only have been selected which had a bearing on the subject of discourse; and, as the chief subjects of the ministry are necessarily those which relate to the leading truths of the gospel, the range of chapters has, even in the course of many years, been exceedingly limited. No public impression has been produced of the immense variety of the stores of the inspired word, nor of the unity and completeness which, notwithstanding all that variety, so remarkably distinguish it. It has been feared, perhaps, that a congregation would become wearied of a plan of reading which should embrace such objects; but surely no serious congregation would feel it to be otherwise than a great advantage. Might not one chapter be read as part of a complete chronological course (suppose in the order of "Townsend's Harmony,") and another as preparatory to the subject of the sermon? But, there are some duties devolving on the congregation on this subject. To hear the scriptures read, profitably, great attention, and great devoutness, are requisite. The mind must be under the impression that every word proceeds from the mouth of God—that the Most High himself speaks in the assembly of the saints. Every sentiment, and every turn of ex-

pression, therefore, deserves to be marked. Now, how are we to reconcile this with the very nearly universal absence of copies of the holy scriptures from our places of worship? How can it be accounted for but on the ground of a comparative want of interest in the instructions of the Holy Spirit." It may certainly be said, "We attentively listen to what is read, and we find it pleasanter to do so when not following the words on the page." Still the question arises, Is not this the result of an undesirable habit, and might not the attention be far more advantageously sustained by the opposite practice? Again, it may be remarked, "We are so familiar with the greater part of the scriptures, that we require not the assistance of the book to follow the minister." Happy those who *are* familiar with the scriptures; but might not even they sometimes find the voice of the minister throwing a meaning into a phrase or a word which they had never perceived before; perhaps correcting a completely false interpretation by a simple intonation—advantages which they would probably lose if they had not the Bible before them.

Whatever weight these remarks may have as regards the reading of the scriptures, they certainly have considerable bearing on their *exposition*. In the announcement of a text, how important it is to mark the words with the greatest care, and to examine the passage with which they are connected. For aught any hearer can tell, the preacher may in the course of the sermon have to enter into a minute investigation of the connecting passage, which it will be next to impossible for those to follow who are destitute of bibles; thus being deprived in some instances of the whole strength of the discourse, and in all cases of some addition to their biblical information. Indeed, where the minister adopts the primitive method of expounding regularly through a book, more than one half of what he states might as well be omitted, as far as regards those who are unprovided with books. So much of the instruction is connected with the very expressions of the passage, that no common memory can retain it beyond the passing moment; and that part of the discourse upon which, probably, the minister has expended the greatest care, vanishes in an instant from the minds of many whom he was anxious to benefit.

The second part of our public religious exercises is *praise*. In the former we listen to what God says to us, in this we venture directly to speak unto him. The former is the means of promoting religion; the latter is religion itself—and religion in its highest and most heaven-like manifestation. O that we should so often use the words, and modulate the voice, without being conscious of the solemnity and spirituality of the engagement! It can be shown, from the most extensive observation, that the spiritual state of a congregation is very much dependent on the manner in which this part of its worship is conducted, and it therefore merits the most serious attention. There appear to be two extremes fatal to its profitable tendency, viz., when the skill with which the accompanying music is performed is defective, and when it is too refined. In the former case the feelings are distracted and repressed; and in the latter, when the professed assistance is so elaborate as to be beyond the capacities of the mass of the congregation, or so exceedingly beautiful as to attract attention to the manner of its execution, rather than to the object of worship, praise instantly ceases. By those who are favoured with superior assistance in psalmody, it ought to be made the subject of continued prayer that they might be enabled to preserve the simplicity and the spirituality of their praise; and there is one truth, which should never escape their minds, viz., that music itself does not constitute praise. It may be as solemn, as plaintive, as overpowering as it may, but it is not praise. If it is offered as such, God will assuredly reject the offering, for he “abhors the sacrifice where not the heart is found.” Praise can exist only in the feelings of the believer’s soul; and when these feelings escape in language, and ascend in audible melody, for such is the manner which nature and the scriptures alike dictate, the offering is joyfully received in heaven. The language of Augustine beautifully, although somewhat sternly, points out this distinction. “Thy sweet tunes, O Lord, unto which thy Holy Scriptures give so lively a grace, when they be sung with the modulated voices of expert men, I do confess oftentimes move me with delight; but yet I would not rest contented with this, unless my mind might rise upward to godly affection and heavenly devotion. Notwithstanding, when

I feel this in myself, that the melody moveth me more than the matter of the ditty which is sung, I confess then that I offend mortally therein.” (Confessions, b. x., c. 33.) The true nature of praise being recognized, every one should study to unite in the expression of it. Our voices belong to God, and never are they used more honourably to him or to ourselves, than when they “abundantly utter the memory of his great goodness.”*

We come next to the consideration of *prayer*; and if we were requested to state what part of a public service was the most important, where every part is important, we should be inclined to answer, prayer. If the high priest could not, without much previous preparation, and great fear and trembling, pass within the veil, surely we ought to possess the same reverential emotions. How serious the thought, that direct communication is then maintained between a band of guilty creatures and their infinite Creator! It is often during public prayer that we are favoured with the most penitential impressions of sin, and the most confiding views of our heavenly Father; it is often during that part of the service that the trembling inquirer loses his fears, and ventures to commit his soul into the arms of the Redeemer; and it is then, not infrequently, that those who are unaccustomed to offer private supplications first experience the penetrating influences of truth. It was said by an infidel to one of the hearers of Dr. Payson, “I could have heard your minister *preach* to-day as long as he had pleased, but I could not stand his prayers; if he had prayed much longer, I must have wept aloud, or run out of his hearing.”

But, alas! prayer is fearfully hindered in our assemblies! So flagrant is the practice of our churches generally, in this particular, that probably there are not two persons of different opinions on the subject. Indeed, when an individual accustomed to decency in public prayer comes into many of our chapels, he is shocked, and compelled to imagine that

* Is it not true that some Christian parents spend considerable sums of money in teaching their children to sing songs for the sake of amusement and admiration; while the same voices would be deemed degraded, if distinctly heard in the sanctuary? Monstrous insensibility to the majesty of God, and to the true dignity of man!

there is little of the spirit of religion amongst us. Here, he witnesses some sitting; there, others standing; here, a few in a loitering attitude; yonder, others looking critically at the minister, as if he were repeating something for their examination and approval; while in all directions eyes are roaming around, and the number of obviously devout worshippers exceedingly small. This certainly cannot be denied, and will not be justified; it is, beyond all doubt, a grievous sin against God, and a great obstruction to truly profitable worship. Although true prayer offered in any attitude will be accepted, yet in the public performance of that duty an uniform and reverent posture is very important; and it so happens that we know what was countenanced by God, and generally adopted in the apostolic churches. It cannot be asserted that such attitude is obligatory on us, but that it is desirable will probably be granted; and that we have scriptural example is perfectly unquestionable. When Solomon offered prayer at the dedication of the temple, he "kneeled down upon his knees." When Ezra pleaded for the restoration of his countrymen, he says, "I fell upon my knees." When Daniel continued the custom for which he was accused, "he kneeled upon his knees three times a-day." When the first martyr to the Christian faith prayed for his murderers, "he kneeled down, and cried with a loud voice." When Peter was about to perform one of his most remarkable mi-

racles, "he kneeled down and prayed." After Paul had delivered his farewell admonition to the elders of Ephesus, "he kneeled down and prayed with them all:" and shortly afterwards, when the affectionate disciples at Tyre, accompanied with their wives and children, brought the travellers on their way even to the edge of the water, Paul "kneeled down on the shore and prayed;" a position which would not have been adopted on that inconvenient spot, if it had not been the usual practice. To these examples may be added that of our blessed Lord, who on one of the most overwhelming occasions of his life, "when he was withdrawn from his disciples about a stone's cast, kneeled down and prayed."*

When the desirableness of reverence in public prayer—the harmony of the posture adverted to with the nature of supplication, and the weight of so much scriptural example is duly considered, some congregations may be led to inquire whether such a practice might not be adopted among them.

With all of the preceding observations probably few will be found to agree; but if the writer be pardoned for having made them with so much freedom, and any one induced to ask, What can be done? these columns will not have been occupied in vain.

* 2 Chron. vi. 13; Es. ix. 5; Dan. vi. 10; Luke xxii. 41; Acts vii. 60, ix. 40, xx. 36, xxi. 5.

THE PRAYER OF THE SPIRIT.

BY THE REV. J. ANGUS, A.M.

Among the inestimable blessings secured to the Christian by the new covenant, the aids of the Holy Spirit in devotion have assigned to them a very prominent place. After enumerating, in the eighth of the Romans, the privileges of forgiveness and adoption, the apostle adds—"Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the

saints according to the will of God." His intercession, therefore, is among the fruits of the death of the Redeemer.

The distinction between this phrase and another very delightful one of the New Testament—the intercession of Christ—is too obvious to need any formal or lengthened illustration: it is sufficient that it be clearly and constantly remembered. The "intercession of the Spirit" is the *prompting* of the Spirit in the heart; the intercession of the Saviour is the *pleading* of the Saviour in heaven. The one is *within*; the other is *above*. The one awakens holy desire in the

bosom of the Christian; the other secures for it acceptance in the presence of the Father.

The few following remarks are intended to illustrate and explain some prominent features of distinction between these promptings of the Spirit of God, and other exercises of apparent devotion with which they are often confounded. And, as every religious feeling has its counterfeit, we entreat from the reader a prayerful and self-scrutinizing perusal.

1. The first class of prayers that are to be distinguished from the prayers of the Spirit, are those that have their origin in the urgings of conscience.

Prayer is in its essence one of the expressions of natural religion. It is the appropriate language of want and weakness; so that even heathens have generally regarded it as a matter of universal duty.

Now, though the Spirit of prayer may be working in the midst of the urgings of conscience; it is also possible that there may be the urgings of conscience, without the promptings of the Spirit. The absence of his influence may be ascertained by the following tests.

1. The prayers of conscience are only occasional, and are offered mainly under conviction. They resemble the cries of the seamen in Jonah, when startled by the storm, or those of Pharaoh when terrified by God's visitations. They speak the language of one *driven by fear*; those of the Spirit the language of one *drawn by love*. The one address God as a father, the other as a judge.

2. The prayers of conscience, when the Spirit is wanting, are easily contented. The man that offers them is like the unjust steward, ready to take fifty when he should be satisfied with nothing less than a hundred: restless, holy discontentment, on the contrary, is one of the peculiarities of the prayerfulness of the Christian.

3. The prayers of conscience are offered in carelessness of the result. The man that offers them seeks not to be heard, but to be eased; his burden is not want, but fear; his aim not spiritual blessings, but peace. He asks an audience, presents his petition, and withdraws, heedless of the results; while the Christian presents *his*, and waits till a reply is given. The object of the one is, the expression of want; the object of the other, its removal.

II. The second class of (so called)

prayers, are those that have their origin in the exercise of what may be termed the natural gift of prayer, in aptness and fluency of language, combined with the semblance of religious emotion. These are the prayers of the lip only; they express wants that are conceived, but not felt; they are words, and nothing besides.

They may be distinguished from the prayers of the Spirit by the following peculiarities.

1. The gift of prayer looks mainly at the performance of the duty, not at its success. Its end is not the favour of God, but credit unto men. He that exercises it thinks most of the music, the number, the reasoning of his devotions; not of the earnestness of them: and hence he thinks little of the way of access opened up in the Scripture. The "clean hand," the "pure heart," the "all-prevalent name," he regards not, because the remembrance of them is not needed for the attainment of his object. If men think the better of himself, his end is answered, and he is content. The spiritual Christian, on the contrary, prays mainly for the blessing, and is never contented till he obtain a reply, either in direct fulfilment of his requests, or in the deepening of his feelings of dependence and submission.

2. The gift of prayer makes men proud; the Spirit of prayer makes men humble. The man that exercises the gift when the Spirit is wanting is proud even of the beauty of the language in which he acknowledges his sin; and is humbled only when he has expressed himself amiss; though even then his humility is nothing else than the humility of wounded pride, which grieves, not that it has offended God, but that it has not pleased man. The spiritual Christian, on the contrary, is almost humbled, at the close of his most *eloquent*, that is, of his most *earnest* devotions; for then is it he feels most deeply his sinfulness and want.

4. The gift of prayer is not much injured by a course of sin, especially if it be secret: whilst such a course is utterly inconsistent with the possession of the Spirit. When "we cast off fear," (Job xv. 4,) his light and influences are withdrawn. To the mere gift on the contrary, the state of the heart, the life of the man, are matters of no concern. Neglect is the only element it cannot breathe and live.

5. The gift of prayer is silenced by opposition or delay, whilst the Spirit gathers strength under them: because it feels that the blessings given while the direct answer is withheld.

"They are also *heard* who only stand and wait."

These remarks, if rightly applied, will be found to afford topics both of humiliation and of encouragement. We are humbled when we remember that our prayers are so seldom such as the Spirit prompts; so seldom such as those for which Christ pleads. How often are even our most holy things polluted!—how much of imperfection is mingled with them! But we are encouraged;

for if prayer have been unanswered, it is not because God is not faithful, but either because we have "asked amiss," or because the denial of the request is a greater blessing than its bestowment. Had we prayed in the Spirit, and "according to the will of God," and such prayers been unheard—then there had been room for despondency. But now, there is all to hope, and nothing to fear: the straitening is not in God, but only in ourselves. "Ask," then, in the name of Christ, that is, in dependence on his merits, and in devotedness to his glory,—and it shall be given; seek, and ye shall find; knock, and it shall be opened."

London.

A.

THE SNARES AND DUTIES OF RICH PROFESSORS.

BY THE REV. W. YARNOLD.

THE spiritual condition of these very important and influential members of the Christian church is exposed to peculiar snares. It is therefore hoped, a serious allusion to these may be very beneficial, and tend to revive religion in hearts where now it languishes; and with this in view, attention is claimed to the apostolic admonition in 1 Tim. vi. 17—19, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Some have a larger portion of the good things of this world than others, and it should never be overlooked, that they who have most to use need the more grace to enable them to use it properly, and to preserve them from its snares. None can seriously have read the Sacred Word without noticing that alarming saying of the divine Teacher, "how hardly shall they that have riches enter into the kingdom of God;" nor can any have noticed it without being reminded that riches throw obstacles in the way of our salvation.

Where providence has so smiled as to give a degree of affluence that raises

above the drudgery and meanness (as some would call it) of a life of labour and dependence on others; and that introduces to the pleasures, indulgences, and friendships of the world—there is great danger of pride and false confidence taking possession of the heart. The former of these evils exists when persons are puffed up with ideas of their own importance in the church or in the world, and of their own attainments in religious knowledge; when they value themselves for their wealth, and are ambitious after growing greatness and power; and, when they become haughty and distant towards those who are in humbler circumstances of life. These are the features of that pride to which worldly affluence endangers the heart, and he who wears them is unlovely in the eyes of those around him, and not very happy in his own bosom. By the distance at which he stands from the poor, he shuts himself out from intercourse that might have a very beneficial influence on his heart, and teach him many lessons of gratitude, and humility, and submission, and heavenly-mindedness; and, therefore, like a plant placed in a bad atmosphere, his religion sickens, languishes, and threatens to expire. This high-mindedness is the bane of Christian fellowship, and of soul prosperity, and very loathsome in the sight of God. It keeps asunder those who should

be closely united in the bonds of Christian love, and in efforts for the extension of Christ's kingdom; and it indisposes for that communion with God which has ever been deemed essential to growth in grace. Let us, therefore, as a guard against it, very often remember that riches are vain and dangerous too; that, originally we are very mean, and actually we are become very sinful; that if God has given us more than others, it cannot be because we deserve more; and that the more we receive, the more weighty our obligations and responsibilities become. These recollections, and frequent associations of mind with the humbling doctrines of the cross, and especially with the example of the Son of God, who, though rich, on earth became so poor, that he had not where to lay his head, are adapted to check that high-mindedness of which we are speaking, and to favour the growth of that humility and poverty of spirit which are essential ingredients of the religion of Christ.

The other snare against which the apostle's admonition contains a caution, is false confidence, or trusting in uncertain riches. Affluence generates a disposition to be satisfied with things seen and temporal, and also an independency of feeling quite opposite to that habitual trust and reliance on the blessed God which the divine word requires; and they whose desires enlarge as their worldly substance increases, and who allow themselves to aim at its preservation and its increase by means that truth, and conscience, and professed allegiance to Christ will not justify, are already most fearfully under the influence of this snare. They are guilty of trusting for happiness in riches which are uncertain, and neglecting the living God, who gives us all things richly to enjoy. They come under the charge of forsaking the fountain of living water, to hew out to themselves cisterns that can hold no water. And, can it be a wonder, that in such circumstances religion should continue to languish, and appear ready to die?—that, the source of life forsaken, spiritual vigour should not be longer felt? Such are reminded of the necessity of more frequent and faithful communion with their own hearts, and with the revealed mind of Christ. In the neglect of these devotional exercises religious declension commences, and it always grows with the continuance of

that neglect. In the light of heavenly truth the Christian is sure to be reminded of his obligations and his responsibilities, and to be led to ~~see~~ and made to feel, the connexion which God has established between duty and enjoyment, self-love and benevolence, devotion to his glory, and the happiness of the soul of man: we therefore enjoin the frequent and serious examination of the divine word as adapted through the Eternal Spirit to preserve from the snares of the world, and to help the Christian on in his way to heaven.

Having admonished the rich professor of his danger, the apostle reminds him of his duties and responsibilities in these words, "Trust not in uncertain riches, but in the living God, who giveth us all things richly to enjoy; do good, be rich in good works, ready to distribute, willing to communicate, laying up in store a good foundation against the time to come, that ye may lay hold on eternal life." The Christian rejoices to acknowledge that he is not his own, but is bought with a price, even the precious blood of Christ. Here he is reminded, that what he *possesses* is not his own, but is only given of God for his use, and to be employed for the glory of God, and the good of others. He is blessed that he might become a blessing; enriched, that he might be almoner of the divine bounty for the welfare of others. And his responsibilities are weighty in proportion to what he has received; for the Saviour says, "where much is given much shall be required." And who can bear this declaration from the Judge of the whole earth, without trembling at every addition made to his property, lest he should not be able with joy to account for the use of his Lord's money? Who, without dreading that covetousness, or misappropriation, or no appropriation of his Lord's money, should appear as items in the account against him at the last day? Rather, what Christian is not concerned that it may then be said to him, "Thou hast been faithful over a few things, enter thou into the joy of thy Lord." Then the present moment should be seized for complying with the very letter of the admonition, lest the account be called for ere it be ready. Why should a day be lost that affords an opportunity of employing influence or property in aiding the cause of God? Why should not the Christian see his property employed for God

before he leaves the world, and see the tokens of divine approbation resting on his employment of it? Surely to see the gladness of the widow's heart is pleasure! To see the naked clothed—the destitute fed—the ignorant instructed—the mourner comforted—the services of Christian benevolence aided and multiplied, the cause of religion better supported, more places for public worship erected, and the cries of the thousands that are perishing for lack of knowledge attended to, must be luxury to a holy mind! Covet these delights, then, Christian friends; and, by aiming to secure them, “lay up for yourselves in store a *good foundation* for the time to come.” This you will do, if “*rich in good works, ready to distribute, willing to communicate.*” For this disposition of mind will assure surrounders of the reality of your religion; it will attest the existence of that faith which lays hold of the mercy of God in Christ Jesus unto

eternal life, and which always exhibits its excellency in fruits of righteousness and labours of love, to the praise and glory of God; and it may comfort and encourage you in reference to the safety of your own state. The consciousness of divine approval, as it lives in the bosom of those who love God, and love his service, “hath great recompense of reward”—it is a “*god foundation*” in store for time to come. It supplies many motives for gratitude, and is a source of great consolation and peace. While the Christian looks to Christ as having obtained eternal life, this witness of the Spirit cheers him with the hope that he shall in due time inherit it. May such a consciousness possess the bosom of the reader; may he not be one against whom the love of money closes the gate of heaven, but one who shall attain immortal life—complete beatitude in the presence of God and the Lamb for ever!

Romsey.

ROMAN CATHOLIC REASON FOR RETAINING THE WORD BAPTISM.

We are a people that love antiquity, even in words. We are like the ancient Romans, who repaired and kept ever from destruction the cottage of Romulus, though it might appear useless and mean to the stranger that looked upon it. We call the offices of Holy Week Tenebrae, or darkness, because the word reminds us of the times when the night was spent in mournful offices before God's altar; we retain the name of

Baptism, which means immersion, though the rite is no longer performed by it. We cling to names that have their rise in the fervour and glory of the past; we are not easily driven from the recollections which hang even upon syllables; still less do we allow ourselves to be driven from them by the taunts and wishes of others, who seize upon them to attack and destroy the dogma which they convey.—*Wiseman's Lectures.*

LINES ON THE DEATH OF THE REV. JOHN CHIN.

FAITHFUL man of God, farewell;
Thy pilgrimage is o'er;
And now thou shalt for ever dwell
On heaven's unchanging shore!

Peaceful there thy rest shall be,
And happy thy employ;
Commence thy immortality,
And tune thy harp to joy!

Still we linger here awhile,
In scenes where thou didst move;
Ungreeted by thy well-known smile,
Thy constant look of love.

Faithful man of God, farewell;
Thy glory is begun;
And now thou shalt for ever tell
The wonders grace has done.

Y.

SABBATH SCHOOL HYMN. BY THE REV. H. BURGESS.

TO BE SUNG BY THE CONGREGATION.

"For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away."—James iv. 14.

YOUTHFUL spirits! hear the warning,
Stop awhile your careless glee,
Though of life now shines the morning,
Soon its rosy tints will flee.
Youthful hearts, your Saviour love,
And seek an endless day above.

See the shadows time is casting
Longer and yet longer grow;
And the evening shades advancing
Soon will shroud your world below.
Youthful hearts, your Saviour love,
And seek an endless day above.

Spring's sweet rosebuds in their falling
Teach the waste of time to you;
And, the heart to wisdom calling,
Autumn's leaves your pathway strew.
Youthful hearts your Saviour love,
And seek an endless day above.

But though health and life must vanish
Heaven remains to bless the soul;
And its gates all death will banish
While eternity shall roll.
Youthful hearts, your Saviour love,
And seek an endless day above.

Youthful hearts! in life's young morning
Make the God of heaven your friend;
Then old age will be the dawning
Of a day which ne'er shall end.
Youthful hearts, your Saviour love,
And seek that endless day above.

SATURDAY EVENING.

BY THE REV. J. M. CHAPMAN.

"And the Sabbath drew on."

THE weary week is closing, and the day
Of sweet sabbatic rest is drawing on:
Soon will its morning break with hallowed ray,
And bid each worldly trifling thought begone.

The sacred summons may my spirit hear,
And bid a brief farewell to mortal things;
Rise far above this low terrestrial sphere,
And soar to heaven on swift unfettered wings.

O Zion! Holy temple of my God,
Thy opening gates I'd hail with sacred joy;
Within thy precincts make my glad abode,
And in thy worship find my best employ.

With heavenly things, O Lord! my spirit fill;
With holy zeal my languid bosom fire:
Say to each anxious troubled thought "Be still!"
With pure devotion my dull soul inspire.

Give me a foretaste of that better rest,—
That sabbatism which remains on high;
The portion of the sainted and the blest,
Whose pleasures fail not, and whose tears are dry.

And when my earthly sabbaths all are o'er,
(For, oh! how quickly do they pass away,)
And I shall tread thy sacred courts no more,
Nor to "the songs of Zion" join my lay.

Gather my spirit to the land of praise,
To see thy glory, and thy grace to admire:
Where, through the round of everlasting days,
Though worship cease not, it shall never tire.

REVIEWS.

Travels in South-Eastern Asia, embracing Hindustan, Malaya, Siam, and China; with Notices of numerous Missionary Stations, and a full account of the Burman Empire. By the REV. HOWARD MALCOM. London: 2 vols. post 8vo. Price 16s.

It is only within a comparatively few years that the word *missionary* introduced into the title-page of a book of travels would have excited any other emotion than that of contempt. Nor can the mere men of the world even now divest themselves of sentiments adverse to evangelical efforts of this kind, although the home support which is now rendered, the extent of agency employed, and the amount of benefit which has been conferred on many lands, combine to prevent the public expression of that hostility. Legislators have now ceased to utter their maledictions, and the pages of periodical literature no longer treat the missionary enterprise as ridiculous, and those who engage in it as lunatics. The amount of information which missionaries have communicated respecting the laws, languages, religion, habits, and moral condition of unnumbered nations—the self-denying zeal and holy pertinacity with which they have grasped a great object, in despite of reproach—and the effects, in relation both to the literary and religious culture of vast tracts of heathenism, resulting from their labours—have brought them and their works into public estimation. Even to the mere philosophical speculator on human nature and human enterprise—to the mere philanthropist, who is solely under the influence of benevolent though yet unsanctified sympathies, and is solicitous chiefly for the moral amelioration of our world—to the mere man of science, the geographer, the geologist, or the philologist, who would ascertain the position and characteristics of hitherto untraversed countries,—a book of missionary travels has become attractive; while it cannot fail to awaken the attention of those who are mainly concerned for the propagation of truth. Let such a book be even ill-written, the Christian world still deeply sympathizes with the facts, and at once converts them into materials

of praise, or stimulants to renewed activity.

The missionary undertakings both of Britain and America constitute a nobler and more lasting monument of their glory than all that their arms, their commerce, or the literature of either of them has achieved. When that which is temporal shall perish, and give place to that which is eternal; when the renown of conquest, the splendour of gainful traffic, and the distinction of intellectual power and attainment shall fade, or be *proportionately* estimated; the years of patient toil, of pecuniary expenditure, and of pious exertion to establish Christianity in heathen countries, will come up for a memorial before God. If our American brethren allowed a period of inactivity to elapse after the commencement of our labours in the East, we cannot but rejoice that they have now imitated, equalled, perhaps in some respects, or in some places, surpassed us in those labours of love. Into this we will not inquire; but simply express our heartfelt joy at the unanimity of purpose and co-operation of effort between Christians in both hemispheres, to convert the world.

The volumes before us are divided into four parts. Part I. comprehends travels in Burmah, Chittagong, and Aracan. Part II. digested notes on the Burman empire. Part III. travels in Hindustan, Malaya, Siam, and China. Part IV. dissertations, &c. Critically considered, we should scarcely regard this work as possessed of the highest merit; but we pass over all minor matters, on account of the interest awakened by the mass of valuable facts it contains. Our limits, besides, restrict us to one or two extracts from the former volume, and a remark or two on the latter. After all we have heard about idolatry, the account which is given of a remarkable cave in Burmah cannot be read without new and painful emotions respecting the state of the heathen.

“The last cave we visited is on the Salween, about fifteen or twenty miles above Maulmain. The entrance is at the bottom of a perpendicular but uneven face of the mountain, enclosed in a strong brick wall, which forms a large vestibule. The entrance to this inclosure is by a

path winding along the foot of the mountain; and nothing remarkable strikes the eye till one passes the gate, where the attention is at once powerfully arrested. Not only is the space within the wall filled with images of Gaudama, of every size, but the whole face of the mountain, to the height of eighty or ninety feet, is covered with them. On every jutting crag stands some marble image, covered with gold, and spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth surfaces are covered by small flat images of burnt clay, and set in stucco. Of these last there are literally thousands. In some places they have fallen off, with the plaster in which they were set, and left spots of naked rock, against which bees have built their hives undisturbed. Nowhere in the country have I seen such a display of wealth, ingenuity, and industry. But, imposing as is this spectacle, it shrinks to insignificance compared to the scene which opens on entering the cavern itself. It is of vast size, chiefly in one apartment, which needs no human art to render it sublime. The eye is confused, and the heart appalled, at the prodigious exhibition of infatuation and folly. Everywhere, on the floor, over head, on the jutting points, and on the stalactite festoons of the roof, are crowded together images of Gandama—the offerings of successive ages. Some are perfectly gilded; others incrustated with calcareous matter; some fallen, yet sound; others mouldered; others just erected. Some of these are of stupendous size; some not larger than one's finger; and some of all the intermediate sizes—marble, stone, wood, brick, and clay. Some, even of marble, are so time-worn, though sheltered of course from changes of temperature, that the face and fingers are obliterated. In some dark recesses, bats were heard, and seemed numerous, but could not be seen. Here and there are models of temples, kyongs, &c., some not larger than a half-bushel, and some ten or fifteen feet square, absolutely filled with small idols, heaped promiscuously one upon another. As we followed the paths which wound among the groups of figures and models, every new aspect of the cave presented new multitudes of images. A ship of five hundred tons could not carry away half of them.

"Alas! where now are the successive generations whose hands wrought these wonders, and whose hearts confided in these deities? Where now are the millions who came hither to confess their sins to gods that cannot hear, and spread their vain oblations to him that cannot save? The multitudes are gone, but the superstition remains. The people are left, like the gleanings of the vintage, but the sway of a senseless, hopeless system is undiminished. Fewer bow in these dark recesses, but no better altars witness holier devotions. May we not hope great things from the effects of a full toleration secured by the present rulers, and a full tide of missionary efforts set forward by American churches? Thanks be to God that a Christian nation rules these provinces, and a Christian community sends forth light and truth! Happy and auspicious is the mental dawn which now begins to break! May Christians pray it into perfect day!"—pp. 61—63.

It is cheering to be informed by one who has travelled much and resided long in Arracan, (Mr. Fink,) that there have been but three new pagodas in the whole district of Akyab for ten years past, and that his opinion is, that Buddhism is sensibly on the decline, while no other system is taking its place. At Ramree, the religious metropolis of all Arracan, there are only two hundred priests.

"Among many incidents illustrative of the declining power of Buddhism over this people, Mr. Fink related the following. In one of his excursions, a man complained to him (Mr. Fink holds an office under government) of his neighbour for demolishing an idol. The man defended himself by the following representation:—He had been fishing at some distance from home, and was returning, with a club in his hand, to defend himself from wild beasts. As he approached the village, and was passing by an image of Gaudama, he saw some of his buffaloes wandering into the forest. Commending his net and string of fishes, therefore, to the care of the idol, he set off to recover his beasts. The object accomplished, he returned; but as he drew near, a huge bird descended, and bore away his string of fish. Angry at the image, and excited by his loss, he upbraided it for stupidity, and dealt upon it such blows with his club as knocked off its head. Mr. Fink, of course, endeavoured to show the folly of both him who still venerated, and him who had rudely broken the idol.

"To one who has observed the awful reverence paid by idolators to their idols, this incident is not merely amusing. A few years ago, no man in Arracan would have dared, under any temptation, to commit such an act, and especially to excuse himself for it. This little fact too shows that, as in Popery, so in Buddhism, though the more enlightened regard the image only as an image, and a remembrancer of Deity, the common people pay it, truly and literally, divine honours."—pp. 146, 147.

The two last chapters of the work evince much discrimination, and the spirit of patient inquiry. The first is "on the measure of success which has attended modern missions." The number of missionaries, the kind of labour performed, the disadvantages which have been experienced, the amount accomplished, with other important topics, are brought under review. These statements show that some of the favourite notions of Christians are ill-founded, respecting the efficiency of particular methods of procedure, and respecting certain classes of missionaries. Some of our disappointments have undoubtedly arisen from exaggerated expectations; and it is well to correct our ideas as we proceed. So much, however, has been

actually done, and with such restricted means, that we can afford to make some deductions, and to admit with Mr. M. that "much time has been expended *erroneously*, at least in several missions." Among various disadvantages to which a frequent reference has been made, our author adverts to one in a manner which, though it may have been partly conceived of, has not often been so distinctly named. Had it been properly appreciated, much fruitless and invidious controversy might have been spared. It respects the inability of missionaries to live as the people live. "Except," says he, "at a few points, the manners and customs are such that a missionary cannot adopt them without disadvantage. It has often been tried to a greater or less degree, but always relinquished for numerous good reasons which I cannot here stop to adduce. In some missions the health and even the life of a missionary require him to live in a better house and more expensively than the chiefs or perhaps the king. The consequent evils may be partly conceived, by considering the effect with us of a minister's living in a style superior to that of his richest hearers, without having any dependence on them for support." This furnishes a powerful argument in favour of the cultivation of native talent; a subject which we question whether any missionary society has yet sufficiently considered. It is brought forward in more detail and with further illustrations in the last chapter, which embraces "the mode of conducting modern missions." This concluding portion of the work is replete with valuable matter, and deserves the repeated perusal of all persons to whom the conduct of missions is entrusted. It is evidently the result of careful and continual observation, and though concise, is nevertheless comprehensive. Here is matter for very grave consideration on the subject of the translations of the Scriptures and tracts prepared for distribution. We were scarcely prepared for some ludicrous instances of mistake, which, however, we forbear to quote, because, while they might furnish amusement, they could produce no benefit to the general reader. We are led by these examples to urge on missionary committees a point which has for years deeply impressed our minds, namely, the all but uselessness of devoting time and money to previous preparations here in an ori-

VOL. II.—FOURTH SERIES.

ental language. In the countries themselves more of the real nature and construction of a language may be learned in one month than here in twelve, besides the collateral advantages perpetually reaping by daily observation and experience acquired on the field of labour. Half that can be acquired at home will be found useless, if not a positive obstruction to general progress in the knowledge of idiom and pronunciation when the missionary arrives abroad.

Our author advises, and we think with well-sustained reasons, that in reducing languages to writing, the Roman letters only should be used. He objects to missionary physicians. He enforces the necessity of more direct preaching of the word, and from house to house; and urges that preaching be maintained in contradistinction to conversation and disputing.

The remarks made on the formation of churches, on the care that should be taken that a station, once begun, should be uninterruptedly maintained, on the concentration of effort, and other topics, deserve attention. The concluding suggestions are, that the number of missionaries should be greatly increased—that numerous lay brethren are immediately wanted—and that a vastly higher state of piety at home must be realized. Having adverted to some of the highest qualifications of a Christian minister, the author closes his valuable work in the following words:—

"How shall such missionaries be expected from a religious community pervaded by love of ease, elegance, and gain. They come forth from the mass, and resemble the mass. Streams rise no higher than their sources. In vain do we harangue departing missionaries upon the necessity of a holy weanedness from the world, and contempt of ease, if we have no more ourselves. These are not the fruits of mere volition, or sudden effort. They are the result of circumstances and self-training, through the steady agency of the Spirit. None but extraordinary persons rise above the level of their times; and we cannot expect every missionary, and missionary's wife, and printer, and school teacher, to be an extraordinary person, wholly in advance of the churches. They are, moreover, sent out too young to have made very great Christian attainments, even if they are extraordinary persons. The ordinary state of the church must be made right, and then ordinary persons will have right views, aims, and qualities; and missionaries will possess proper qualifications, and bear abroad a proper spirit.

Every professed Christian, therefore, may aid the cause of missions by promoting a return to apostolic simplicity and singleness of heart

among all Christians. This would not only furnish the right *kind* of missionaries, but the right *number*, and the proper *support*. When every believer shall habitually pray, not only for a blessing on the work at large, but for a clear perception of his own duty in the matter, and shall cherish the spirit of entire self-dedication, we shall have abundant means and proper men."

We regret that we are obliged to make some deductions from these commendatory remarks. In Mr. M.'s observations on schools, translations, &c., there is much that is incorrect in opinion and mistaken in reasoning, and sometimes inconsistent almost to self-contradiction. In a chapter especially intended to direct the friends and supporters of missions, it appears to us a fighting with shadows to attempt to overthrow such opinions as that "our only hope of success lies in the school system;" that "man must be civilized before he can be christianized;" and that "the school-master must precede the missionary." The individuals who think thus, in our country at least, are indifferent to missionary efforts. They are nominal Christians, humane and philanthropic men merely, who value the Christian religion chiefly as a means of the advancement of society in morals and civilization; and the facts Mr. M. adduces to prove that schools have accomplished little in the work of conversion, will not lessen *their* estimate of their value. Nor even if we receive as entirely correct all Mr. M.'s statements on this point, which we confess we cannot do, in opposition to numerous facts with which we are acquainted, showing the power of Christian education to bias the youthful mind in favour of true piety; would his statements lessen the value of schools in the minds of their *judicious* advocates. Because schools are neither the first nor the chief instrument in missionary operations, it by no means follows that they are not indispensable auxiliaries in the great work; and essential, like transla-

tions of the Scriptures, and the introduction of religious literature, to the establishment and perpetuation of Christianity. After several pages depreciating the results of schools, we read with extreme surprise and concern the following observation: "It should be considered how far the diffusion of the ability to read is desirable among a people, in whose language nothing of a valuable nature is yet prepared, or likely soon to be. The readers in Bengalee, taught by missionaries, have been furnished by unprincipled natives with a multitude of silly and pernicious books," &c. Surely, we were ready to say, this is the language of a Roman Catholic priest, not of an enlightened American surveyor of missions. "Nothing of a valuable nature prepared" in Bengalee, which possesses an excellent translation of the book of books, the oracles of God? In our opinion, to employ even heathen schoolmasters, where Christian ones cannot be procured, to give to a people the key to this divine word, is well worthy of missionary exertions and of liberal Christian support. The missionary who gives a portion of his attention to such schools is employed just like his brethren at home, who collect the children around them in a Bible or catechetical class; and though hitherto the *immediate* conversions resulting from such efforts are not very numerous, they are ultimately seen to have been the nurseries of the church. Amidst the innumerable and constant obstruction of heathen influences, the Christian instruction of children cannot be expected to produce the same fruit as at home; but these institutions, united with the diffusion of scriptural and religious reading among the mass of the people, are gradually introducing those divine seeds of knowledge and truth, which have already overgrown some of the deadly plants of pagan error, and will contribute to the future triumphs of the gospel ministry.

BRIEF NOTICES.

The Life of Sir Richard Hill, Bart., M.P. for the County of Shropshire. By the Rev. EDWIN SIDNEY, A.M., Author of the Life of his brother, the Rev. Rowland Hill, A.M., and that of the Rev. Samuel Walker, of Truro, &c., &c. London: 8vo. pp. 533. Price 12s.

Sir Richard Hill, who was born in 1752, and died in 1806, was an elder brother of the late celebrated Rowland Hill; between whom and himself there was great resemblance in character as well as in person. They moved, however, in different spheres; Sir Richard being heir to the

family estates, and twenty-six years member of Parliament for Shropshire. He was a decided professor of the doctrines of grace, and wrote many pamphlets in their defence, some of which were very popular. He appears to have been an open-hearted and benevolent man, attached to the principle of an established church, but indulging himself in candid views and kind feelings towards evangelical dissenters. As a member of Parliament he was independent; but in general he supported the ministry of Mr. Pitt. Mr. Sidney states, that the principal materials for this memoir were derived from the papers of the late Rev. Rowland Hill. In making use of them, the compiler has displayed the same disposition to make his volume large, the same devotedness to canonical regularity, and the same readiness to turn an admiring eye towards Sir Richard's ennobled nephew who presides at the Horse Guards, as he has evinced on former occasions.

The Life and Times of Selina, Countess of Huntingdon. By a Member of the Houses of Shirley and Hastings. Vol. II. London: 8vo. pp. 544. Price 13s. 6d.

A notice of the former volume may be found in our number for August. The whole work is adapted to afford pleasure and profit to Christians of every denomination. It abounds with anecdotes and documents, many of which have never before appeared in print, but which throw light on the characters and events to which they refer, furnishing valuable materials for future historians; and it is remarkably free from all traces of a sectarian spirit. From this volume we have derived the account of Lady Huntingdon's latter days with which our present number opens.

The Youthful Female Missionary: a Memoir of MARY ANN HUTCHINS, Wife of the Rev. John Hutchins, Baptist Missionary, Savanna-la-Mar, Jamaica; and Daughter of the Rev. T. Middleditch, of Ipswich; compiled chiefly from her own correspondence, by her Father. London: 12mo. pp. 166. Price 2s 6d., Cloth.

The subject of this memoir was born at Bury St. Edmund's, May 12, 1813; her father being at the time pastor of the Baptist church at Ratlesden, a village about twelve miles distant. On the day on which she attained her sixteenth year, her brother, now the minister of Badcox Lane, Frome, addressed some lines to her to congratulate her on the event, in which he affectionately admonished her of the importance of personal religion. This effusion of fraternal love deeply affected her heart, and produced impressions which, being deepened afterwards by the death of a sister, led her to devote herself to Christ. An earnest desire to give herself to missionary engagements was gradually formed in her mind, which was gratified when, in company with Mr. Hutchins, (to whom she had been previously married,) she arrived in Jamaica, in April, 1834. There, first at Lucea, and afterwards at Savanna-la-Mar, she appears to have had much enjoyment in her intercourse, both with the missionaries and the negroes, till it pleased Him whose judgments are unsearchable, to visit her with disease a few months before her death, which took place on the 29th of November, 1838, in the 26th year of her age. Her

letters written at different periods of her life many of which are incorporated with the narrative, evince much Christian simplicity and fervour. Those from Jamaica, referring to the details of missionary life, will be read with peculiar pleasure by the younger members of our congregations, and will operate beneficially on their hearts. They will enforce the message which she gave to Mr. Burchell—"Tell British Christians, they do nothing, comparatively, in the cause of Christ; they leave you missionaries to be merchants, and masons, and carpenters, and ministers:—you cannot be all; and the cause of Christ suffers. They will feel it when they come to die. Oh! that they could but feel as a poor sinner on a dying bed feels! Then the world would have the gospel preached to them."—p. 149.

A Brief Memoir of the Rev. James Smith, formerly of Ilford, Essex, late Pastor of the Baptist Church meeting at Providence Chapel, Shoreditch, London; comprised in a Sermon occasioned by his lamented Death; delivered Lord's day Morning, Feb. 24, 1839. To which are added, extracts from his Diary, and a considerable number of his Letters. By GEORGE PRITCHARD. Second Edition, enlarged. Published, or the benefit of the Widow. London: 16mo. pp. 248. Price 3s. cloth.

Had the first edition of this work reached us, we should have made more use of it than is suitable now, as it is probably in the hands of many of our readers. Mr. Smith was a laborious and devoted servant of Christ, whose discourses, being full of evangelical and experimental matter, were very acceptable to the class of Christians of whom the majority of our churches is composed. He was born in Suffolk, in 1781; baptized by Mr. Hall, of Ipswich, in 1797; called to the ministry by the church at Ipswich, in 1803; ordained pastor at Ilford, in 1807. Having resigned his post at Ilford in 1833, he accepted in the following year the charge of a church then assembling in Providence Hall, Finsbury Square; but subsequently meeting in Providence Chapel, Shoreditch. He died in faith, Feb. 11, 1839.

Sacred Dissertations on the Lord's Prayer, translated from the Latin of HERMAN WITSIUS, D.D., Professor of Divinity in the Universities of Francker, Utrecht, and Leyden; with Notes by the Rev. WILLIAM PRINGLE, Auchterader. Edinburgh: 16mo. pp. 382. Price 7s. cloth.

After the lapse of a long interval, we welcome another volume of the Biblical Cabinet. The learned and judicious dissertations of which it consists will be read by studious theologians with great pleasure. They are on Prayer—on the Advantage and Necessity of Prayer—on the Preparation of the Mind for Right Prayer—on Gestures in Prayer—on Stated Hours of Prayer—on the Petitions which we ought to present to God—on the Address to our heavenly Father—on hallowing the Name of God—on the coming of the Kingdom of God—on Daily Bread—on the Forgiveness of Debts—on Leading into Temptation—and on the Conclusion of the Lord's Prayer.

A Lecture on the Philosophy of Spectral Appearance, delivered at the Town Hall, Wind-

tor, before the members of the Windsor and Eton Mutual Improvement Society; and at the Literary and Scientific Institution, Woodbridge, Suffolk. By JOHN STOCK, Minister of the Gospel. Windsor: 8vo. pp. 45. Price 1s.

Mr. Stock argues against the reality of spectral appearances, and illustrates the natural and physical causes of these illusions, adducing a number of curious cases in which they have been satisfactorily accounted for.

The Parents' Friend; a Manual of Domestic Instruction and Discipline. By JOHN MORRISON, D.D., Author of "Counsels to a Newly-wedded Pair," &c., &c. London: 16mo. pp. 148. Price 3s. Cloth, gilt.

A judicious essay on the evils to be avoided, and the method to be pursued in the religious training of children. Happy would it be for society, if the principles which it inculcates were universally adopted.

Fraternal Appeals to Young Men. London: (Tract Society,) 32mo. pp. 120. Price 8d. Cloth, gilt.

Appropriate addresses to the Sceptical Young Man—the Gay Young Man—the Self-righteous Young Man—and the Procrastinating Young Man. A pretty little present.

Are Unitarians Christians? The Judgment of Baxter and the English Presbyterian Fathers and Founders. Including Animadversions on a Review of the Author's "Historical Inquiry." By JOSHUA WILSON, Esq., of the Inner Temple. London: 8vo. pp. 52. Price 1s. 6d.

The design of this tract is to show, that in the judgment of the founders of the English Presbyterian churches, Unitarians were not Christians, and that therefore Unitarians are not entitled in equity to the property bequeathed to those churches, but labour under an incurable disqualification.

Account of the Proceedings of the Twenty-seventh Annual Session of the Baptist Union, held in London, April 29 and 30, and May 1, 1839; with the Report of the State of the Denomination; and an Appendix. London: 8vo. pp. 60. Price 1s.

Every one who desires to be acquainted with the actual state of the Baptist denomination should avail himself of this collection of documents and statistical tables, the compilation of which has required much care and patient industry.

The Heavenly Doctrine, or the Gospel of our Lord Jesus Christ, in all its primitive purity such as he preached it himself during his terrestrial sojourn, newly revealed by Three Angels of the Lord, and which Jesus Christ has confirmed himself by the Reprobation of the Romish Papacy, with all the proofs of its imposture against the Doctrine of our Saviour. Literally translated from the original French, promulgated by CHARLES LOUIS, DUKE OF NORMANDY, Son of Louis XVI. King of France. London: 24mo. pp. 350. Price 4s.

The most suitable Preface to this work would have been medical certificates of the sanity of the author, but unfortunately nothing of the kind is given.

The Flower Basket. From the German of the REV. CHRISTOPHER SCHMID. By Samuel Jackson. A Story for Children. Edinburgh: 16mo. pp. 211. Price 4s.

The Minister of Andouze. By the REV. HENRY MÖWES. Inscribed to her Serene Highness the Princess of Leignitz. From the German. By Samuel Jackson. Edinburgh: pp. 272. Price 4s.

These are translations of German tales. Of the former we can say nothing favourable: it is equally destitute of probability, and of an instructive tendency. The latter is much better written, and gives a vivid representation of the sufferings of the Huguenots in France at a critical season: but we object to fiction as a vehicle for the communication of historical truth.

RECENT PUBLICATIONS

Approved.

The Student's Manual; designed, by specific Directions, to aid in forming and strengthening the Intellectual and Moral Character and Habits of the Student. By JOHN TODD, pastor of the First Congregational Church of Philadelphia, Author of "The Sunday School Teacher," "Lectures to Children," &c. London: New Edition, 12mo. cloth, pp. 228. Reduced to 3s.

The Pictorial History of Palestine. By the Editor of the "Pictorial Bible." Part IV. London: imperial 8vo. Price 2s. 6d.

Select Poetry for Children; with brief explanatory notes. Arranged for the use of Schools and Families, by JOSEPH PAYNE. London: 12mo. pp. 376.

The Obligations of the Church to secure a Learned and Pious Ministry. Preached at the Anniversary of Chestnut College, July 4, 1839. By the REV. E. N. KIRK, of the United States of America. London: 8vo pp. 38.

Ward's Library of Standard Divinity. The best Match: or the Soul's Espousals to Christ opened and improved. By EDWARD PHARIS. Reprinted from the edition of 1673. London: 8vo. pp. 66. Price 1s. 4d.

Meditations representing a Glimpse of Glory; or a Gospel Discovery of Emmanuel's Land. To which are added, some of the Author's last letters. By ANDREW WELWOOD. London: (Tract Society) 12mo. pp. 360. Price 2s. cloth.

Socialism Exposed. By the REV. JOSEPH MATTHEW. London: (Tract Society) pp. 24. Price 7s. per 100.

A New Derivative Spelling-Book; in which not only the Origin of each word is given from the Greek, Latin, Saxon, German, Teutonic, Dutch, French, Spanish, and other languages; but also their present acceptance, with the parts of Speech accurately distinguished, and the Syllables accented agreeably to the most correct pronunciation. By J. BOWEN, F.R.A.S., Author of A New Derivative Dictionary, &c., &c. London: 94mo. pp. 116.

An Improved Method of performing Commercial Calculations: representing the Science of Arithmetic in a new light. A book of General Utility: containing, among other matter, a full Illustration of the Theory of Proportion and the German Chain rule. By J. FELTON, formerly of Eton College; author of "A Simplified Grammar of the Latin Language," and other scholastic works. London: 94mo. pp. 119.

INTELLIGENCE.

AMERICA.

AMERICAN BAPTIST MISSIONS.

The Annual Report of the American Baptist Board of Foreign Missions, recently published, shows that missions have been established by our American brethren among twelve of the Indian tribes; in France, Germany, and Greece; in Liberia, among the Básas; in Burmah, among the Burmans, Karens, and Peguans; in Arracan, Siam, and China, and among the A'sámese and Khamtis, or Shyána, and the Teloogeois.—Total, twenty-five.

Connected with the missions are sixty-six stations, including twenty-nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty-three in Asia. One mission, the Omaha, is suspended, and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of missionaries and assistants is one hundred and six; forty-three of whom are preachers, five preachers and printers, one a printer, three school teachers, one a farmer, and fifty-three female assistants. Of native preachers and assistants there are 85. Total, 191, viz.:

	Miss. and as.	Nat. prs. and as.
In Indian missions	38	10
missions in Europe	8	16
mission in W. Africa	5	
missions in Asia	55	59
	106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year; one preacher, two female assistants, and one native assistant have retired from their connexion; one female assistant missionary has died. The aggregate increase of labourers is 22.

The number of churches is forty-five, embracing about 2,000 members; and of baptisms reported during the year, 570.

There are sixty-eight schools, (reported,) containing from 1,200 to 1,500 pupils.

Printing has been executed in fourteen languages, amounting, in the years 1836 and 1837, to 34,000,000 pages. Two founts of type and a printing-press have been added to the printing department in Siam, and a fount of type prepared for printing in Shyán. Other founts are in course of preparation.

The receipts of the Board during the year ending April 15, 1839, were 88,240 73 dollars, and the expenditures for the same

period, 110,190 74 dollars; deficiency of receipts, 21,950 01 dollars. On the other hand, the receipts, compared with those of the previous year, have increased by about 25,000 dollars, and the comparative deficiency decreased by 21,000 dollars.

NOVA SCOTIA BAPTIST ASSOCIATION.

The annual meeting of this assembly was held at Wilmot on the 24th of June. The *Halifax Christian Messenger* says: "After divine worship the Association was duly organized, and the public business commenced. The Rev. Theodore Harding was appointed moderator, and the Rev. William Chipman clerk of the Association. The reading of the letters from the churches then commenced, and occupied a great part of the morning. The information contained in very many of them was of the most heart-cheering character, and evidenced a larger addition to the numbers of the denomination than, as we believe, has ever yet taken place in a single year. Revivals of religion during the last few months, followed by results the most satisfactory and delightful to every Christian breast, have rapidly succeeded each other, throughout the Annapolis valley, and from Horton to Clements inclusive. Individuals of all ages and character have been made the happy subjects of this work of God's grace, and have by their pungent conviction of sin, their reception of the gospel, a change of life, and willing submission to the ordinances of Christ, given all the proof that the nature of the case can afford, of a genuine and effectual conversion of their hearts. The solemn interest with which such facts were heard by the numerous assemblage of those who had already openly avowed themselves as the followers of the Saviour, and by others on whose minds the great reality and importance of those things were in some measure impressed, formed a scene which could not but strongly impress every mind. We believe that as many as 500 communicants have been added to the churches during the past year."—*Canada Bap. Mag.*

DECREASE OF ROMAN CATHOLICS.

Dr. England, the Roman Catholic bishop of South Carolina, in a letter written in 1836, but just published, estimates that at least three millions and three quarters of persons, whose ancestors belonged to that denomination in the United States, are to

be found in Protestant churches. He remarks that the natural increase of the Catholic population should give them five millions of members, whereas they have less than one million and a quarter.—*New York Baptist Advocate*.

EUROPEAN CONTINENT.

FRANCE.

BAPTIST CHURCHES RECENTLY FORMED.

A gradual but decided improvement is announced as having taken place in the affairs of the American Baptist Mission in France during the last year. "At Paris, beside the maintenance of a French service, as heretofore, Mr. Sheldon for several months conducted two services in English; one in the English chapel, during the absence of the pastor, Mr. Wilks, and the other in the American chapel, in the Rue St. Anne. The attendance at the American chapel was generally good, and for several weeks last preceding Mr. Sheldon's removal from the city, the house was filled. The opportunities for doing good in such a field, Mr. Sheldon supposes, are greater than those presented to an American missionary in almost any other department of labour in France.

"The progress of the mission has been more marked at Douay, and the influence will probably be more extensive and enduring. A church was organized, on the 1st of September last, after the model of the primitive churches both in faith and discipline; and this being, as Mr. Willard remarks, the "beginning of order" in that region, it may be regarded as the introduction of a new era in the history of the French churches. The original number of members was but five, including Mr. and Mrs. W., but has since received an accession of seven by baptism.

"The churches under the more immediate care of the native preachers continue essentially as they were at the date of our last report. Considerable opposition has been experienced, and the increase of members has been small, but the labourers have abounded in their work, and the churches have been confirmed. One has been baptized at Baisieux, and two at Orchies; six have been added to the Berry church, and increased attention is given by the congregations at Ligny, Caulery, and Valincourt. One has been baptized at Nomain. Two conversions are reported to have taken place at Curieux. Cases of religious inquiry and conviction of the need of the gospel are numerous. The colporteurs have been assiduous in the discharge of their appropriate duties. One of them has laboured chiefly at Lannoy, in connexion with the pastor,

Mr. Thieffry, or, on alternate Sabbaths, in his absence, with a lay brother. The other had visited, prior to September, more than a hundred villages in the départements de l'Aisne et des Ardennes, often repeating his visits to the same villages, and had distributed 417 bibles and testaments. With the circulation of the scriptures is connected the distribution of religious tracts. Of the last, Mr. S. had distributed 1,250 at Paris, in October, through the zealous co-operation of some pious ladies, beside tracts presented to visitors at his house."—*American Baptist Mag.*

THE EVANGELICAL SOCIETY.

The Evangelical Society of France employs at the present time in twenty-seven departments, and at Algiers, thirteen ministers of the gospel, five evangelists, thirteen schoolmasters, eight schoolmistresses, and eight colporteurs; in all, forty-seven agents. To this number may be added six students, who are at Geneva, preparing to enter upon the field of harvest.—*Archives du Christianisme*.

A FRAGMENT OF CHURCH HISTORY.

In a village situated in the centre of France, and belonging to the corporation of Bourges, there exists a Protestant church, which deserves the attention of the friends of religion.

This church is small and poor. It is composed of ninety families of husbandmen, all vine-dressers, most of them day labourers, eating their bread by the sweat of their brow; but it is sincerely attached to the gospel, and adorns it by exemplary conduct. The religious principles it professes, it owes to the instructions of John Calvin. They were, it appears, received from him, even at the commencement of his career as a reformer, and the evangelical church of Bourges, of which that at Asnieres is a feeble remnant, was the first fruits of his ministry. Calvin had not separated from the church of Rome, when in 1531 he took up his residence in the capital of Berry, to study law under Alcial, the celebrated lawyer. It is thought that it was partly to escape from the dominion which the holy doctrines of the gospel, proclaimed by the reformation, were exerting over him, that he relinquished the priestly office, into which he had desired to enter, for the study of the law; and that he came and placed himself as a student at Bourges. But it was in vain he sought to drive these doctrines from his thoughts; he found them among the professors, one of whom, Melchior Wolmar, a learned Grecian, became his intimate friend. He no longer refused

to examine them; they seized upon his heart, and he embraced them with that powerful conviction which influenced his whole life. From that time it was impossible for him to retain truth captive; but he proclaimed upon the house-tops what the Lord had revealed to him in secret.

In 1532, at the epoch when first he appears in history upon the scene as a reformer, "he not only," says Theodore Beza, "strengthened the small number of believers in the town of Bourges, but also preached frequently in the environs, in the villages and chateaux to which he was invited; and particularly at Lignieres, where he was received, and heard very willingly by the lord and lady of the place. Tradition even professes to have preserved the name of the family at Asnieres, which was first brought to the evangelical faith by his means: this family still exists, and is one of the most ancient, numerous, and respectable in the village.

It was not, however, till a later period that the believers who attended his ministrations were united as a regularly constituted church at Bourges. In the year 1556, the Lord, adds Beza, wonderfully advanced his kingdom by the establishment of several churches; among others, one at Bourges, at which place Simon Brossier, a man who in his time laboured very successfully in the work of the Lord, formed the church, and caused them to elect elders and deacons; and so much was his labour blessed, that in less than five months it was with difficulty he could without assistance superintend the flock, which increased daily. These assemblies continued at Bourges till 1561, when an edict of Charles IX., known by the name of the edict of January, prohibited the Protestants from assembling in the towns, but allowed them to meet elsewhere.

The church at Bourges was at length destroyed by the sword of persecution; all the Protestants who lived in the town either abjured, were massacred, or took flight. The believers of Asnieres alone, who were but humble villagers, were spared. Intoxicated with the blood they had shed, their ferocious persecutors had become weary, and they did not doubt that, having hewn down the trunk, the whole tree must soon perish. But the ways of man are not the ways of God, and the wicked are often deceived in their plans, even in this world: not only did not the little church of Asnieres sink beneath the blows which overthrew that of Bourges, but persecution strengthened it in the faith which they would have torn away. It collected its strength, sustained itself with its own resources; resisted all the attempts afterwards made to deprive it of its children; and after having passed through more than two centuries of

suffering, during which it had been constantly destitute of the consolations of the gospel ministry, it obtained permission in 1814 to erect a temple in the place which had served for the sepulture of their fathers, in which to place that good word of God, from the meditation on which they had derived life. In 1821 the government granted them a pastor. In 1832 the Lord enabled them to erect a church at Bourges, and to carry back to that town the fire of that evangelical light, of which it had preserved some sparks; and now it has just crowned the work by the construction of a school-house and asylum, which will admit of the instruction of more than 150 children.

Thus has the Lord, whose mercy endureth for ever, delivered the evangelical church at Asnieres from all its distresses; has placed it in its ancient position, and given it strength to retain constantly, and without wavering, from the time of Calvin to this day, the profession of its faith and its hopes. Now, therefore, it magnifies the Lord, and rejoices in God its Saviour.—*Archives du Christianisme.*

SPAIN.

We may at last venture to write that the civil war in Spain is terminated. The "butcherly blockhead," as the Standard terms Don Carlos, whose pretensions to the throne have formed the ostensible cause for the senseless and savage struggle, has sought refuge with his family in the French territory; and the conditions of protection are said to be, his solemnly engaging no more to trouble the peace of the Peninsula, and his being guaranteed a sufficient pension by the French government. Thus, for the present, the monster escapes the retribution due to his crimes. He would have waded through blood to a dishonoured throne; but having served as an awful scourge to the nation of which he claimed to be king, he is thrown aside by Divine Providence as a broken weapon.—*Patriot.*

TURKEY.

The following paragraphs in the journal of Mr. Love, an American Baptist missionary, written twelve months ago, will be read with interest by those who have paid attention to the political events which have subsequently convulsed the Turkish empire, and which even threaten its existence:

"In Turkey the political and religious condition of the people is so blended, that it is impossible to be well acquainted with the one, without hearing much also in respect to the other. Much that is portentous may be seen in that unhappy country. Should there be the intervention of no suc-

cessful evangelical effort, I much mistake the signs of the times, if there be not, before many years, a convulsion in that nation, shaking the kingdom to its centre—such a collapse of the social fabric, that its political existence will commence anew. The elements of such an explosion seem to be gathering. No whisper of content is any where heard. It should be the prayer of every Christian and philanthropist, that God would be pleased to avert from them so awful a catastrophe. Just at the present time there is a ray of hope from late treaties between the Porte and Great Britain. Such reforms, from British influence and protection, it is hoped, may be introduced, that quietude, by the blessing of God, may be preserved. England seems intent on a system of policy for abolishing Mohammedan intolerance, that there may be no obstacle to the introduction of the principles of Christianity.

"The Porte holds in subjection, in Turkey in Europe, seven millions of men, of a dialect foreign to its own. We have, however, only to look at the history of Turkey, to understand the nature of this tenure. For the last four hundred and fifty years—from the time the Turk first crossed the Hellespont to the present—the country, in some part, has been in an almost continued state of revolt. The alleged cause has always been to free themselves from the insupportable yoke of Turkish tyranny. The people, to the present moment, seem not in heart to recognise a right on the part of the Porte, to claim and hold by conquest the soil which they have inherited from their forefathers. Some districts have been more fortunate than others, securing by treaty some rights and privileges, and rendering their condition somewhat tolerable. None but Greece, however, have become free.

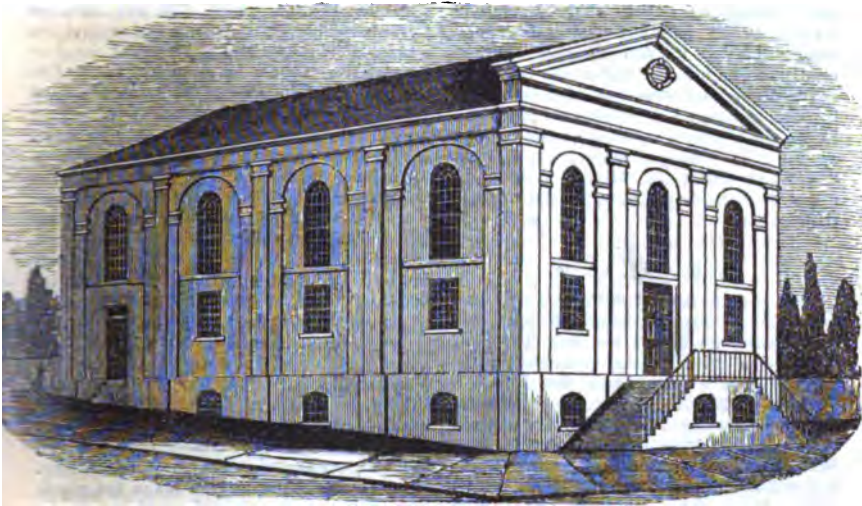
"In an appeal to arms, the reigning power ordinarily has been the more successful; and then there has followed a scene of cruelty and bloodshed the most revolting. The Turk is not satisfied with victory alone; he must redden his sword with revenge. Those who have been in any degree active in procuring the disturbance, or prosecuting it, know but too well what they may expect. If they can escape, well; if not, they die. At the close, therefore, of every revolt multitudes flee, and multitudes more of unoffending and defenceless inhabitants are butchered, without distinction of age or sex. When a lawless soldiery have slaked their thirst for blood and rapine, and a few thousand children and young females have been seized for slaves, they depart, and leave the remnant to ruminate on the folly of asserting their rights in opposition to superior force.

"Now the direct consequence of this state of things is to fill the country with robbers. What becomes of those bands that have fled to the mountains, and the remnant relatives of families murdered? Made desolate of all that life without religion loves, many may, nevertheless, after a time return to their deserted homes. Others collect in little villages, in some dark forest, among the rocks, and acknowledge no submission, no allegiance, no dependency. But, in the bosoms of others, the fires of revenge slumber not. They determine on a life of marauders, to wage an interminable war on their common enemy—to rob, plunder, and destroy whenever occasion will allow. The Pindus and the Balkan, stretching as they do along the boundaries of all the provinces, and ramifying throughout the interior of each, covered in many places with impenetrable forests, and abounding in caves, passes, and fastnesses, afford them most ample scope for accomplishing their purposes. Whole tribes of such men are now to be found at the north of Albania, and in Herzogovina and Dalmatia, unconquered by the Turk, and unconquerable. They are in a barbarous state. O who is to carry into their darkened habitations the life-giving light of the glorious gospel of the blessed Jesus!"

NEW CHAPELS.

MILTON, OXFORDSHIRE.

The opening of a place of worship in an entirely destitute district is, to the disciples of Christ, cause of joy and thanksgiving. These feelings were richly experienced on Tuesday, August 6th, at the village of Milton, near Burford, one of the Oxfordshire Baptist Home Missionary stations. The brethren Coles, of Bourton-on-the-Water, and Smith, of Cheltenham, were the preachers; and six or seven ministers of the association bore a part in the services of the day. The morning discourse by brother Coles, from John iv. 24, "God is a Spirit," was attended with a peculiar degree of holy unction; and through the whole of the day the divine presence was realized by very many in the crowded congregations which attended. The size of the new chapel is 36 by 22 feet inside, with one end gallery. A church was formed here in May, 1837. Collects at the opening, £38 16s. 9d. The tradesmen are all paid, through the kindness of a friend, who has advanced about £100; and it is hoped that he will soon be refunded, by the kind assistance of surrounding churches.



MOUNT ZION CHAPEL, NORTHAMPTON.

NORTHAMPTON.

On Wednesday, July 17th, a new place of worship, called Mount Zion, was opened in Grey Friars' Street, Northampton. Three sermons were preached on the occasion. In the morning, by Dr. A. Reed, of London, from Acts ii. 1, 2; in the afternoon, by Mr. G. B. Macdonald, Wesleyan, of Birmingham, from Ps. lxxiii. 24, 25; and in the evening, by Mr. J. H. Hinton, A.M., of London, from 2 Cor. ii. 14—16.

Besides an early prayer meeting on a previous morning, other services were held in connexion with the same event on the following Lord's day, when three sermons were preached; two by Mr. T. F. Newman, of Shortwood, near Nailsworth, Gloucestershire; in the morning, from Ezra x. 4, and in the evening from Rom. x. 13; and one in the afternoon by Mr. T. Milner, A.M., Independent, of King Street, in this town, from Matt. ix. 36.

On the day of opening, the devotional parts of the services were conducted in the morning by Messrs. T. Milner and E. T. Prust, of this town, Independents; W. Knowles, of Hackleton; J. Larwill, of Bugbrook; and W. B. Barker, of Towcester; in the afternoon, by Messrs. Taylor, student at Newport-Pagnell, Bucks; Ashford, of Burton-Latimer; and Bottomley, of West-Haddon; and in the evening, by Messrs. Crate, of Kissingbury; Evans, of Weedon, Independent; and Jayne, of Road. Those on the following Lord's day were by Messrs. R. Tunley, the minister of the place; J. J. Poulter, General Baptist of this town; and T. F. Newman.

VOL. II.—FOURTH SERIES.

A report was given of the building, from which it appeared, notwithstanding the utmost economy had been studied, that the ground having cost more than £500, having a considerable portion attached to it as a receptacle for the dead, and a good school-room underneath, large enough to accommodate 400 children, and including other expenses yet to be incurred, the whole expense will be about £2000. The dimensions are sixty-two feet and a half by forty-four inside. Towards this the people, who are not any of them wealthy, had raised, chiefly by a building fund among themselves for several years past, £450; which, with other liberal contributions from the town and neighbourhood, brought the debt on the morning of the day of opening to about £780. Towards this, other exertions are being made in the county, and in surrounding counties, to remove it as soon as possible; and, as the people have exerted themselves so perseveringly already, and have been so well supported by parties near at hand, it is hoped that their friends at a distance, and the Christian public in general, will not allow their hands to be weakened by having this long to press upon them.

The collection altogether, including the sale of a few articles left on a late occasion, amounted to nearly £100. Except on the morning of the Lord's day, when the weather was extremely wet, the place was well filled, and several times much crowded, so that full 1000 people are believed to have been in hearing. A cold dinner and supper were provided at the old meeting-house in Church Lane, of which the ministers and other friends partook at a small charge;

and at which, as well as at the services in general, great harmony and much good feeling prevailed. After supper, several ministers and friends united in profitable conversation, and then concluded with singing and prayer. The whole was concluded by an early prayer meeting on the morrow morning at College Street, the parent church, at which Mr. Hinton gave an address. "Long may they enjoy the work of their hands."
R. T.

SOUTHWELL, NOTTS.

On Tuesday, August 20th, the new and commodious Baptist chapel at Southwell was opened for divine service. The Rev. T. East, of Birmingham, preached in the morning and evening, and the Rev. H. Hunter, of Nottingham, in the afternoon. On the following Lord's day the services were resumed, when the Rev. J. Simmons, M.A., of Leicester, preached in the morning and evening, and the Rev. R. Allott, jun., of Nottingham, in the afternoon. The attendance each day was large and respectable, and a deep interest was felt by all present.

ORDINATION.

STOCKPORT.

On Wednesday, Aug. 28th, Mr. Charles Baker was publicly set apart to the pastoral office over the Particular Baptist church, Stockport, Cheshire. The Rev. T. Pottenger, of Swanwick, delivered the introductory address on the independence of the churches; the Rev. W. Frazer, of Bolton, asked the usual questions, and offered the ordination prayer; the Rev. W. Giles, sen., of Preston, delivered the charge from 1 Tim. iii. 1; and the Rev. J. Birt, of Manchester, addressed the church from Ezra x. 4. The Revs. D. Marsh, of Ashton-under-Lyne; J. Girdwood, of Manchester; W. P. Scott, of Loughborough; J. Casewell, of Oldham; J. Waddington, of Stockport, and S. Healy, of Hazel Grove, (Independents,) were present, and assisted in the services of the day. The congregations were numerous, respectable, and attentive; and there is reason to hope a good impression was produced on the occasion.

It has often been regretted by ministers and others of our denomination, who have had to travel by way of Stockport to Manchester, (the towns being but six miles apart,) that so populous a place should not contain a Baptist church; and especially as it is the largest town in the county of Chester, which stands almost a blank upon our denominational records. Three years ago the Lancashire Itinerant Society resolved to attempt something here, and the Parent So-

ciety in London voted £30 per annum towards the object. A room was rented as a place of worship, and was opened for the purpose on the 1st of January, 1837, by the Rev. J. Aldia, now of Maze Pond, and D. Marsh, of Ashton-under-Lyne. For twelve months the cause made no progress, having been dependent upon supplies from a distance, which could not always be obtained. At length the attention of the society was directed to Mr. Baker, and he was induced to undertake the duties of the station. For eight months he seemed to labour in vain; for in the midst of a population of 70,000 persons, he could not get a congregation of twenty to hear him. He went steadily onward, sowing the seed of the kingdom of heaven, watering it with his tears, and accompanying it with his prayers; till, in the month of August, 1838, one individual came forward to profess his faith in Christ, and was baptized in the open air, in the presence of a thousand spectators. This was looked upon as a token for good. The congregation increased; and as soon as it was practicable, a church was formed, consisting of eight members. The little one has kept increasing, until now this infant church, before the first year of its existence has been completed, contains forty-one members. It appeared manifestly necessary that Mr. B. should be ordained, that the cause might assume every indication of permanency. The church still meets in a room, which, though it will contain 200 persons, is now nearly too small for the congregation. A chapel is greatly wanted; and the erection of one is contemplated under the auspices of the Lancashire Itinerant Society, during the coming year. "The Lord has done great things for us, whereof we are glad;" and we hope to "see greater things than these."

MISCELLANEA.

GUILDSBOROUGH.

The Rev. James Clark has informed us that on account of the increasingly impaired state of his health, he will resign his pastoral charge between the first and second sabbaths of the ensuing year. Having suffered from repeated attacks of influenza these last two or three winters, he feels compelled, though with sincere regret, to resign a station which he has occupied from a pure sense of duty for more than eighteen years, and amidst some strong temptations to leave it for others.

RELIGIOUS AWAKENING AT KILSYTH, IN SCOTLAND.

Convinced that it is in general inexpedient that accounts of religious revivals should appear in print before opportunity

has been given to test their soundness, and the permanence of their effects, we have felt some reluctance to place on our pages the following extraordinary narrative. But, as it has appeared in some of the public papers, as the manner in which the story is told furnishes presumptive evidence in its favour, and as the relator is a man of established reputation, we present it to our friends, aware that they are ready to rejoice in the occurrence of scenes which indicate an unusual effusion of the Divine Spirit, in whatever section of the community they may be found. It is in connexion with the Established Church of Scotland that the events now to be described have taken place. At a meeting of the presbytery of Glasgow, in the beginning of September, the parish minister of Kelsyth, at the request of his brethren, after a few modest apologetic remarks, made the following statement :

“ When I entered on the charge of the parish of Kilsyth, about eighteen years ago, it appeared to me a beautiful valley, like that of Sodom, resembling it indeed too closely ; for intemperance, lewdness, neglect of the Lord's day, and other evils, were exceedingly prevalent among the people. Many Lots, indeed, there were, exhibiting genuine piety ; but when I considered that the advantages and the privileges possessed were much greater than those of the people of Sodom, I could not help the reflection that a greater number of pious families would be required to save the place than was necessary in the case of Sodom. Even those who were pious, devout people, seemed to be obtuse, and blinded to the existing evils. When I went among them I commenced early to visit the parish, and to go through every family, and this I have been enabled, under the goodness of Providence, having a robust and healthy constitution, to continue annually up to the present time, excepting a part of the country parish, that could not be overtaken every successive year. I also commenced classes for the young, and from these operations I can now trace great practical benefit to have been derived. From the latter of these, my classes, very great advantage has been drawn ; for some of those who are now my elders, belonged to them in their youth. In 1829, there were many affecting proofs of depravity and immorality exhibited in the parish, which called for more than ordinary exertions on our part. We at that time resolved on setting apart a day of humiliation and fasting, and reasons for adopting this step were set before the people of the parish. This course was attended by an evident blessing from on high, and I marked afterwards that solemn impressions had then been made on the minds of many, which have never left them to this day. In 1832,

the country was visited with cholera ; the neighbouring parish of Kirkintilloch, as you know, was deeply affected with that visitation, and the impression on the minds of our people was, that, whatever might be its cause—whether it came from the east or the west—whether it was the result of moral, natural, or physical causes, we would have a visit of the scourge. In consequence of this our prayer-meetings were crowded, and many consultations were held about spiritual matters ; but, I must say, much more about prevention from disease. The panic passed away, and our prayer-meetings got thiner, but we nevertheless continued them as before. In March, 1836, a meeting was held in the evening of the Monday after the communion, the object of which was to improve the dispensation of the ordinances, to pray for the divine blessing on the services, and for the revival of godliness among us. A deep impression was made on the auditory, and prayer-meetings increased in the parish till they amounted to the number of thirty. At that period some were converted. One individual told me that the means of his conversion were very simple. The morning prayer on the Sabbath, he said, was more close and searching than usual. One part of it was for those people who had come to church without prayer ; and the passage immediately struck him, “ Thou art the man.” He was deeply impressed, as were also many others, and they set about calling on their neighbours to go to the prayer-meetings.

“ On these occasions it was usual to call on young parents, more especially those who did not pray in their families. These attended for some weeks before they were called on to pray, so that they might be instructed how to do so, and have their minds impressed by the practice. At this period prayer-meetings were held in many parts of the town on the mornings of the sabbath, to pray for a blessing on the services of the day. In 1837, these good practices were rendered more efficient still by the labours of a missionary, who wrought among the people with great zeal ; a new church was erected, and many additional prayer-meetings instituted ; and gradually, from eighty or ninety, the numbers assembling in that church on Lord's day amounted to 300 ; and since the present movement began there has been a great accession to the numbers, and now they are making application for the appointment of a minister. In the month of July last more than usual solemnity characterized the meetings on the fast-day, and on Friday evening, when there was a sermon by my son. The solemnity that was observable on these occasions led me to adopt a course I had not followed before, and in the evening I had a meeting

to confer with those who wished to receive instructions and to give advice. On the Monday the attendance was good, and the services interesting and solemn; and in the evening there was held a half-annual meeting of a missionary society. A sermon from the 1st verse of the 52nd of Isaiah, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city," was preached by my brother from Paisley. It was then intimated that, as my son was about to leave us on a foreign mission, and perhaps would never have an opportunity of speaking to the people of Kilsyth again, he would preach to them in the open air. The circumstance of his being a young man, brought up among them, and the interesting circumstances, too, in which he was placed, as about to leave his native country, all these had the effect of bringing out a very unusual attendance. The day was unfavourable for having the services in the open air, and they were proceeded with in the church, which was crowded to overflowing by the people, many of whom had never been seen in any church before, and who had remained away on the excuse that they had not the requisite dress. After praise and prayer, a portion of the second chapter of Acts was read. The impression produced by reading that portion of God's word was unusual, and the feelings of the people were evidently deeply interested; and this solely by the reading of it, with perhaps a remark or two in passing, by way of explanation. The sermon was from the text, "Thy people shall be willing in the day of thy power." There was nothing unusual in the first half-hour, though there was a tendency and a predisposition to the burst of emotion which took place at the close. When the preacher was depicting the scene in the parish of Shotts, and when he was dwelling on that topic, and making affectionate and earnest addresses to the people, many of them known to him from his boyhood, and some of them known to be neglectful of ordinances, circumstances which gave a degree of affection and pathos to his address—when he was referring to this topic, he spoke of the text and the sermon of Mr. Livingstone which converted in one day five hundred souls; and he went on affectionately to ask if he was to leave them in their sins, using the words, "If there was no cross, there would be no crown." When he came to this point, the audience went beyond all bounds with their emotion, some cried out, and others swooned away. With regard to three or four of them, as was learned afterwards, the emotion was just the effect of a powerful impression made upon their feelings, for the results, as seen in the future, were the only things, as all might be aware, on which we could rely.

The preacher's voice was drowned by the feelings of his auditory, and he was compelled to pause. A psalm was then sung, and my brother delivered an address, warning them that mere feeling was not to be relied upon, without the influence of the Spirit. The meeting broke up, but met again in the evening, my son deeming it his duty to remain, and to send another person to supply his place in Dundee. After this, meetings were held every night; many people came to the manse, and we had a good deal to do. Those who came were chiefly young persons; but still persons of all ages waited upon us for advice. On Thursday evening a meeting was held in the open air, and many individuals not present before were brought by the report of what had occurred. At this and future meetings sound impressions were made on every occasion we met. We heard of many cases, and I saw personally the power of the gospel on many. At the meeting in the open air, held on the Thursday, in the market-place, 3,000 or 4,000 people attended, and a deep impression was made on that occasion, though not so strong as on the first day; but the emotion felt was considerably beyond what is usual. After the meetings we adjourned to converse, chiefly with young people, and these were the most remarkable features of the case. On the Lord's day, when we met in the churchyard, the conversation continued from three o'clock till eight, and we then found it almost impossible to withdraw. There were in attendance from 3,000 to 4,000 persons, and about 1,000 returned, desiring us to continue our conversation, that they might hear more and more of the gospel. Our strength became exhausted, and we intimated to those whose feelings would not allow them to wait till another day, that there were elders and others who were ready to attend to their wishes; and I stated that I would meet them at seven o'clock next morning. At seven o'clock, on Monday, there were about 300 present, many of them under deep concern about their souls. Mr. Somerville came out on Monday, from Glasgow, and preached that evening in the open air to about 4,000 people. At the conclusion of his sermon there was a desire to go to the church, which was quite filled. There was the greatest composure, and deep interest exhibited in every thing that was said. In short, from the 23rd July, up to the present hour, we have found it the path of duty to occupy the present scene, and to improve what we may call a spring time.

"We acknowledge that there are difficulties connected with a work of this nature; and I have sometimes been reminded of that passage in the life of our Saviour, where we

are told that the apostles threw their net to the wrong side of the ship, and found nothing, but that on the other side of the ship they found a multitude of fishes, so great that the net broke. The breaking of the net, Sir, is not pleasant; but, though the labour put before us was great, we found it our duty to sow the good seed. I have been assisted greatly by my brethren coming forward, and occupying the field of labour; and I may say, for their comfort, that every sermon delivered has affected this and the other individual before careless and ungodly, or whose conduct was characterised by apathy and formality; and led to a concern about their souls. The last thing I heard was, that two individuals, who resisted all opportunities of hearing the gospel, and mocked at it, and who were accustomed to use such language as this in relation to the preacher, "Who is to be the actor and performer this evening?"—these individuals have been brought under the gospel. One of them I some time ago charged with the reading of infidel books. He denied it then; but after his change he brought the books, and burned them all before the whole people. One individual, a Chartist, and a violent kind of man, from Kirkintilloch, was also affected, and he went home to tell his mother the change that had come over him. Another individual was, some time ago, accosted by me for holding infidel principles, and reading their books; when I told him that I kept a list of all my parishioners who held these sentiments. At that time, he abjured his opinions, but still held them, nevertheless. He is now, however, convinced of his error. Indeed, there are many such cases. I remarked only the other day, that there was one individual I had heard nothing of during all this time—one whom I knew to be a neglecter of ordinances; but since that I have seen him in the church listening with the greatest attention. Mr. Smith was preaching when I saw him there; and, after he was done, I proposed to address a few words to the audience, when the man I refer to was the first to call on the people to remain. I might also refer to another individual, similarly circumstanced, although not thoroughly imbued with the principles of infidelity. In laying this statement before you, Sir, I most willingly do justice to all parties. The Wesleyan Methodists have been very active and useful, and have been the means of bringing many individuals to a sense of real religion. The people of the Relief congregation have been equally interested with our own in the whole matter. They have attended all the meetings as much as our own people, and they now hold a meeting every other night in their own church. We are glad to see that the spirit of party is for the time away,

and that people who would not before receive us freely, now receive us with kindness. All baneful controversies have subsided. You cannot enter the village, which has a population of 2,600 or 2,700, without finding that the face of society is altered in it. The rev. gentleman, after stating that a great change had taken place in the observance of the Sabbath, observed, that in the evenings the prayer-meetings were crowded, and that both there and in the churches strangers were struck with the life and animation with which the praises of God were sung: additional prayer-meetings have been formed, these now amounting to upwards of sixty. Many persons give very scriptural and intelligible accounts of their conversions; and myself, as well as the elders, have remarked, that while the accounts given by individuals, of the impressions made on their minds are very various, all of them agree in this, that the grounds on which they have rested their peace are pure and scriptural. There are individuals of that description and character who speak just as they hear, but, even in these cases, still they come to the Scripture warrant as the ground of the hope they entertain. I view this awakening as altogether of a very scriptural character. I have endeavoured to explain the difference between a real and false revival; and for this purpose have read passages from President Edwards's account of the revivals of 1775, and find that much good has been derived from it. The tracts, giving narratives of the revivals in this country, have also been productive of good results. In the picture I have drawn, I am not sensible of overcharge, but rather the reverse, yet we have many things to make us uneasy. Satan, as you know, is always busy in his efforts to overturn such a work as this, and he has not been idle here. Other denominations have come in among us. A Socinian preacher, and another holding the doctrine of universal atonement, have been among us, but have not succeeded to any extent. We could have wished to have had the assistance of more of our own body, and of the Relief, who hold the same scriptural doctrines with ourselves, though many brethren did come forward to aid us in the work. A number of individuals of both sexes have, in my opinion, gone too much among the subjects of this great work, particularly among persons who followed irreligious lives before; though this has been done from good motives, and from a wish to show them attention, it has a tendency to do harm; some individuals, for example, invited the parties to tea, with a view to give them Bibles; but, though the object was good, I remonstrated with them upon it as tending to draw too much the eyes of people towards them."

In conclusion, the rev. gentleman said, they had still much cause for vigilance and prayer, and requested the prayers and advice of all his brethren in his present circumstances. After stating that there were upwards of sixty prayer-meetings now established, and referring to other symptoms manifested in the case, he said, all this shows that there is no delusion; and he continued—I give glory to God that I have been a party to such a work; but I trust I will ever remember that it is not the work of man.

RECENT DEATHS.

REV. J. JAMES.

Died on Friday, August 9, the Rev. John James, pastor of the Baptist church at Olney, after an illness of one month, which he endured with much calmness and composure. He died in the prime of life, and in the midst of his work, like a flower that fades at noon. He had been unwell for some weeks; but still ardently pursued his Master's work. The last sabbath in which he was permitted to preach on earth, he went through three services, two at home, and one in a neighbouring village; he was far from well that day, but fearing lest he should disappoint the people, and with a mind full of zeal for God, and eager for the salvation of souls, he seemed to forget his own weakness, and went a considerable distance in the evening to preach in a village. His discourse was on the resurrection, and will long be remembered by those who were privileged to hear him. The subject of death often occupied his mind; he had preached upon it, and talked much about it in his own family, and seemed to endeavour as much as possible to realize the event. During the former part of his illness he was desirous of living; he was anxious for the church and for his family; but afterwards became fully resigned to the will of God. He felt that his health had suffered by too much preaching, but said he had done it to promote the cause, and he should die having laboured thirty years for God. He said, "Dying is hard work, and it is hard work to part with my dear family; but I leave them in his hands who has promised to be the father of the fatherless, and the God of the widow." He spoke calmly of his interment, and many other concerns; and said to Mrs. James, "You have done all you can for me, and, though contrary to our wishes, God sees fit that we should part. Do not grieve, it will not be for long, we shall soon meet on the other side Jordan, and what a meeting that will be where there shall be no more death! And oh, if the dear children should get safe to glory too!—what a chorus it will be to unite together in one eternal song of praise to the Lamb! I had

pictured to myself some years of peace and quiet together, but God has ordained it otherwise." He was a lover of peace; and whatever betrayed the want of peace, either in the church or in the world, always grieved him.

As a preacher, he was one of the first order. His addresses were faithful, affectionate, often pathetic, and marked with a fervour characteristic of himself. His appeals to the sinner were earnest and impassioned. Long will he be remembered with gratitude, esteem, and veneration by numbers who attended his ministry. As a friend he was faithful and sincere, and never forsook those who loved him. As a husband he was affectionate. As a parent he was perhaps too indulgent. He loved his children, and felt anxious that as they grew up into life they might be pillars in the church of God. He often said, "that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." His death was deeply lamented. Multitudes manifested their regard by being present at his funeral, of whom many appeared in the habiliments of mourning. His remains were interred on the Wednesday evening after his death. On this occasion the Rev. J. Morris, Independent minister, delivered an address at the grave, and the Rev. Dr. Cox, of Hackney, preached a funeral discourse to a most numerous and impressed audience.

REV. J. CHIN.

On the 28th of August, the Rev. John Chin died in perfect peace, after an affliction of six years, so severe as almost entirely to prevent his engaging in any part of his ministerial work—except frequently presiding at the table of the Lord, among his beloved people at Lion Street, Walworth. During five years of the six, Mr. Green, late of Thrapston, was associated with Mr. Chin in the pastoral office—the whole of which now of course devolves upon him. Few ministers of modern days have been more useful than Mr. Chin was. The church at Lion Street, originally formed of a few members separating from East Lane on the death of Mr. Swain, continued to increase under his care during the whole period of his active labours; and he was too deeply concerned for its welfare, not immediately to give way to another labourer when his own active powers declined. In many parts of the country also, which Mr. C. occasionally visited, especially in Kent and Sussex, no small number of persons have derived lasting blessings from his ministry. "He was a faithful man, and feared God above many." A more extended memoir of him may be expected.

CORRESPONDENCE.

THE MINISTRY OF EVANGELISTS.

To the Editor of the Baptist Magazine.

SIR,—Believing the office of the primitive evangelist to be designed by God for the propagation of the gospel till the end of time, I am truly glad to see the subject discussed in the Baptist Magazine. And it is but right your Magazine should exhibit not only one discarded institution, but every institution of the gospel in a scriptural light. With great pleasure I have read Mr. Clarke's letter in your number for May. Yet I think the vital importance of the subject, and the varied state of the public mind respecting it, demand further inquiry and observation. It does not, indeed, directly involve the great doctrine of salvation, but it is subordinate to it in a peculiar manner, as it respects the qualities and uses of the "earthen vessels," in which the Mediator is sending, and will send, the treasure of the gospel to every nation under heaven.

Two great objects are yet to be accomplished in the world. There is, on the one hand, the revival, re-union, and edification of the church. To accomplish this great object, we hold the divine institution of pastors and teachers to be indispensable. But, on the other hand, there is the universal extension of the church among all nations; an undertaking so vast and arduous as to require very many labourers of eminent and approved talents, zeal, courage, wisdom, and perseverance. Compared to this ministry, that of stated teachers, as matters now stand, is light and easy to be performed.

Yet some do not seem to have any definite notions of the Scripture means of propagating the gospel. One speaks of schools and general education as likely to do most good. Another racks his invention to form new schemes, and contrive new plans; which, we presume, is about as idle and needless as to think of adding something new to the gospel of salvation, or to the perfect work which was finished on Calvary. A third expatiates on the universality and duration of the Messiah's kingdom, and his great power to establish it in every land, but makes no mention of the agency to be employed; for, while he delights to contemplate the enlargement of the church universal, he is content to be so fettered and circumscribed in his own church, as to be debarred from the pleasure of sending forth any to preach salvation to the heathen. These are not the only cases in which the wisdom of God, and the ordinances of his house, do not

harmonize with our modern systems. It is a great matter truly, and a rare attainment, to have a high and unfettered confidence in God. But our confidence in God cannot at any time be greater than our confidence in his word. "I wait for the Lord, my soul doth wait, and in his word do I hope."

The obligation to engage in missionary work is now, however, generally acknowledged. And yet, strange as it may appear, it is not so generally agreed whom we should send, "and who will go for us;" or in what light we should view their ministry, and our own obligation in supporting them. I trust, however, we shall never be brought to believe that the only wise God designed the conversion of the world to depend on any schemes and contrivances of ours. The doctrine of human inventions and expediency would here, as in all other cases, set aside the commandments of God, and would prove in the end utterly unworthy of supplanting the appointment of Jehovah—"whose righteousness is an everlasting righteousness, and whose word is the truth."

The question then arises, Is missionary work of men or of God? Is it a divine institution, a pillar in the kingdom of Christ, strong, conspicuous, enduring? or is it a human expedient, feeble, questionable, ever liable to innovations and changes, or to be altogether discontinued, without any risk whatever of incurring the guilt of disobedience to God, and unkindness to men? There was a time when our best and most enlightened men recorded their belief that this office ceased in the church; and with manifest consistency, there being no missionaries except the evangelists mentioned in the New Testament they also denied the obligation of the church to evangelize the nations. For they thought, and thought rightly, that if God designed to continue such a work, he would clearly appoint and designate the men who should engage in it, and afford such instruction as would both guide the church in sending them, and direct them in the fulfilment of their ministry. All this we believe God has done by appointing evangelists, for whom the most ample instruction is provided.

We may here remark, that all true and qualified preachers of the gospel are expressly declared to be sent forth by God. "How shall they hear without a preacher; and how shall they preach except they be sent? For Esaias saith, Lord, who hath believed our report? So then faith cometh by *ακουσ*, report, and report by *εμαρτυρ*, the

appointment of God, by whom they who utter the report are appointed or sent. And how is the fulness of the Gentiles to be brought in, and the Jews to believe, without preachers? and who is to send them but God, who only can give them his Holy Spirit? And how are they designated by the Spirit? Not missionaries, or persons sent by men, without any explicit or intelligible authority or direction from God, but preachers and teachers, evangelists, or gospelers. The latter is their appropriate designation; and it is, without obscurity, or ostentation, or meanness, clearly significant of their work as the publishers of glad tidings to the world.

It may be worth while to inquire how the term "missionary," which signifies *one sent* came to be adopted, in preference to all Scripture designations. The College of the Propaganda at Rome sent forth missionaries to convert the heathen, as did also the Jesuits, and the orders of St. Dominic, St. Francis, and St. Augustine. The Romanists deny that Protestants have a *mission*, or a right to preach, not being the legitimately ordained successors of the first preachers, who had a *mission*, or were sent by Christ. Hence the agents of the Romiah church, who were in the field of action in many countries long before our evangelical societies existed, are usually called missionaries, a name derived from the Latin word, *mitto*, I send, or *missio*, a sending. If then, as appears to be the case, we are indebted to the Romanists for this ecclesiastical term, it is only one of many from their unknown tongue, which certainly does not promote our knowledge of the truth as it is in Jesus. They, however, would naturally use a Latin designation rather than a Scriptural term. But the designation of this office is not Latin, but Greek; it is not of Rome, but of the apostles, who received it, together with all that they taught, by the revelation of Jesus Christ. "The Chinese are more happy in calling those who preach to them—the exhorters of the world." (Medhurst.) But the Chinese who receive the gospel of salvation will own the better designation by which they are distinguished in the word of God. With better reason than David said of Ahimaaz, who was running towards him with the news of victory, "He is a good man, and cometh with good tidings."

In examining the ordinances or the character and work of the officers of the church, we cannot proceed safely and intelligibly if we throw away the names and phraseology of Scripture. Yet our translators, though they have not here introduced a Latin term, have done what in fact amounts to this, with respect to the office under consideration. They express the doctrine to be preached by the term *gospel*, and the preacher of it

by the Greek term *evangelist*; a term which no English reader can understand except it be explained to him. Might they not, then, say with the poet—

"Evangelist, beneath well-sounding Greek,
We slur a name that doctors must not speak?"

Who would imagine that the two words in the original for *gospel* and *evangelists* differ only in their termination, as *agriculture*, and *agricultur-ist*—*war*, *war-rior*, *fish*, *fish-er*, or *fish-er-man*; thus, *evangelion*, *gospel* or *evangel*, *evangel-istes*, *evangelist* or *gospeller*. Why should this "plainness of speech" be set aside in a translation? Here, then, we have not a church dignitary, or a man invested with high authority and power, but a faithful minister of Christ, "one that bringeth good tidings," distinguished only by his knowledge and his zeal, and his willingness to endure hardships for the name of Christ, and by the love and the confidence of his brethren on this account. What is there, then, in the nature of this work, or in the designation of the workmen, which the most simple Christian may not understand as well as the most learned critics, if you merely remove the obscurity of ecclesiastical terms, and employ, instead of them, such words as "the Holy Ghost teacheth" by the mouth of the apostles?

We may here advert to a vital position in this inquiry. It is not, indeed, very obvious, and accordingly, it is usually, we think, overlooked by persons who do not, on this account, the less confidently decide the question as to the perpetuity of the evangelists' ministry. The position we refer to is, that the illumination or spiritual gifts of the evangelists and pastors were the same. Both evangelists and pastors, who are comprehended in the order of "teachers," (1 Cor. xii. 28.) as Mr. Douglas remarks, had the gift of the "word of knowledge," which fitted them for understanding and recollecting the Scriptures of the Old Testament, the evangelical history, and the doctrine of our salvation, before it was committed to writing in the epistles to the churches. Is this a consideration to be overlooked? Can we first dispose of this office, and leave the grace by which it was fulfilled for after consideration? The fact, that the peculiar endowment or illumination of pastors and evangelists was the same, if established, is decisive. We hold it to be evident, and request those who deny the perpetuity of the office, to disprove it, or to invalidate the evidence by which it is supported.

In connexion with the gift of the evangelists, it may be useful to advert to the higher inspiration of the prophets of the first churches. If in the churches now you were to demand prediction, extemporaneous

hymns, and sudden revelations by the Spirit, you must agree to the necessity of having prophets who only did and could do such things. But we do not demand these extraordinary functions, and therefore we give up the prophetic office. But we do demand the inferior order of preachers, or evangelists, because you demand, nay the awful condition of the world, and our responsibility to God, to say nothing of the laws, the promises, and examples of Scripture, demand the function for which they were appointed at the first. And, are we not consistent when we say, we must have the work done; therefore, the proper Scripture labourers to do it. The city requires to be watched. You allow this; nay, you strongly plead for it. Do not then, we beseech you, either suppress or deny the institution of watchmen. And why call in question the office of evangelists, when there are so many of them now in the world, and the whole church is groaning and travelling together to increase the number daily. The good men who formerly not only neglected but denied the duty of evangelizing the heathen, might consistently with their own practice and belief, argue against this discarded institution, but how can we be zealous in promoting the conversion of the nations, and at the same time deny the only order of labourers distinctly recognized in the word of God?

In regard to the ministry of the first preachers of the gospel, consider the command of Christ, and the extent of the commission to preach the gospel to all nations, as implied in the extent of the promise. "Lo, I am with you alway, unto the end of the world." What does this promise imply? If in all the essential qualifications of their ministry they are not to be enriched by Christ till the end of time; if their duties and labours are not to be the same as at the first; if sinners are not to be converted by them, and the churches not to be instructed and set in order, how is Christ supposed to be with them? or on what ground can they plead the promise as first given by him to the first ministers of the word? The language of our Lord plainly teaches us, that the preaching of the gospel "unto all nations" was to be a standing institution and ministry throughout all ages. And what has for so many ages, and in so great a degree prevented this? What makes it such up-hill work now? Doubtless the declension of the church—the great predicted "falling away"—the monstrous, complicated, widely-diffused system of the man of sin, and the diversified schemes, systems, interests, and communions, which have obtained among Protestants, and which are all more or less modified, and embued with the leaven of antichrist.

VOL. II.—NEW SERIES.

Let us not mistake either the nature or extent of the ministry of the apostles, as if they only preached the gospel in the world. They were indeed preeminently gifted, and had a high and extraordinary function to perform as the accredited ambassadors of Christ, to whom the gospel was committed. He who sent forth twelve apostles, could have sent out twelve times twelve, or a far greater number, and no evangelists at all, making no permanent provision for the illumination of a benighted world. But how very differently has he been pleased to act! For while he appointed only twelve apostles,—which comparatively small number, as well as the nature of their ministry, shows it to have been extraordinary, and therefore only temporary,—he sent forth seventy evangelists, even before the great promised descent of the Spirit. Now, to the small number of the twelve none was afterwards added save Saul, unless with some we hold Barnabas also to have been advanced to the same office; while of the number of the evangelists there was evidently a very great increase. Thus "the Lord gave the word: great was the company of those that published it." Is not this, then, an institution for permanent and universal operation? For how without it are the Scriptures of the prophets to be fulfilled, which speak of the work of evangelizing the nations as commensurate with the duration of the mediatory reign of Christ, and a distinguished part of his mediatory work. The Lord Jesus, in appointing a standing ministry for evangelizing the nations till the end of the world, did no more than was required to fulfil the Scriptures of the prophets. "As soon," says David, Ps. xviii., "as they hear of me, they shall obey me." Who was to declare the Son of God, and to show his condescension, and dignity, and glory—the redemption he accomplished—the salvation he bestows? Who would preach the glad tidings among all nations? Those doubtless who knew and loved the Lord—to whom he gave his Holy Spirit, and who were ready to impart to men, not the gospel only, but also their own lives for Christ's sake. If the language of this Psalm does not imply such a ministry, and refer to men designed and qualified for it, how was the promise to be accomplished? I do not say after the death of the apostles, but during their lifetime, when so much more work was to be done than the twelve could by any possibility overtake.

Again, David saith, "I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore." This refers not so much to his personal greatness, or his exaltation at the right hand of God, as to the exaltation of his name and power among the sons of men,

among whom he would extend a glorious and enduring dominion. "I will set his hand also in the sea, and his right hand in the rivers;" not by his own visible personal agency, but by the power of his Spirit and the agency of his members. How he at the first girt his sword on his thigh, and in his majesty rode prosperously, we are well-informed in the word of God. Peter, James, and John, and the apostle of the Gentiles still go forth in the Scriptures of truth; we have them still among us, as the Jews had Moses and the prophets; and the dishonour done them will yet be avenged on their enemies, who set aside their authority, and thereby disregard the wisdom of Christ that they may establish their own traditions. Rev. xviii. 20. The evangelists also go forth in the persons of our missionaries, in subordination, as at the first, to the holy apostles. And many of them, like Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, Silvanus, Zenas, and Apollos, are "chief men among the brethren." And the Lord Jesus is still with them in all their labours and tribulations which they endure; so that we may say, like the king of Babylon, "Did not we cast three men bound into the midst of the fire? and, lo, we see four men loose, and the form of the fourth is like the son of God."

The prophet Isaiah, in speaking of the great power of Christ in subduing his enemies, and establishing his kingdom, presently directs our attention to the means to be employed, and expressly declares that the power of the Lord would be displayed in the grace given to his servants, as was certainly done when the gospel was first propagated. "Thus saith the Lord, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Depart ye, depart ye, go ye out from thence; touch no unclean thing, go ye out of the midst of her: be ye clean that bear the vessels of the Lord. For the Lord will go before you, and the God of Israel will be your rereward. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Is. xlix. 22, 23; lii. 11; lv. 12. What promises are these! and to whom are they given? Is it not to those who go forth to the nations with the gospel of salvation?—"the word which," saith God, "shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

Relying, then, on the explicit information of Scripture, we confidently hold, that evangelists were the only missionaries of the primitive church, and that they are

clearly designed for this ministry while the world endures. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here are the temporary and extraordinary officers of the church—her apostles and her prophets; and here, also, are her ordinary and permanent officers—the evangelists, pastors, and teachers. If besides these there were other orders, where are they spoken of? how are they designated? wherein did they differ from evangelists, pastors, and teachers, in their gifts and ministry? or how happens it, that the apostle in all his enumerations of the gifts and teachers of that age, nowhere speaks of them? And, seeing that the duties of the primitive evangelists are yet required as indispensable, and are capable of being, as they sometimes are, properly performed, we ask, who are to do them? What class of Scripture ministers? Name them. Tell us where to look for them. For it behoves us here to seek instruction from the Bible. Human authority is of no weight whatever. Great names could be ranged on both sides of this question. But the mantle of our departed and living rabbies is not like the mantle of Elijah; for they have left the church like the builders of Babel, unable to "understand one another's speech." What then is to be done? "To the law and to the testimony."

However, then, we dispose in theory of the evangelist's office, we cannot spread the gospel in the world without "the work of the evangelist." On the qualifications and duties of these ministers of Christ, and our obligation to receive and encourage them in their great and arduous work, we design, if opportunity be granted, to offer some remarks on a future occasion. With your correspondent, Mr. Clarke, I sincerely think the seasonable and well-executed labour of Mr. Douglas, in his essay on the office of the primitive evangelist, is calculated to do much good; and is, therefore, well worthy of the attention of those who regard the extension and prosperity of Christ's kingdom in the world above all local, temporary, and trifling inquiries and controversies. And now I pray that God would greatly increase the number of his faithful messengers, and the zeal of his people to help them in their work. Whitefield used to say, a student's name was legion, expecting, no doubt, he would labour hard to turn many to righteousness. But we are taught in this matter by the example and the words of him whom

Whitefield, with a zeal and power worthy of a primitive evangelist, so extensively preached. "When he saw the multitudes," says Matthew, "he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Glasgow, June 29, 1839.

A. M.

ON CHAPEL DEBTS.

My dear Sir,

I fear there is an impression upon the public mind, that, as a body, we do not put forth those energies which we should, and which I am quite sure we might, if the disposition existed. We are regarded, in the main, as the least and most inefficient of the various sections of the church of Christ. I by no means, as an individual, believe the latter; still I apprehend this feeling very generally prevails in other communities. Now, true or false, such an opinion must operate injuriously, and the sooner, by some public act, we demonstrate its falseness, the better. Is there, then, no object upon which our denominational energies might be concentrated? I think there is: and I mention at once the debts upon our places of worship, as being one of sufficient magnitude; and no one can doubt its importance. Again and again has the desirableness of this been urged upon the body, in a manner far superior to any thing I can do; whilst all admit the benumbing influence which this incubus exerts upon our operations. Nothing would confer such advantages upon us as this. New life would be infused into the body, and all our public institutions would reap immense benefit from it. I judge of its results generally from my own case in particular. We are in debt. The place has been built during my connection with the church; and we have paid off, with very trifling assistance from the public, about £1700, and shall be able, in a few years, to pay the remainder. In the meantime, we raise about £60 per annum for the Mission, and in the same proportion for other societies: but we have a tract of country around us very destitute of the means of grace; and in two directions, I know not that I could find a single Baptist within 60 miles. We can weep over these desolations, but little more. The churches in the district are dependent upon us and three or four other churches for aid in supporting their pastors. But how should we be affected if we had no debt? Why our contribution to the Mission would probably be nearly doubled: the

Home Mission would receive an increase; and, in addition, we should be able to support a Missionary in this county ourselves. I simply state these facts, and leave them to produce their own results.

But can we accomplish this? Why not? We have the means, and if the disposition correspond with the ability, we should easily effect it. I think, Sir, we might do it in one year, without interfering with a single claim at present binding upon us. Former plans have appeared to me too complex, and requiring too much time for their accomplishment. If we do this, it must be by a noble effort of holy zeal, and in a short time. The plan I propose is the following:—The amount of debt, I believe, is about £90,000, or from that to £100,000—say the latter. We have also from 100,000 to 120,000 persons in church fellowship with us; and probably about 4 or 500,000 others as regular hearers. Now if we could classify these, and each one would give according to his ability, the object would be within our reach. Suppose the following scale:—

20,000 at	1s.	would be	£1,000
20,000 -	2	—	2,000
20,000 -	3	—	3,000
20,000 -	4	—	4,000
20,000 -	5	—	5,000
10,000 -	6	—	3,000
10,000 -	8	—	4,000
10,000 -	10	—	5,000
10,000 -	15	—	7,500
5,000 -	£1	—	5,000
5,000 -	2	—	10,000
5,000 -	3	—	15,000
5,000 -	5	—	25,000
1,000 -	10	—	10,000
500 -	20	—	10,000
200 -	30	—	6,000
200 -	50	—	10,000
100 -	100	—	10,000

Thus, Sir, about 160,000 persons, only a small portion of those connected with us, would at this rate, in 12 months, raise £130,000, a sum which would more than liquidate the whole amount of our debts. Besides, for such an object, who can doubt but numbers of other denominations would cheerfully aid us?

But I shall be asked, how can it be reduced to practice? I suggest the following. Let it, in the first place, be matured by the Committee of the "Union," and taken up by each Association; or if the Churches are not associated, by a Committee appointed by them for the district, who shall thoroughly canvass every member, and report to a general Committee in London, to the Treasurer of which all monies should be paid.

As an individual, and as the secretary of one of our smallest associations, I should

not fear being able to raise upon an average £1 for every member in the churches which compose it; and most cheerfully from my own small salary of £100 per annum, would I give my £10 for such an object. I submit this matter with some diffidence to public attention. In private I have made it known, and generally it has been thought feasible by some individuals of influence in the body. All agree that begging is worn out, and not before it is time; yet we have nothing to supply its place, and till the old debts are removed we shall have nothing. This, Sir, must be our first concern. The denomination is crippled; why not, then, heal it? No time seems better than the present; and oh! may we have the grace so to feel and act, as in the sight of God, and it will be done.

A COUNTRY MINISTER.

ON DISSENTERS ENTERING THE MAGISTRACY.

SIR,—It was with a great deal of pleasure, that I noticed some remarks in your Editorial Postscript, in the February number, relative to Dissenters taking office, under the Municipal Corporations Act, as it is necessary for them in so doing to make a declaration that they will not do any thing "to injure or weaken the Protestant Church as by law established in England; or to disturb the said Church, or the Bishops and Clergy of the said Church, in possession of any rights and privileges, to which they are, or may be, by law entitled." This declaration extends also to all civil offices to which dissenters may be called. I was much struck with a remark made to me a few days ago, when talking to a friend of the Church establishment, concerning the dismissal of the Duke of Newcastle from the Lord Lieutenancy of Nottinghamshire, on account of his having refused to recommend a gentleman as a justice, merely on account of his being a dissenter, which I thought might perhaps be of some service to your readers. The person to whom I allude, in vindicating the conduct of the Duke of Newcastle, said, "What would be the value of the services of that person on the bench who could make the declaration required of him relative to the Church, at the time that he knew that church to be in opposition to the first principles of Christianity, and felt it to be his duty to use all the influence he had to weaken it?"

This, Sir, is what the friends of Church Establishments think of us; and are they not ready to remark, "What can be the force of the conscientious scruples of the dissenters, while they can make such a declaration?" Let the dissenters, Sir, arise as one man, and shake off this tyrannical yoke; let them remember that their civil rights are

at stake, and let not the supporters of "churches as by law established," boast of their liberality towards dissenters, while at the same time they bind them down by this declaration.

I am, yours,

A PROTESTANT NONCONFORMIST.
London, May 13, 1839.

PLANS FOR USEFUL LABOUR.

DEAR SIR,—You are aware that several of the Independent and Baptist churches of London and its vicinity have, within the last few months, been holding revival meetings at their chapels. Many through the country will be glad to learn that these meetings have been followed by the blessing of God. The churches have been revived; sinners have been converted; and, in some instances, chapels that were not much more than half filled with hearers are now well attended.

The plan generally adopted has been to have the services of the preceding sabbath and special prayer-meetings referring to the important subject; then on Monday morning, at six or seven o'clock, to have a prayer-meeting to implore God's blessing; and in the evening, at half-past six or seven, to have a public meeting, when prayer has been offered, and five or six addresses delivered by neighbouring ministers. In some instances there has also been a public service at half past ten or eleven in the morning. These exercises have at some places been continued every day to the end of the week, and in others until Thursday; but, I believe, every-where the last meetings have been the most numerously attended. I may also observe, that at one place where very important revival meetings were held, there was no minister engaged besides the pastor of the church.

I believe that in every place where these meetings have been held, the pastor and the church are thankful to God for the increased spirituality and the success which have followed; and I trust that at some of the places, similar meetings will shortly be held again. But revival meetings are needed every-where. Every Christian requires extraordinary seasons of fervent prayer and humiliation before God, to make advances in holiness; and every church requires them. Alas! many of the churches through the country deeply need them, as the dead need life.

Permit me, however, to suggest that there are many kinds of useful labour which may be commenced and continued, either with or without these revival meetings. I will refer to a few which have been tried, and which have, through the blessing of God, in many instances proved eminently useful. Many Christians, though willing to labour

for God, are at a loss to know how to begin. And as some conscientiously think they have not talent for being actively serviceable, I may observe that but very little talent is required for these plans which I am about to describe. *Ardent love to the Saviour, and deep compassion for perishing souls, are required.* These are indispensable qualifications for usefulness. But with them, where wisdom to win souls is habitually sought, the weak may become as David.

Every Christian should have something to do towards promoting the holiness and prosperity of the church; but, as far as possible, it should be employment that can be examined; examined in this life as well as in that which is to come. *There must therefore be system.*

1. One plan which I would recommend is a division of the neighbourhood into districts; appointing two persons to each district, who shall go to every house with an invitation to attend the worship of God, and seek his mercy. This invitation can be given either verbally, or printed on a small slip of paper, which may be left at the house. A kind verbal address has advantages which the printed invitation does not possess; but the paper has its own peculiar advantages too. The same houses should be visited every sabbath, till the object of the visit is accomplished.

2. Let one or two be appointed to each of these districts, who shall spend a part of the sabbath in going through, say, one fourth of the district; to call at every house where admitted, for the purpose of entering into religious conversation, and recommending the inmates, as may appear desirable, to send the children to the sabbath-school, to obtain a copy of the Scriptures, to attend the worship of God, but especially to seek the mercy of God through faith in the Saviour. Every person in a district who is willing to be visited, should be conversed with at least every month. Not long since I heard a minister say that forty-five members of his church were engaged in this blessed employment every sabbath. His, I scarcely need say, is a very prosperous church.

3. Appoint some devout Christians to accommodate strangers with seats during worship, who will speak with kindness to those who attend several times, inquiring whether they are obtaining benefit from the word; and who will especially make it their business to address those who appear to feel the truth.

4. Appoint one or two to go to those who have attended the worship of God some time, and of whose religious state but little is known, to ask whether they have received saving benefit from the word, and have begun to serve God; that any who

have may be invited to unite with the church, and that those who have not may be entreated to consider their obligations with their mercies, the necessity of a change, and the danger of delay. I lately heard of a gentleman who attended a chapel twenty-five years, and who received the blessing of God with the word; but no one in the church ever conversed with him, to ascertain the state of his mind, during the whole of this time. Then, a member of another church improved an opportunity, or made one, to ask him whether he was receiving any advantage in worship; and when a satisfactory answer had been given, asked why he had not united with the church. The reply to this question was, that no one had asked him, or had spoken with him on the subject. Then, said the other, I will ask you to go and unite with us; and he subsequently did. Many Christians hesitate, only because they are not invited to unite with a church.

5. Let any suitable male or female member be requested to meet with six or eight other members, at any convenient place, for an hour some evening in the week, to converse with them freely respecting their own religious state, and their exertions to be useful. To this meeting let every one of them be expected to labour to bring others for religious conversation, who are not in the church. Among a hundred members there might be ten or twelve of these meetings, which, through God's blessing, would be constantly sending to the pastor applicants for admission to the church.

6. Many of the sabbath-school teachers do spend a portion of every sabbath in entreating their children to begin at once to seek the Saviour. Let all teachers be requested never to omit this duty. And let every teacher be requested to visit three or four of the families of his class every week for religious conversation. By keeping to this plan he may visit all once a month; and the kind influence which is possessed over the children may thus be employed for bringing the parents to the worship of God, and to the Saviour.

7. Let there be two Bible-classes connected with the Sabbath school, that the oldest boys and girls may have the most valuable instruction given to them at the period when they most need it, and are most likely to quit the school for want of some additional inducement to stay. In many places, the oldest children are allowed to transfer themselves from the school to the world without a single attempt to retain them in the nursery for the church. Yet at the time when there is the greatest danger the most compassionate anxiety should be felt, and the most strenuous efforts employed.

8. Let prayer meetings be multiplied. Many Christians might open their houses, once a week, or once a fortnight, for this purpose; and use the occasion to invite neighbours to join in the worship of God. The exhortations which are given at these meetings should be short, pointed, affectionate, and fervent. Prayer meetings would be much more profitable than many of them are, if they did not exceed an hour, or an hour and a quarter; and if in that time, besides the exhortations, and the singing, at least six or eight persons engaged in prayer. Devotion flags when the spirit becomes weary.

9. Let these plans, or some of them, be fervently persevered in, with much *individual*, as well as united prayer, and there need not be any fear of having success. The pastor will soon feel himself called upon to devote at least one evening of the week to conversation with those who are seeking union with the people of God.

The church that is thus active and prayerful is most likely to have PEACE. There will be among such people the *least disposition to quarrel*, for they will be growing in grace; and the *least time to quarrel*, for they will all have employment of the greatest importance to engross their attention. And there will be PROSPERITY, as well as peace. The plain word of God encourages us to expect it. Facts also show that the word is true. And when those facts are occurring in many parts of the world, and in many parts of England, why should any portion of the church remain in doubt? Why should any minister, or any christian, be afraid?

The success will, however, create a *demand* upon the ministers of the gospel, and the people of God, where it is given. There will be a demand for more labour, more fervent devotion, more self-denial, and more habitual consecration to God. But, surely, compliance with this demand is our happiness and glory. We live at the present time to have the high privilege of increased employment and growing success. While, therefore, the Saviour is saying to us, "According to your faith be it done unto you," let us have grace to say unto him, with sincerity, and constancy, and fervour, "Lord, increase our faith." Let every christian, with reliance upon God for having wisdom and success, at *once* begin some plans of useful exertion. While we hesitate, at our very doors, the unconverted are sinking in death. And let the plans be adopted with earnestness. But whatever may be done, let the manner of doing it, and the result, be inquired into by the minister, if possible, every week.

Yours very sincerely,
J. B.

ON MISSIONS TO THE ABORIGINES OF
SOUTH AUSTRALIA.

SIR,—

Allow me through your pages to address a word to our friends on a subject slightly alluded to in some of your late numbers. I mean the interesting field for missionary labour amongst the natives of the delightful new colony of South Australia, whose peculiar claim upon us must be appreciated by all who reflect on the rapidly increasing numbers of the white population, with the deadly and contaminating influence they are sure to exert without Christian missionaries, and even now are beginning to exert, notwithstanding all arrangements made to the contrary.

Who can be insensible to the invitation they give us by their kind and confiding disposition, their superior intellect, and their willingness, nay even anxiety, to adopt our manners and customs so far as they can understand them? We must also remember, that they are now our fellow-subjects, our political brethren. Indeed, their claim cannot be doubted by any one acquainted with the history of our colonies, and the state and prospects of South Australia.

I would therefore draw the attention of our friends to the following facts, which appear to me to point out a promising plan of operation. Her Majesty's "Colonization Commissioners of South Australia" have published the following regulation, "that any one who shall pay in advance to the proper officer, either in England or in the colony, the price of 4,000 acres of land, or upwards, shall have a right, for every 4,000 acres thus paid for, to call on the colonial commissioner to survey any compact district within the colony, of an extent not exceeding 15,000 acres; and, within a reasonable time after such survey, to select his land from any part of such district before any other applicant." This has been taken advantage of by many who have formed themselves into associations for the purpose of subscribing a capital to be laid out in the purchase and selection of such portions of land as will entitle them to a "special survey," according to the above quoted regulation, their object being purely the pecuniary advantage expected to be realized to the holders of shares, when all expenses have been paid, and the land shall be divided to each according to the amount of his subscription.

Now what I would propose is, that an association of the above kind should be established by Baptist brethren, with the view of purchasing 4,000 or more acres of land among the native tribes far away from any of the present settlements, in the road between South Australia and New South

Wales, on the river Murray, or some other suitable spot within the New Colony. On this land the members of the association, or their tenants (all of whom should be pious members of our denomination, forming one church, and zealous in the missionary cause) might form a settlement in which all the usual operations and employments of similar settlements might be carried on, together with the most active and efficient missionary labours amongst the surrounding native tribes, who are said to be very numerous on the beautiful and fertile banks of the above-mentioned river, and who might by proper means be soon amalgamated with their European visitors.

I throw out these hints with the hope that others more competent to the task may be induced to give the subject the serious and prayerful consideration it appears to me to demand; and with acknowledgments of the pleasure and profit for which I am indebted to you, allow me to subscribe myself yours sincerely,

A DISCIPLE.

London.

ON THE SUPPORT OF RELIGIOUS SOCIETIES.

Dear Sir,—Having in two former letters drawn attention to circumstances connected with the means of obtaining support for our religious societies, and the mode of management, I now respectfully offer some suggestions for improvement, which I hope will be found to be of a practical character, and consistent with the genius of such institutions.

Although there were undoubtedly many peculiarities in the position of the primitive churches which prevent their system being brought forward as perfectly applicable to present times, yet the principle upon which the assistance of fellow saints was requested, and the arguments by which such assistance was urged, must be esteemed correct and applicable to all ages of the church. On reference to the early history of the church, it does not appear that assistance was obtained under the influence of excitement—the feelings were not wrought upon by affecting descriptions of the destitution of those who were to be benefited—the apostles did not found their claim upon the liberality of the churches on any such ground as this, but upon the far more weighty consideration of the duties which devolved upon each individual Christian, in consequence of his obtaining an interest in the vast blessings of the gospel; they appealed to duty rather than benevolence, and drew their arguments from within rather than without. This being the method adopted by the apostles, it followed, as might naturally be expected, that funds were provided

with a spontaneity unknown in the present day. Rom. xvi. 26; 2 Cor. viii. 3, 4, ix. 2; Phil. iv. 10; 1 Thess. iv. 10. Men laid by money as God had prospered them, they gave it as a proof of love and subjection to the gospel; they were rich in good works, and ready to communicate. No laboured statement is necessary to convince your readers that a very different method of procuring aid in the cause of God is now resorted to; excitement is kept up by a vast machinery, and at a great expense of both time and money—an expense forming so large a per centage upon the gross amount of expenditure, that I am persuaded if the facts were so stated as to develop the proportions, it would at once produce a determination to remedy the evil—and let it be remembered that the system is not only *bad* but *inefficient*. You have the result in large balances advanced by your treasurers in almost every society, and but a small proportion of your pastors have adequate support. Now it is in this state of affairs that I venture to appeal to every true believer: I ask him to bring the amount of his contribution to the test of conscience, and to view it in association with the benefits he has derived from the gospel of Christ, remembering that these are the associations in which he will have to view the expenditure of his talent at the last great day. If this method were universally adopted there would be no difficulty in carrying out some such scheme as the following.

I. Let each individual calculate how much he can afford to give to the cause of God in each quarter of the year.

II. A meeting should be appointed at which every member of the church and congregation should be invited to bring this contribution.

III. The divine blessing should be solicited upon these contributions to the cause of God, and every means used to promote the spiritual character of such meeting.

IV. The amount of contributions should be ascertained, and a further meeting appointed at which the deacons should be prepared to propose the division of the amount collected, appropriating it, 1. To the minister's support. 2. The expenses attending public worship. 3. The various societies connected with the denomination.

V. An annual meeting should be held, at which an analysis of the operations of the various societies should be given, from particulars furnished by the parent societies.

Should this plan ever be adopted, the necessity for collection sermons will be done away, the pulpit will be associated *only* with the most solemn exercises of ministerial duty, and our primitive mode of public worship relieved from one of its most painful accompaniments.

Having in a former paper drawn attention to some evils connected with the mode of managing our various societies, I respectfully invite the attention of committee men to the following suggestions.

One prevailing complaint is the want of an active, diligent committee. And is not this complaint likely to continue until some better method of selecting the members is resorted to. On referring to the committee lists of Stepney College, Union Building Fund, and Irish Society, it will be found that some names are on each committee, and many are retained when their attendance has been of a very irregular character. If the re-election were to be governed by the number of attendances, and no gentleman were to be chosen on more than two committees, this evil would soon be removed. But I fear we have declined in a much more important matter—the connection of prayer with our committee meetings. It would appear from the early periodical accounts of the mission that prayer was resorted to much more frequently then: I have been a member of almost every committee in the denomination, but never was invited to a meeting for prayer until last year, in connection with the Irish committee. Surely, Sir, our meetings for prayer should be as frequent as our meetings for business, or at least once a quarter; and if but few attend, let us endeavour to profit by the excellent remark of Mr. Colton, "The spirit is the thing, and that is born and must be cherished in the closet." Mr. Hall remarks, "an effusion of the spirit of prayer on the church of Christ is a surer pledge of success in the establishment of missions than the most splendid exhibition of talent." Mr. James has remarked in connection with the subject of revivals, and it will apply equally well here, "much has been said, and eloquently, to recommend the theme to the devout attention of the Christian church, but there the matter has ended—the breath of eloquence has not fanned the languid flame of piety. It is not eloquence we want, but faith and the supplicating heart. Eloquence may move man, but prayer moves the arm of God; eloquence may procure money, but prayer will bring down the grace that money cannot purchase, and without which the greatest hoards of wealth are useless.

Happy will it be for the cause of God in connection with our society's labours if these hints shall induce our ministerial brethren, who assemble in London at this season, to urge upon every committee a more prayerful exercise of their solemn and most responsible duties.

I am, Sir,

Yours respectfully,

Westminster.

J. F.

EDITORIAL POSTSCRIPT.

An article will be found in the *Missionary Herald*, to which we desire to direct special attention. It develops a new and ingenious plan which the opponents of our brethren in Jamaica have devised and begun to execute, for crushing the abettors of negro freedom. We have no apprehension that He who has undertaken to save the children of the needy, and break in pieces the oppressor, will allow his merciful purposes to be frustrated in this way; but, as he employs the agency of his servants in the conflict in which he is engaged, we doubt not that thousands of British Christians will esteem it an honour and happiness to do their part in the present emergency. We have pleasure in adding that at the Quarterly Meeting of the Baptist Missionary Committee, on September 25th, the following Resolutions were passed unanimously:—

"1. That this Committee have heard with equal disgust and indignation, of recent judicial proceedings in Jamaica, affecting their devoted and esteemed missionaries, the Rev. William Knibb and the Rev. Samuel Oughton; proceedings by which justice has been flagrantly denied to the former, and atrocious injustice has been inflicted on the latter. Under these trying circumstances, the Committee feel it incumbent on them promptly to declare their sincere sympathy with their persecuted brethren, whom they cheerfully assure of their unabated confidence and resolute support.

"2. That as the measures which remain to be taken in order to secure justice, as well as those which have already been adopted, involve heavy expenses, which cannot be permitted to fall upon the parties themselves, this Committee confidently anticipate that an adequate subscription will be raised by the British public, in which they are persuaded the friends of the Baptist Missionary Society will cordially co-operate, with a view to defray the costs of all the sufferers in these iniquitous proceedings."

It will be remembered that a few months ago that very valuable institution, "The Widow's Fund," received a seasonable relief from a legacy of £8000, bequeathed to it by the late George Hammond Esq., who also left £8000 to the Associate Fund for poor Independent Ministers, £3000 to the London Missionary Society, and £10,000 to the British and Foreign Bible Society. The residue of his property, when all other claims were discharged, was according to his will to be equally divided between these four societies; and we are happy to learn that his executors have consequently paid to each, in addition to the sum already mentioned, the welcome supplement of £13,000. Mr. Hammond's wife was a Baptist, and he himself was during his life-time a subscriber to our principal societies; but, whether it was that he thought that their excellence being so manifest as to ensure the adequate support of living contributors, they might therefore be safely left to their own inherent strength, or whether he were influenced by some other motive, so it was, that he did not bequeath to any one of them a shilling! Living friends will, however, perceive, we trust, that the duty of supporting our institutions devolves on them.

THE
MISSIONARY HERALD.



VIEW OF ATHENS.

DESCRIPTION OF ATHENS, AND OF THE PRESENT RELIGIOUS STATE OF GREECE.

MANY of our friends are aware that our esteemed brother, the Rev. John Wenger, who, with three other Missionaries, accompanied Mr. Pearce to Calcutta, spent several years in Greece. Having been requested to furnish some account of the state of religion in that country, he supplied the narrative which, with some abridgment, rendered necessary by the amount of other matter, is now presented to our readers.

DURING a residence in the celebrated capital of Greece, I used frequently to ascend Mars' Hill; and from that sacred spot, once hallowed by the footsteps of the apostle Paul, witness the lovely scene of a Grecian sunset.

The modern town of Athens, situated to the north of the Acropolis, extends from the temple of Theseus, so conspicuous in the vale on the left side of the engraving, to the sublime temple of Jupiter Olympus, which has not escaped the ravages of time, nor the rude barbarity of the Turks. The greater part of the houses is concealed from our view by the glorious Acropolis, and by the hill of Mars, separated from it by that narrow valley through which the peaked summit of Mount Lycabettus is seen.

The family with whom I was residing lived in a house situated in the very centre of the town. In order from thence to reach the top of Mars' Hill, I sometimes, especially when the heat of summer made it desirable to avoid a steep ascent, proceeded first to the temple of Theseus, still in a state of almost entire preservation, and then gradually ascended the rocky hill of Mars, following the few traces now remaining of the Turkish wall. After passing many steps, seats, and cisterns, all cut in the solid rock, I would thus at last reach the place where, in days of old, the court of the Areopagus used to hold its sittings, and where Paul addressed the most intellectual audience to whom he ever declared the Gospel of Christ. Turning to the right, and ascending a flight of steps cut in the rock more than two thousand years ago, I found myself at last on the top of Mars' Hill. I sat down on the rock, which had been levelled for the purpose by the Athenians of former days. The sun was about to disappear behind the bold mountains of the Isthmus of Corinth; the shades of evening already gave a peculiar tint to the steep hills of Salamis, the Saronic gulf was as smooth as a sheet of glass, whilst the high coast of the Peloponnesus, and the nearer island of Egina, retained, for a few minutes longer, their lovely blue appearance. The sky was pure and bright; the last rays of the sun gilded the Acropolis immediately before me, and shed a rosy hue over the neighbouring ridge of Mount Hymettus; the whole scene, at once charming and sublime, together with the associations of profane and sacred history which

force themselves upon the mind on so remarkable a spot, gave a solemn tone to my feelings. On my departure from my native country a friend had taken leave of me by saying, "May the same spirit which animated Paul fill your heart during your stay in Greece?" and those words never failed to recur to my mind when I visited the very spot once hallowed by the presence of the apostle. He probably came by land from Boeotia; and, after travelling through the wild scenery between Mount Parnes and Pentelicus, crossed the fertile plain, covered with gardens, and vines, and olive-trees, which expanded immediately before my eyes. He was evidently filled with admiration, as well as with sorrow, at the sight of those splendid temples, whose unequalled beauty and elegance are still so conspicuous. "He went about the city, and beheld these sanctuaries." But what an ardent love to God and man must have animated him! Surrounded by the very master-pieces of architecture, he never forgot that idolatry, in whose honour they had been reared, was an insult constantly offered to the holy Creator of the universe, an unceasing offence against the benevolent Father of mankind, a disgrace to human nature; a source of infinite wretchedness; a state of guilt and thralldom, carefully maintained by the enemy of God, who would delight in the ruin of his blind and devoted slaves, and whose designs could only be frustrated by a saving faith in Jesus Christ. The spirit of love, which kept alive these impressions in the apostle's mind, whilst it imparted a tone of mild candour to his feelings, prompted him to immediate exertion, and inspired him with a noble courage. When he was standing on this very spot, the temple of Theseus, so dear to the affections of the Athenians, was as beautiful as it is now; that Acropolis as striking and commanding then as it now appears; that Parthenon, the noble front and columns of which are so imposing now, was infinitely more grand then, when no Venetian bomb had destroyed its centre; when Mohammedan zeal had not placed that ugly mosque in the wide gap; the rapacious tooth of time had not lacerated its workmanship; when the barbarity of the Turks had not spoiled its exquisite sculpture; nor the well-meaning anxiety of Lord Elgin carried off the most elegant of its ornaments. If now, in its

dilapidated state, it excites the admiration of all observers, what an impression must this masterpiece of architecture, in its perfect condition, have produced on the mind of an intelligent spectator!

The Propylæa, which are just now being brought to light out of the Turkish vaults, in which they have been immured for centuries, then displayed all their native elegance and grandeur. The beautiful little temple of Fortune, which has lately been partially restored, was then perfect. The temple of Minerva Polias, which, for so long a time, has almost been buried in walls and ruins, then was free and entire, and formed a most exquisite specimen of Attic taste. In the days of Paul the colossal statue of Minerva, discerned by the sailors at a distance of forty miles, still overlooked the Areopagus. And besides these objects, which crowned the lofty Acropolis, how many temples must have bestudded the whole scene before him!

When Christianity was introduced, the heathen sanctuaries were changed into Christian

places of worship, of which no less a number than 174 could, in 1820, be pointed out in the city and its immediate neighbourhood. How true, then, is the apostle's remark, that the Athenians were "exceedingly religious!"* With this prospect before him,—in the very sight of these temples,—under the very frown of the colossal statue of Minerva, the intrepid apostle hesitated not to tell the vain, and elegant, and religious Athenians, that "God dwelleth not in temples made with hands,"—and that they ought not to think him like unto gold, or silver, or stone, graven by art and man's device. He hesitated not to speak of their state as a state of ignorance; and, in the very place which derived its celebrity from the far-famed wisdom and authority of their supreme tribunal, he was not afraid to declare that "God now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

* See Doddridge on Acts xvii. 22.—Ed.

In describing the present state of Athens, in a religious point of view, Mr. Wenger remarks:—

Peculiar pleasure must be felt in looking at the school-house of the American Episcopal Mission. When this building was first erected, in 1832, Athens presented a very different aspect from what it now does. The Turks were then still in possession of the Acropolis; there were not a dozen tolerable houses in the whole town; the population, which now amounts nearly to 20,000, then was hardly 2000; and the poor people lived in wretched hovels. Education, at that time, was entirely banished from the city, which has so frequently been called its cradle. But Dr. Robertson and Mr. Hill, the missionaries, on their arrival here, soon commenced a school; and succeeded, more especially, in transplanting female education into a soil where it had never grown before. You will undoubtedly be astonished to hear, that in the highest circles of Greek society you may, even at this day, frequently meet ladies who would not be able to write their own names, or who have never been taught to read. Female education was almost unknown in Greece before the missionaries sent out by the churches of England and America introduced it; but now nearly 300 girls, besides about 200 boys, are daily receiving Christian instruction; the New Testament and other portions of the holy Scriptures are daily explained to them; on every Lord's day they enjoy the blessings of a Sunday-school; and the beneficial effects of the devoted labours of Mr. and Mrs. Hill* are so manifest and striking, that they are gratefully acknowledged by the people and the government. And lest this institution should become

* Dr. Robertson, the excellent founder of the mission, removed to Syria in Nov. 1833.

extinct by their removal or death, Mr. and Mrs. Hill, assisted by her two sisters, and another Christian lady, from America, are, at the same time, engaged in training a number of female teachers, through whose instrumentality it is to be hoped the blessings of a scriptural education will be diffused over the whole country.

A similar institution was established in the island of Syra as early as 1827. The Rev. Mr. Hildner, of the Church Missionary Society, is at the head of it; and, under the judicious direction of that humble servant of Christ, it continues to flourish, and to spread its beneficial influence over a numerous population. Nearly 600 children, about half of whom are girls, are constantly receiving a scriptural education in that noble establishment.

The Greeks are exceedingly desirous of education,—they thirst after knowledge. The parents are willing to make every sacrifice in order to procure for their children the advantages of instruction. Even under the oppressive bondage of the Turks the Greeks constantly showed their eagerness after solid information. In most parts of the country there were boys' schools, which, notwithstanding many essential defects, were more efficient than you would perhaps imagine. A book, at that time, was quite a rarity in this country. There would frequently be only one printed volume in a whole class, namely, the one belonging to the teacher; but, by means of dictation, and by dint of unceasing repetition and recitation, the contents of that volume were sure to be permanently treasured up in the memory of each scholar.

I remember, about two years ago, seeing, in

a remote part of the country, a school which still retained some of the features of those primitive institutions. With the exception of one seat for the master, there was not a chair nor a bench to be seen. The boys were seated on the floor, along the walls of the room; and the master went with his book from one pupil to another, to teach him to read; whilst the zeal of the remainder could easily be tested by the loudness with which they all repeated a lesson previously written on paper, and which they were now committing to memory.

The universal eagerness after instruction was considered by the missionaries as a fact not to be disregarded; accordingly, they established schools wherever they settled; and, under their immediate inspection and care, upwards of 1000 children have, for the last six or seven years, been constantly receiving a scriptural education.

Twelve years ago no proper school-books in the modern Greek language were in existence; but, in four or five years, the missionary presses at Malta, Syra, and Smyrna published so many, that they are now to be met with in almost every part of Greece. These books always breathe a spirit of genuine piety, and contain much scriptural truth.

Since the arrival of King Otho, the government also has begun to take efficient measures for the diffusion of education. The Rev. Dr. Korck, the original founder of the Church Mission school at Syra, drew up a plan of national education, and was, for some time, the director of the public schools and of the Royal Seminary for teachers; but his incessant labours undermined his health, and his decided attachment to evangelical piety excited the opposition of a bigoted party, and obliged him to resign his situation. He has renewed his connexion with the Church Missionary Society, and now devotes his remaining strength to the preparation of religious books. But the work begun by him is still going on, and the wise regulations introduced by him are productive of much good.

School-books are now published by the government; and higher schools have been established for several years, and are preparing numerous scholars for the University, which was opened, under favourable circumstances, in May, 1837.

It was an interesting sight to behold a University springing up amidst the ruins of this city. King Otho honoured the day of its commencement with his presence, and appeared deeply interested in the addresses delivered on that memorable occasion by the five principal professors. I shall never forget the impression produced upon my mind by some sentences then uttered by the professor of divinity. Speaking of the superiority of the school of Christ over every human system and every literary institution, he urged upon the audience the desirableness of an enlightened clergy; and then, turning to the king, he exclaimed, "But, throughout

your majesty's dominions, the word of God is hardly preached at all, and the term *priesthood* has become synonymous with that of *ignorance*." This bold confession, alas! was but too well founded. In this city, which, ever since Christmas, 1834, has been the capital of the kingdom, and which contains upwards of thirty places of worship belonging to the Greek church, I have, during the twelve months I have resided here, not once heard of a sermon being preached by any of the Greek clergy.

At Syra, the bishop, who is, comparatively, a very learned and zealous man, preaches every Sunday in Lent, but this is considered as something very extraordinary; and it will be a long time before his example is imitated in the smaller towns, much less in the villages. Even at Constantinople, where the Greek population amounts to upwards of 200,000, there are only two preachers for all the numerous churches in that city and its suburbs. How truly, then, may it be said that the people are perishing for lack of knowledge! And, indeed, how should the Greek priests be able to preach? Many of them understand only very imperfectly the services of their liturgy; many are hardly able to write legibly, much less correctly; and the lower clergy in the country, as to their education and standing in society, are only on a level with the peasantry. Oh, it is truly lamentable to reflect on all this, and to witness, on the one hand, infidelity spreading among the enlightened classes of society, and superstition darkening the minds of the lower orders! The Virgin Mary and the saints have put our great God and Saviour entirely in the back ground; and the moral state of the people (amiable as their character is in many respects) is quite distressing. And yet, so strong is the power of delusion, that the Greek church calls herself "the orthodox church," and the mother of the churches. Thousands of its members consider themselves as the only real Christians, and look upon all other denominations as abominable heretics.

A little more than a year ago, (April and May, 1836,) the missionaries at Syra were the objects of popular indignation; their schools were attacked, the house of one of them assailed with stones; for many weeks their children could never walk through the streets without being insulted; and, what is the worst of all, not merely tracts and school-books, but many copies of the word of God, were publicly destroyed and delivered to the flames by the bigoted populace. The good sense of the enlightened inhabitants of Syra, as well as the firm wisdom of the government, soon put an end to these proceedings in the Greek kingdom; but in Turkey the Greek Patriarch has solemnly sanctioned them, and strictly forbidden the circulation of the Sacred Scriptures among the members of the Greek church. All this opposition (which is likely to go on for a long time, at least in Turkey,) is, however, encouraging as well as painful, for it proves that some good has been done, of which

the enemy is afraid. The Scriptures have already been too widely circulated, and have gained too strong a hold on the public mind, to admit of being forgotten, or of remaining useless. The word of God has found its way into almost every school. A translation of the New Testament, made 200 years ago, has, with occasional corrections, frequently been reprinted by the British and Foreign and the American Bible Societies. The Old Testament has lately, for the first time, been translated into the modern Greek language; and detached portions of it have been printed in separate volumes. A better translation of the New Testament, intended to form a fit continuation of the Old one, is now in progress.* The Rev. H. D. Leeves, agent of the British and Foreign Bible Society, has, for many years past, been engaged in these and similar labours, and has already (1837) put into circulation upwards of 120,000 copies of various portions of the sacred volume.

The number of people who read the Scriptures, exclusive of the thousands of school children, is very considerable. Some peruse them on account of the interesting information contained in them; others because the language of the new translation pleases them, or because it is the only book they possess: but I have met with several who have derived spiritual blessings from the inspired volume, and found in it consolation which they had elsewhere sought in vain. Among these I remember especially a young naval officer, a native of Hydra, who, a few years ago, had the misfortune to lose his sight, and was thus rendered unable to read his Bible himself. His affectionate sisters, although grown up, now acquired the art which they had never been taught

* This translation was finished in April, 1838; and the Gospels and Acts were subsequently published at Athens, being the first portion of the Holy Scriptures ever printed there.

in their childhood, and began regularly to read the word of God to their afflicted brother. The effect upon him continued to be most beneficial and consolatory; and his aged mother, as well as his kind sisters, were likewise brought to Christ by the instrumentality of that Divine book, and the renewing grace of the Holy Spirit.

Since 1837 the opposition to missionary operations in Turkey has continued, but in Greece the servants of God are allowed to enjoy a season of tranquillity.

The students of divinity at Athens have, what two years ago was thought to be quite impossible, commenced the study of Hebrew. A church, connected with the University, in which sermons are to be preached regularly, has been opened, or is about to be opened. An English church is being built opposite the ruins of the temple of Jupiter Olympius; and will, when finished, accommodate the congregation now worshipping in a private house.

Dr. King, long a missionary in Syria, but settled at Athens since 1831, continues (besides Mr. and Mrs. Hill) to prosecute his labours, which now consist chiefly in the distribution of Bibles and tracts, in daily conversations with the people, and in regular preaching on the Lord's day.

Peculiar difficulties stand in the way of missionary labours among the Greeks: their intellectual and spiritual pride presents one of the chief obstacles to the reception of the Gospel. But the religion of Christ is destined to become universal; and the Greeks, who now consider the worship of pictures, the sign of the Cross, the repetition of certain words, and the rigid observance of fasts and ceremonies, as the most essential parts of devotion, and the surest means of salvation, will one day learn to worship God and our blessed Lord in spirit and in truth.

ENTALLY.—PROSPEROUS STATE OF THE MISSION AND NATIVE INSTITUTION.

OUR last Number contained a variety of information respecting the Native Christian Institution at Entally, under the superintendence of our esteemed brother Ellis. We have this month the pleasure of giving a further account of its proceedings, forwarded us in a letter from Mr. Ellis to the Secretary, under date of May 20.

THE Native Christian Institution is prospering. Your highly-esteemed nephew, Mr. Parsons, has kindly given me assistance in the theological department. We baptized six persons about a month ago, and four others are now candidates. We are just now making arrangements to connect with the Institution some useful arts or trades; being desirous that those who may not become teachers or preachers should be enabled to maintain themselves by their own labour. In fact, we want the lower department

to be really a normal school, and the theological division, also, to be efficiently conducted.

We hope to commence a school for the Hindoo youth, similar to the one at Chitpur, as soon as we hear of the sanction of the plan of the building, &c., sent home in February. I very much wish brother Parsons may be with us, having particular charge of it, and giving me his very efficient aid in the Christian Institution, as he now does.

The Bow Bazaar Chapel deeds, conveying the

property to trustees on behalf of the church, are now ready for signature. All the English services are taken alternately by us. On brother Bayne is devolved the general oversight of the preaching to the natives in Calcutta and the villages. He thus writes in reference to his proceedings:—

CALCUTTA AND NEIGHBOURING VILLAGES.

Missionary Efforts amongst the Natives.

We have four preachers entirely devoted to the natives. Brother Carpiet's labours are incessant and unwearied. Though now considerably advanced in life, he has not at all abated in his energy or zeal. Almost every day, morning and evening, he preaches Christ and him crucified, to the perishing heathen, besides discharging the duties of the pastoral office of the church under his care.

Brethren Sujatali, Ganganarayan, and Jacob are constantly engaged in the same work, showing all diligence, and giving me great satisfaction.

The European and native church at Lal Bazaar, formerly under the care of brother Robinson, has latterly, till within a few days, enjoyed unusual harmony and comfort. Every month additions have been made to their number by baptism of such as appear to be saved; and had the discipline been less rigid more would have

been admitted. Next Sabbath I hope to baptize a very interesting converted Hindoo. This comforts the people in the midst of the heavy trial they have lately experienced from the defection of one of their number. They have, however, done their part in purging out the old leaven.

The native church at Kalinga has had several painful cases of discipline lately, but they have also been revived by the accession of others in their room.

The heathen chapel at Jan Bazaar is now open every day except Saturday, and is very well attended by Mussulmans and Hindoos. This is the only place in Calcutta where any effort is made for the immediate conversion of the Mohammedans.

We have lately made inroads upon Beleghat. Here there is a dense population, hitherto entirely neglected. A vast deal of traffic is carried on by the canal, which brings boats to and from all parts of the country. There is a comae saying among the people, "He who has no money, let him go to Beleghat." We have taken to them the true riches; and the tracts distributed among them are likely to be carried to different parts of the country, where no missionary has yet been known. We have also made arrangements for preaching to the numerous convicts in the town. Oh that sovereign grace may break the fetters, and open the prison doors of those that are bound!

VISIT TO A MELA.

THE following is the journal of Mr. Fink, who, with Mr. Johannes, visited Sitakundu at the late Mela, or Religious Festival. Sitakundu is a short distance from Chittagong; and thousands of Hindoos, from all parts of Bengal, visit this supposed holy hill, from which a sulphureous vapour arises.

Chittagong, Feb. 27, 1839.

WE reached Sitakundu on the 12th instant, and it was very remarkable that the proprietor of the temple of the idol, called by the people Chandranath, should offer to us his *kachiri* for our lodging. As soon as we had taken possession of the house, news was immediately spread that we were come to preach against their god, Chandranath.

In the afternoon we went into the Mela, which was crowded to excess; and when we came to an empty plain, myself and Ganganarayan formed a large congregation, and brethren Johannes and Craven formed another for themselves. Brother Craven is a member of the church, and was baptized by me some time ago. He is now employed in the Commissioners' office, encamped at Sitakundu. After we had held forth the word of life, we gave away about 300 tracts. From thence we proceeded to the main road; and, after having posted ourselves

on a high place, under a large tree, we all preached, by turns, to hundreds of hearers, and gave away about 100 tracts more. It then being dark, we returned to our lodging.

Feb. 13.—Early at daylight we proceeded towards the mountain; and, while on our way, and just at the foot of the mountain, we saw hundreds of men and women bathing in their sacred tank, the banks of which are surrounded with temples. Here we remained for a little while; and, after having preached and given away tracts to hundreds of Hindoos, we went to the sacred fire, and ascended the mountain. While brethren Johannes and Craven proceeded to the peak, where the temple of Chandranath is situated, myself and the native preacher remained at the middle temple, which is called the Shukurbari. Here we saw a great number of Sanyasis, from the upper provinces. Some of them were in a state of complete nudity; and almost all of them were very insulting and abusive.

Devotee of Chandranath.

At this temple the proprietor of the idol taxes every pilgrim twelve annas for worshipping in the temple situated on the peak; and I was given to understand that he had gathered, during the Mela, a quantity of money besides. I was told that government has granted him for the temple about 1280 bigas of land, free of rent, which revenue the man enjoys himself. He is called the mohanto, or devotee, and is living in a state of celibacy. He has adopted a successor; and, after his demise, the adopted man will be placed in his room, and enjoy all the emoluments of the temple.

At the Shakurbari, I and the native preacher proclaimed the word of truth, in three different spots, to very many Hindoos, who heard us attentively, and eagerly received from us a great number of tracts and Scriptures.

Conversation with Natives.

In one of the spots, while I was talking, a Hindoo fakir said, "Sir, I came from the regiment which is now stationed in the town, and all the days of my life I never heard any of the regimental officers, or any other gentlemen, speak like you about the one true God, and the evil of worshipping idols and deities." I offered him a tract, but he refused taking it. We then descended to the plain, and held forth the word of life in several places, and gave away tracts to hundreds of the poor deluded people.

While the native preacher was preaching on a spot to a number of hearers, an elderly woman came forward, and said, "Ah, brother, if this be the case, then all my trouble in coming to this place, where I had hoped that my sins would be forgiven, is altogether in vain. Very true what you say, that if Krishna and other gods had proceeded from that holy and true God, why, then, did they live always in sin? and if they were sinners, how could they save me and all these thousands now before us?" And she added, "Oh that I may know about Jesus Christ, of whom you and this saheb have just now spoken to us, as a true Saviour!" She then asked the native preacher's and my name; and when we told her, she said to me, "Sir, I cannot go with you, my village is at Bhofua; but may you always remember me, a poor widow." I, in reply, told her that I would pray for her conversion; and I gave her tracts.

We then proceeded to their sacred tank; and while we were preaching to a crowd, brethren Johannes and Craven arrived, and joined us. We also gave away numbers of tracts to the hearers. On our way towards our lodging we gave away, also, numbers of tracts in Arabic characters, to the Mussulman shopkeepers and dealers, and reached our lodging about twelve o'clock at noon. Immediately after we had our breakfast, and a number of natives, between ten and twenty at a time, came into our lodging for books. We always spoke the word of truth first, and then satisfied them with tracts.

In the afternoon we again went to the Mela, and published the Gospel in two or three different places, and gave away tracts and Scriptures to hundreds of the poor benighted heathen, and returned to our lodging at candlelight.

14.—To-day we preached to hundreds of the poor Hindoos, both morning and afternoon, in different places, and gave away tracts and Scriptures, as yesterday; also to as many as called at our lodging for books.

15.—At daylight we went again to their sacred tank, where we preached the Gospel of salvation to hundreds of the heathens, who also received tracts and Scriptures with eagerness. Brother Johannes had, also, a long argument with a Brahmin, who came afterwards to our lodging, and conversed with the native preacher. In the afternoon, while we were going to the Mela, we met a man in the way who asked us for a copy of the Bible,—*Shaster*; but we had none to give him. On our arrival at the Mela we were surrounded by multitudes, who cried to us for books. We preached in three or four places; and, after having given away books and tracts, we repaired again to our lodging, when it was quite dark.

Conversation with a Brahmin.

16.—Early in the morning we again repaired to the Mela, where we preached the word of life as yesterday, to a good number of hearers, in two or three places, and gave away the last quantity of tracts and Scriptures. While on our way we met a Brahmin, who was carrying a quantity of flowers in a copper plate; and when I asked him what he was going to do with the flowers, he said he was going to make a puja, and the flowers he intended to offer to the true God. I asked him again, that if I should take the copper-plate which he had in his hand, and offer it to him as a present, what would he think of me? He smiled, and said he would think me to be out of my senses, because the plate being his property, how could I take it, and offer it to him again? "So," said I, "this way of offering the flowers to God is just the same. The flowers are the property of God, for He made them, and they are at all times before his presence, and therefore he does not require them from your hand; but he requires from you that you should learn to know him, who he is; and that you should offer to him the whole of your heart."

As we had no more tracts and Scriptures to give away, we left the interesting spot at 2 P.M., and reached home at night, ready to prepare ourselves for the service of the Sabbath.

We distributed in the Mela, altogether, about 2000 tracts, of various kinds, and 200 copies of the Gospels; and we hope and pray that the Lord will accompany the silent messengers of salvation, and the oral instruction in the truth of the Gospel which we have imparted to thousands, with the power of his Holy Spirit, to the saving of their immortal souls.

J A M A I C A.

It has not been our custom to occupy the pages of the *HERALD* with particulars of the various forms in which the labours of our Missionaries are still violently opposed by not a few of the white community of Jamaica. Other channels exist in which facts of this nature have, from time to time, been laid before the British public; while our columns have conveyed the more appropriate intelligence relating to the proceedings of our brethren in diffusing the Gospel of Christ. We are now compelled to deviate a little from this course. Events have recently occurred of a character so extraordinary, developing, in a manner so truly painful, the demoralized condition of an influential portion of the Jamaica public, and threatening such varied mischief to the peace and good order of the island, and the welfare of those who are engaged in seeking the best interests of its population, that necessity is laid upon us to bring them under the notice of the Christian public at home.

Early in the course of the present year there was inserted, in the notorious Jamaica *Despatch*, published at Kingston, a most malignant libel on our friend, Mr. Knibb, purporting to be an account of his early life and occupations; with the addition of a fact or two, alleged to have taken place during his last visit to England. To obtain, if possible, some currency to this absurd tissue of lies, it was given in the shape of an affidavit, to which an unprincipled young sailor, of the name of Jones, was prevailed on to make oath before two of the Kingston magistrates. This poor creature ventured to call the Supreme and Omniscient Judge to witness the truth of his narrative; well knowing, all the while, that every line of it was false—whether invented by himself, or by the gentlemen who were so eager to get it ready to send home by a certain packet, it is not for us to determine. The said affidavit found its way, in this country, to the congenial receptacle of some of our Sunday papers; but its true character was so apparent that it was judged best to take no public notice of it, as Mr. Knibb's history and character were too well known here to be at all affected by such foul and senseless calumnies. As, however, long-continued impunity had emboldened his enemies to proceed to this guilty length, and the very town where he dwelt (Falmouth) was placarded with bills, in which he was stigmatised with the most disgraceful crimes, Mr. Knibb, yielding to the representations of some of his friends, indicted the parties concerned for a libel; but, though the evidence tendered was clear and conclusive, the bill was thrown out by the grand jury, and thus a shield was thrown over the suborners of perjury.

Another instance, of the same kind, has occurred still more recently. The editor of the *Cornwall Courier*, which is published at Falmouth, has long figured among the foremost and most bitter assailants of our missionaries; his neighbour, Mr. Knibb, being, as might have been expected, the especial mark of his hostility. A robbery having been committed in the town, this veracious editor not only took upon him to declare, in direct opposition to the fact, that the culprit, one Williams, was a "Baptist," but, in the same article, referring to "the first of August free offerings to Father Knibb," expressed his conviction that the "reverend father" would have no objection to receive some of the stolen checks by way of free contributions. Against this base imputation Mr. Knibb thought it right to appeal to the law for protection, and the case was tried at the Cornwall Assize Court on the 4th of July last, before the Chief Justice, Sir Joshua Rowe,

who observed, in charging the jury, " It has been clearly proved to you, by evidence the plainest and most abundant that I know of, that the character of the publication was extremely libellous." " If your opinion is the same as the opinion of the Court, you *must* find the defendant guilty." But of what avail was this to a Jamaica jury? Without the formality of retiring to consider their verdict, the libeller was declared " Not Guilty," and Mr. Knibb was left, with his injuries unredressed, and a heavy amount of legal expenses to be paid!

Who can wonder that, at these same assizes, another individual, who was made the victim of a prosecution by parties of the same stamp as these jurymen, absolutely refused to make any defence whatever, avowing his conviction, in open court, that no justice was to be expected there? Let this sentiment become rooted in the minds of the great bulk of the population, and who will venture to predict what the consequences will be?

There is still another of these disgusting cases; and it is of a nature so peculiarly revolting, that nothing but necessity would lead us to allude to it. A Mr. Grant (planting attorney on a large scale, and judge of the Assize Court,) brought actions for alleged defamation against the Rev. John Stainsby, rector of Hanover, " who has been known, for twenty years past, as one of the most exemplary clergymen that ever blessed the island," our missionary, Mr. Oughton, and Mr. Casely, a tradesman of the town. These actions arose out of a report which had reached the first of those gentlemen respecting certain gross and immoral practices on the part of Grant, into which he felt it his duty to inquire, and to ask the assistance of Mr. Oughton, as some of the parties implicated were connected with his congregation. In the course of the investigation, Grant sent two gentlemen to wait upon Messrs. Stainsby and Oughton, to make confidential inquiries; and, as the result of these inquiries, commenced his actions, which were decided by the jury in his favour, with damages against Mr. Stainsby to the amount of 2500*l.*, Mr. Oughton 2000*l.*, and Mr. Casely 1000*l.*, besides costs in each case.

Our readers will naturally suppose that, at least, there was some colour for these decisions,—that the plaintiff was, at least, purged from all suspicion of guilt. Far from it. A letter now before us, written by a party who had no interest in the case, affirms that eleven witnesses swore to distinct facts of the description with which Grant was charged; while the very witnesses brought forward on his behalf sought to vindicate his character by proving that his depravity flowed in another channel!

But enough of these heart-sickening details. The trial, we understand, will be printed, and then the British employers of Mr. Grant will have an opportunity of judging for themselves as to the conduct of their representative. But what will be the result of the successful experiment which has thus been made as to the pliancy of a Jamaica jury? It is now ascertained that, if other resources fail, a pecuniary harvest may yet be reaped from immorality and vice. More than five thousand pounds, gained at once in this new line, may tempt other adventurers into the same field, and there is little danger of finding it barren or unproductive.

The counsel employed in the defence of Mr. Oughton have advised him to carry the cause into the Court of Error there, and thence to appeal to the supreme authority in this country. These steps, will involve much expense; but, if we rightly judge, the Christian public in Britain will effectually sympathize with a deeply-injured missionary, and a no less injured clergyman, in their meritorious efforts to stem the woful tide of profligacy in the community among whom Providence has placed them. At present we can only sub-

mit this outline of facts; in our next we shall probably find it necessary to recur to the subject. In the mean time, how appropriate is the prayer of the Psalmist, *Oh let the wickedness of the wicked come to an end; but establish the just!*

BETHTEPHIL.—REPORT OF SCHOOLS.

Mr. Dendy, under date of January 22nd, gives the following interesting detail of the schools under his management and superintendence. It will be seen that one of them is located at Maldon, a new station, where a purchase of land has been made, by the aid of kind friends at home, for the formation of a small negro village. The proof given by the children of the schools of the lively interest they take in being accommodated in the house of God, will not escape the reader's attention.

Salter's Hill Day School.

In giving a report of schools connected with this station, we first advert to the pleasing fact of the completion of the school-room which was opened on the 11th day of May, on which occasion the children of the Bethtephil and Greenwich-hill schools assembled together with those of Salter's-hill, and were addressed in an impressive manner by the Rev. David Day, of St. Mary's; after which they were regaled with suitable refreshment, and a small book or other present given to each child. In the evening of the same day a public meeting was held, when we were favoured with the presence of four special magistrates and other gentlemen, who kindly gave various addresses on the occasion.

It redounds greatly to the honour of the church and congregation, that with the assistance of a few liberal friends in the neighbourhood they have erected a spacious and substantial school building, without the aid of parliamentary grants.

The abolition of the apprenticeship was followed by a large increase in the attendance of the day-schools, but as the attendance of a large proportion of this increase could not be expected to be permanent, they were not all entered on the books; many, however, have continued to attend, and there are some of the late apprentices who did not know a letter when they entered, that are now able to read; and the progress of the children generally is, upon the whole, satisfactory.

An adult evening school, consisting of young men, who are taught writing and arithmetic, has been in operation during the last three months, and consists of 18 pupils.

The Sabbath school continues to be well attended, and we hope that the religious knowledge which is communicated will be both retained and become productive of much good.

Maldon.

The Greenwich-hill day-school has been removed to a house near the Missionary station

at Maldon, and is now under the superintendence of Mr. James Lovemore. The Sabbath-school which existed at Greenwich-hill has not as yet been resumed at Maldon, as there is not sufficient accommodation for it, but it is expected that during the year a building for chapel, school-room, and master's house, will be erected on the Mission land.

In our last report we stated that a school-room would be built at Moor Park during the last year. This we have not been able to accomplish, owing to unforeseen obstacles, but this important object is not forgotten, and it is hoped that if Providence permits us to meet another year, that progress at this place will be reported.

Bethtephil Day-School

Has considerably increased since the last annual report. The number then on the books was 92, but at the present time it stands at 155. This increase is to be attributed to the great political change in the condition of the people on the ever-to-be-remembered day, the 1st of August, 1838. The progress of the children in the different branches of education has been satisfactory. At the close of the year 1837, in the reading classes two-thirds of the children were in monosyllables; at the close of the past year 1838, notwithstanding the accession of so many new scholars, more than half the children are reading in Scripture lessons. In the cyphering department, at the close of 1837, the classes consisted only of 19, and these were in the lowest rates; at the close of the past year (1838), there were 34 practising cyphering, some of whom have made considerable progress.

In the Bethtephil Sunday-school many are able to read the sacred Scriptures with a tolerable degree of correctness.

Evening-Schools on Estates.

The evening-schools at Moor Park, Leyden, and Guilsborough contained 164 scholars, and have been supplied during the greater part of the year, but these schools are now suspended in consequence of the removal of Mr. James

Love-more to Maldon; but it is intended, as soon as arrangements can be made, to resume these schools. The evening estates' schools now in operation are Glasgow, Windsor Lodge, Paisley, Chatham, Carlton, Adelphi, Content, and Sunderland, and contain 322 scholars. We hope to be able to continue the efficiency of these during the present year, but it is anticipated that the necessity for these schools will not then longer exist, as it is hoped that since increased facilities are now enjoyed for our

attendance upon day and Sunday schools, with an expectation of new day-schools being opened, that these will prove fully efficient for the advancement of the education of the people.

In the three day-schools now in operation we have commenced the payment system, and in this system we intend that our schools shall stand or fall, it being our full conviction that education given as charity, as in other things, is not so highly prized as that which is obtained at some cost.

Schools.	Admitted since commencement.	Day.	Evg.	Sunday.	Teachers.
Salter's Hill	290	143	18	396	Thomas B. Pickton
Bethsephail	256	155		242	William P. Russell
Maldon		42			James Lovemore
Glasgow Estate			45		William P. Russell
Windsor Lodge			81		Ditto and James Clark
Paisley			88		William P. Russell
Chatham			28		Ditto and James Bernard
Carlton			47		Alexander Peterkin
Adelphi			42		Ditto
Content			9		James Reed
Sunderland			32		Charles H. Morris
Total		340	340	638	

Last Sabbath-day, the 20th January, galleries which will hold about 800 persons, including children, were opened for the accommodation of the increasing congregation. The children in the day and Sunday-schools, at seven o'clock, were assembled in the gallery erected for their especial use, and addressed by brother Clark

from Mark x. 16—"And he took them up in his arms, put his hands upon them, and blessed them." A collection was made from the children, which amounted to 7l. 13s. 4d. (currency), towards the expense incurred by the erection of the gallery.

ORACABESSA.

MR. DAY, who occupies this station in connexion with Port Maria, writing on the 23rd of April last, mentions, among other particulars, a circumstance which may remind us of the continual perils to which our missionary brethren are exposed. Our thanks are due to that Almighty Friend who interposed to rescue his servant in the moment of imminent danger.

The testimony in favour of the much-calumniated negroes will not be overlooked.

I doubt not you will be glad to hear that, after many unsuccessful attempts to obtain a dwelling in a healthy situation, I have at last succeeded. I have been obliged to take it at a higher rent than I was willing to give; but no choice was left me but to take it at the price for which it was offered, or continue to reside where my life, even if it were spared, would be a sort of perpetual martyrdom.

I have, for several weeks past, been residing here in a part of a house occupied by one of the oldest, and, I may add, most consistent of our members. This place, though preferable to Port

Maria, is not healthy. I have been suffering from ague and fever, and now feel quite weak from a recent attack. The house, however, which I have now engaged, is in a very healthy spot: it is very elevated, and is distinctly seen from brother Abbott's house at St. Ann's Bay, without the aid of a glass; and it is situated within a mile of Oracabessa chapel. Here I hope to get my health re-established, and to be able to perform my ministerial duties; in which I feel increased pleasure, from the belief that they are attended with tokens of my Master's approbation.

On the day after I wrote to you last I met with an accident which might have proved fatal; and, but for the over-ruling providence of my heavenly Father, would have done so. Returning from an evening service, I had to cross the mouth of a river, into which the sea was running very violently, threatening to wash my horse off his legs, and drench both his rider and himself in salt water. To avoid this, I endeavoured to cross the river a few yards higher than the usual track; when, in a moment, both my horse and myself were almost buried in quicksands. We struggled out as well as we could; and, by the kindness of a friend who lived near, I obtained a change of clothes; but was soon after seized with ague and fever, which laid me aside for two Sabbaths, and left me quite weak for several weeks. These dangers we are often exposed to; and often, when I leave my family to undertake a journey, it is with a fear that I may never meet them again; but I am thankful and happy in knowing that I am about my Master's work; and though dangers and death often threaten me, yet,

"Not a single shaft can hit
Until the God of love see fit."

My dear children, through the Divine blessing, continue in tolerable health. My people continue to evince their Christian kindness and affection; and, though I am engaged in reproofing, admonishing, and excluding those who act inconsistently, yet I believe the parties immediately concerned love me the more for the course I adopt towards them.

After having been very much occupied in the above necessary work, one old member, who felt the propriety of my reproofs and admonitions, exclaimed, with an emphasis for which the negro is remarkable, "Hi! minister's name Day, an him bring day come for true."

I find that much firmness and much affection are both necessary, in order to make them know and perform their duties both as men and as Christians.

In this parish the estates' work is going on tolerably well. The people are content with moderate wages; and where they get regularly and fairly paid, perform more work than in the times of slavery, or under the apprenticeship. All the negro requires is a system of even-handed, impartial justice.

BAY OF HONDURAS.

BELIZE.

We announced in our number for August the embarkation of Mr. and Mrs. Weatherall for Belize. It will be seen, by the subjoined communication, lately received from Mr. Henderson, how very desirable such assistance had become to our indefatigable brother.

I HAVE been graciously supported by my heavenly Father, so as to be able to continue the regular ministrations of the mission; not, however, without alarming symptoms of disease and bodily suffering. I feel happy in being able to go thus far, from a consciousness that my dear friends at home are employing themselves to afford me respite speedily; and the cause of the Redeemer and of immortal souls is worth enduring not a little for.

It has been my custom, for the last six weeks, to apply a blister to my chest the day after preaching, to cool a burning inward pain, which is caused by the exertion of public speaking. By the close of the week I am again healed, both outwardly and inwardly. I long for the arrival of a dear ministering brother to relieve

me a little. My medical friend cautions me, and all but insists on my desisting altogether from labour and exertion. I wish to be faithful, according to the spirit of the Valedictory Address delivered at Hackney, on my designation, by Dr. Newman. I hope I am actuated by no unworthy motive, as if regardless of any just reason for ceasing from my labours. The Lord is consulted, I trust, with a sincere desire to know his will.

I sympathise with you in your anxieties, and those of the Committee. May Divine aid be richly afforded you, and his providence "supply all your need." I cannot think the spirit of missions can relax. Heathenism is the same as ever in its nature,—ignorance as destructive,—sin as active.

SOUTH AFRICA.

GRAHAM'S TOWN.

Mr. AVELINE has favoured us, under date of March 1st, with the following notice of the commencement of his labours among the natives in the vicinity of Graham's Town :—

I HAVE not written earlier, for this amongst other reasons, that I wished to convey to you my impressions of the state of matters here more correctly than at first would have been possible; and especially, I was desirous of communicating the intelligence that direct efforts were being made for the benefit of the native population around us.

Since the Kaffir war, a large number of Fingoe families have been located close to the town, their huts being grouped like so many haystacks on the surrounding hills. The Fingoes were in a state of subjection to the Kaffirs; but, having revolted, and taken part with the English during the war, they are now under British protection. They are a fine athletic race. Indeed, the native Africans generally, in this part of the continent, excepting the Hottentots, present models of grace and symmetry that a statuary might wish to copy.

Besides the Fingoes, there are very many

Hottentots; some residing at a kraal or village near the town, and others mingled with the white inhabitants. Some of other tribes, especially Bechuanas, a race whose moral qualities stand higher in general estimation than most others, are also found here.

Amongst these various races we have commenced the formation of classes for Sabbath-school instruction; and I am happy to say that as many as twenty-eight, some adults, but mostly children, principally Fingoes and Hottentots, have already attended. I have visited Karega, and hope, ere long, to resume preaching there.

The congregation is much better than I had anticipated, and the church includes excellent and valuable members. Our Missionary Meeting has been held since my arrival. The Colonial chaplain, the Rev. Mr. Heavyside, presided; and the meeting was attended and addressed by the Wesleyan and Independent ministers. It went off with much spirit and interest.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

It may be remembered that, in announcing the publication of the *HERALD* in its new shape, the Editor stated his intention of introducing occasional notices of the interesting Mission in the Burman empire, under the care of our American brethren. He has not lost sight of that object, though, hitherto, the constant press of intelligence from our own Missionaries has prevented any such insertion. Material assistance will now be afforded by the recent valuable work of the Rev. Howard Malcom, who has just visited Burmah and the adjacent countries, and has published the result of his full examination into the state of the Mission in two closely-printed octavo volumes. We purpose, in our next Number, to give an account of his visit to the tomb of Mrs. Judson, with an engraving, and a copy of Verses on the occasion, from the elegant pen of Mrs. Sigourney. In the mean while, we extract, from the Twenty-fifth Annual Report of the Parent Institution, presented at the Anniversary Meeting, held at Philadelphia the 24th of April last, the following condensed view of its present state and operations in each of the four quarters of the globe :—

MISSIONS have been established by the Board among twelve of the Indian tribes; in France, Germany, and Greece; in Liberia, among the Basas; in Burmah, among the Burmans, Karens, and Peguans; in Arracan, Siam, and China; and among the Amamese and Khamtis, or Shyans, and the Teloogeois;—total twenty-five.

Connected with these missions are sixty-six stations, including twenty-nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty-three in Asia. One mission, the Omaha, is suspended; and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of missionaries and assistants is one hundred and six, forty-three of whom are preachers, five preachers and printers, one a printer, three school-teachers, one a farmer, and fifty-three female assistants. Of native preachers and assistants there are eighty-five. Total one hundred and ninety-one, viz.,

	Mis. & As.	Nat. Pra.&As.
In the Indian missions . . .	38	10
— missions in Europe . . .	8	16
— mission in W. Africa . . .	5	
— missions in Asia . . .	55	59
	106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year; one preacher, two female assistants, and one native assistant, have retired from their connexion. One female assistant missionary has died.

The number of churches is forty-five, embracing about 2000 members; and of baptisms, reported during the year, 570.

There are sixty-eight schools reported, containing from 1200 to 1500 pupils.

Printing has been executed in fourteen languages, amounting, in the years 1836 and 1837, to \$4,000,000 pp. Two founts of type and a printing-press have been added to the printing

department in Siam; and a fount of type prepared for printing in Shyan. Other founts are in course of preparation.

The receipts of the Board during the year ending April 15, 1839, were \$88,240 73, and the expenditures for the same period, \$110,190 74; — deficiency of receipts, \$21,950 01.* On the other hand, the receipts, compared with those of the previous year, have increased by about \$25,000, and the comparative deficiency decreased by \$21,000. A similar advance for the year to come would enable the Board to fulfil their existing engagements, and to carry on their operations as in former years. Shall the advance be made? That it can be made none will question. The churches are not impoverished, and every right effort and sacrifice impart new power. That it ought to be made is equally certain. The time is not come to restrict our operations: the work is only begun; the labourers are few. From almost every mission the cry is, Help; and helpers are waiting to be sent. Let the advance be made. Let fervent, unceasing prayer ascend to God; and let prayer lead to effort,—earnest, united, determined effort, that the treasury of the Lord may be full.

* In sterling, Income £19,854. 3 4;—Expenditure £24,792. 18. 4;—Deficiency £4938. 15.

ARRIVAL OF THE REV. E. J. FRANCIES IN JAMAICA.

OUR friends, Mr. and Mrs. Francies, arrived at Kingston, after a safe, though tedious voyage, by the ship *Kingston*, Captain Sargent. After taking part in the interesting services at East Queen-street Chapel on the 1st of August, Mr.

F. proceeded to Lucea, to take charge of the station, together with Gurney's Mount and Fletcher's Grove, both of which are connected with Lucea, and were left vacant by the removal of Mr. Oughton to Kingston.

RETURN OF THE REV. JOHN CLARKE, OF JERICHO, WITH MRS. CLARKE AND MRS. GARDNER.

OUR friends above named arrived in London in the ship *Duke of Bronte*, on the 31st ult. Mr. Clarke's health was, in some degree, improved by the voyage, but he still continues very feeble. After a few days' stay with some kind friends at Camberwell, Mr. and Mrs. Clarke proceeded to Berwick-on-Tweed, intending to

remain there through the winter. Mrs. Gardner, with her two orphan children, has removed to Luton, where she previously resided. And the Misses Barlow, daughters of Mr. Barlow, of Annotta Bay, who accompanied our friends to this country, have since been placed in the Mission-school at Walthamstow.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Meagher, Rev. Andrew Leslie, Feb. 4.

CEYLON. — Colombo, Rev. E. Daniel, April 23.

WEST INDIES.

JAMAICA.—Kingston, Rev. Joshua Tinson, (received Aug. 21,) July 30. Rev. E. I. Fran-

sica, July 31. Rev. S. Oughton, Aug. 2. W. Anderson, Esq., Aug. 2. Falmouth, Rev. William Knibb, July 17, 30. Bethsephil, Rev. W. Dendy, July 30. Mrs. Baylis, June 4. Port Maria, Rev. D. Day, July 23. Annotta Bay, Rev. Josiah Barlow, July 22.

TURK'S ISLANDS.—Grand Cay, Rev. E. F. Quant, July 16.

ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following, viz., to Miss Hatch and friends, Honiton; and to Miss Hannah Levit and friends, Reading, for boxes of useful and fancy articles for the Rev. William Knibb; to Joseph Gurney, Esq., for a parcel for the Rev. Ebenezer Daniel, of Ceylon; to Mr. E. West, Amersham, for thirteen volumes of the Baptist Magazine, for the West India Mission; to the Rev. T. Welsh and friends, Newbury, for a parcel containing Magazines, Reports, &c.; and to

friends at Lynn, for a box for the Rev. Benjamin B. Dexter, Rio Bueno.

The Rev. J. M. Phillippo, of Spanish Town, Jamaica, gratefully acknowledges the receipt of the following kind presents:—150 books for scholars under his care, from Mrs. Dillwyn, of Bath, through the Rev. B. H. Draper, of Southampton; boxes of useful and fancy articles from friends at Reading and Aylsham; and an excellent library from the Sunday-school Union.—(Sept. 16.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 15th to September 15th, 1839.

LONDON AND ITS VICINITY.		£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscription.</i>					
Mrs. Newbery		1	1	0	
<i>Donations.</i>					
Miss Willis		10	0	0	
M. E.		5	0	0	
Mrs. Jackson		5	0	0	
Friend at Chelsea, for Entally		5	0	0	
H. G., for jewellery		0	10	0	
Friend, Welwynth		0	5	0	
		25	15	0	
<i>Buckinghamshire.</i>					
Olney, by Rev. Dr. Cox.		15	0	0	
Collections					
Society of Weekly Subscrip-		5	10	0	
tions					
James, the late Rev. J.		1	0	0	
James, Mrs.		1	0	0	
Talbot, J. H., Esq.		1	0	0	
Talbot, John, Esq.		1	0	0	
Small sums, by Mrs. Robin-		1	5	0	
son					
		25	15	0	
<i>Amersham:—</i>					
Collection		10	0	0	
Collected by					
Miss Dorrell		5	5	0	
<i>Devonshire.</i>					
Kingsbridge, by Mr. F. S. Randall,					
Treasurer.					
Collections		10	9	0	
Young people, by Sarah					
Harley		0	16	0	
Weekly Subscriptions by					
Miss Lavers		0	16	0	
Miss S. A. Nicholson		0	10	0	
Subscriptions:—					
Mr. Nicholson		1	0	0	
R. Peck, Esq.		1	0	0	
		14	12	0	
<i>Essex.</i>					
Loughton Missionary Association		6	8	1	
<i>Hampshire.</i>					
Hampshire Auxiliary, by Mr. George.					
Belmont		15	13	4	

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
<i>Herefordshire.</i>													
Kington—Rev. S. Blackmore	10	10	0										
<i>Hertfordshire.</i>													
Hemel Hempstead, by Mr. Bryce	44	1	6										
Royston—Mr. Valentine Beldham	1	0	0										
<i>Kent.</i>													
Tovil—Thomas Smith, Esq.	1	1	0										
<i>Lincolnshire.</i>													
Boston:—													
Collections	7	6	4										
Collected by Mrs. Man	0	10	0										
W. Mann, Esq.	2	2	0										
Mr. and Mrs. Man	4	0	10										
Produce of needle-work	0	2	2										
Sabbath-scholar	1	6	0										
Missionary box				8	1	0							
Collected by													
Miss Wright	0	19	6										
Miss Hill	1	8	0										
Miss C. Hill	2	9	0										
Miss E. Hill	1	8	6										
Miss M. A. Hill	1	15	0										
Miss Bothamley	3	10	10										
Mrs. Veall	0	13	10										
Interest on deposits at bank	0	2	1										
Sabbath-school Missionary box	0	4	6										
Holland Fens—Collection	1	5	6										
Kirton—Collection	1	2	9	30	6	10							
Horncastle:—													
Collections	4	7	0										
Collected by Ladies	3	1	0										
Rev. D. Jones	0	10	0	7	18	0							
Partney:—													
Collections	2	16	8										
Mrs. Gilliat	0	10	0										
Box and Card, by Miss S. Willoughby	1	3	0										
Box, by Miss E. Willoughby	0	19	8	5	9	4							
Spalding:—													
Collections	2	11	11										
Deeping Fen:—													
Collections	0	9	0										
Box	0	2	3	3	3	2							
Spilsby:—													
Collections	1	19	8										
<i>Northumberland.</i>													
North of England Auxiliary.													
Berwick-on-Tweed:—													
Collection	17	0	0										
Baptist Congregational Missionary Society	5	0	0										
Missionary box, by Mrs. Paxton	0	10	0										
Miss Rutherford, by Mr. Robson	1	0	0	23	10	0							
Broomley:—													
Collection	7	1	7										
Newcastle:—													
New Court—Rev. G. Sample.													
Balance from last year	1	6	0										
Collections and donation	13	12	7										
Ladies' Branch Society, by Mrs. Fenwick, Treasurer	8	13	9										
Ditto for female education	4	18	7										
Young Men's Society, by Mr. J. Angus	6	15	0										
Subscriptions, by Mr. W. H. Angus	16	19	0										
Tothill Stairs—Rev. R. Pengilly.													
Collection	6	4	6										
Weaver's Tower:—													
Friends, by Mr. Banks	2	10	0	60	19	5							
Shotley Field:—													
Collection	4	13	0										
<i>Surrey.</i>													
Dorking—Friends, by Mr. Jackson													
	1	2	6										
<i>Worcestershire.</i>													
Worcestershire Auxiliary, by Mr. R. Harwood, Treasurer.													
On account	250	0	0										
WALES.													
Wrexham:—													
Collections, &c.	30	0	0										
Amiwh, by Mr. George Palmer	7	0	0										
Collection													
<i>Foreign.</i>													
Netherlands Auxiliary, by Rev. S. Muller													
	125	0	0										
N.B. The remittances from Liverpool and Birmingham will be acknowledged when the lists are sent.													

NOTICES TO CORRESPONDENTS.

The Treasurers of Auxiliary Societies, and other friends, who have monies in hand on account of the Mission, are earnestly requested to forward the amount to Fen-court without delay. Payments to a large amount are coming due, much beyond the sum in hand to meet them.

Those friends who have applied to the publishers in vain for copies of the first Number of our new series, for June last, are respectfully informed that it has been reprinted, and may be had in the usual way. The demand has so greatly increased as to render it necessary to print a considerably larger number than formerly.

The friends who inquire after Mr. George Pearce are informed that he is at Leamington, and has derived some benefit from the waters there, but is still much too weak to undertake any public engagements.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

IRISH CHRONICLE.

OCTOBER, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

FOR the following letter the Secretary is indebted to a commercial gentleman from one of our midland towns, who has laid the Society under considerable obligations by the attention which he has given on the spot to some of the operations of the Society. It is inserted as a disinterested and valuable testimony to the labours of the Society, and we are grateful for the kind permission given by our esteemed friend to publish his letter. If Christians travelling commercially in Ireland would all do as our excellent friend has done, the Society would be in no difficulty, either as to a general feeling of its value and importance, or as to a liberal support.

It may be added, that sometimes since the Secretary received, verbally, a similar testimony concerning another part of Ireland, and other agents, from our excellent friend Rev. Thomas Willcocks.

MY DEAR SIR,

Leicester, Sept. 7, 1839.

I promised you, in May last, that during my annual visit to Belfast inquiry should be made about your missionary, Mr. Young, and now embrace the first opportunity of reporting the result. After an unsuccessful attempt to raise a congregation in that town, his attention was directed to a part of the county of Down, (situated about ten or twelve miles from Belfast,) where a great destitution of the means of grace existed, but which was full of promise. In the first interview with Mr. Young, I expressed a wish to see his various stations, that I might be enabled to give you some account of them; and accordingly, on Thursday evening, August 29, the first meeting was held at Ballysallagh, where a very numerous and most attentive congregation assembled at a very short notice. On last Sabbath morning we met at Crawfordsburn, where I had recommended an open air service; but this being prevented by the inclemency of the weather, the congregation obtained the loan of a large school house, which was speedily filled with hearers, whose attention would shame that of many of our English congregations. At five o'clock, service was held at Conleg, the school-room was crowded, and all eagerly listened to the words of everlasting life.

At seven o'clock we met at Bangor a good congregation, though not so numerous as at the other places. Making every allowance for an increased attendance, as the result of a very general public announcement of Mr. Young's, (made without my knowledge or consent,) that a "deputation from England" would attend at all the services, I was yet much surprised at the numbers who flocked to the various places, and was glad to find that a spirit of hearing prevails throughout the neighbourhood.

Mr. Young preached at all the places, and at each called on the "deputation!!" to address the congregation; to which a consciously feeble, though very cheerful response was yielded. May the great Head of the Church own these attempts to enlarge his kingdom, with his own blessing!

Crawfordsburn, Conleg, and Ballysallagh, are destitute of any places of worship, and are each about three miles from any. In the population there are few, if any, Catholics; the great majority are Presbyterians, amongst whom are many of the "excellent of the earth," with, I regret to add, many Arians and Socinians, and very, very many more who have the "form of godliness, without the power."

The residence of the missionary for this district must evidently, from its central situation, be at Bangor; where, although there are places of worship, there is every probability of his raising an interest.

It does appear to me, that Crawfordsburn, Conleg, and Ballysallagh, present a most favourable opening for the labours of a devoted missionary of the Cross, who should not

only stately preach, but go from house to house, proclaiming the glad tidings of salvation. A Scripture reader would also be a great blessing in this district, and, if possible, efficient Sabbath schools should be established.

I can have no hesitation in recommending the Committee to station Mr. Young (whose labours appear to be acceptable) in the places mentioned, believing that God's word, faithfully ministered there, "will not return unto him void."

There is much in the present state of Ireland that is very cheering; a manifest improvement in all respects has taken place, but especially in the bold front which all sections of the church have presented to the advance of Popery. The ministers of the Gospel seem for the most part self-denying and laborious, "determined to know nothing among men but Christ Jesus the Lord." May He "whose they are, and whom they serve," increase their usefulness a thousand fold!

If ever there was a period when the enlarged exertions of your excellent Society were more required than another, it is surely now; when the "fields are white unto the harvest," and the cry is wafted on every breeze, "Come over and help us." When will our British Baptist churches appreciate and efficiently sustain your efforts!

Accept of the enclosed 20*l.* as an instalment of the debt which I feel personally to owe, and believe me,

My dear Sir, yours faithfully.

Rev. S. Green.

C. B. ROBINSON.

The following account of an annual Association in Mr. M'CARNEY'S district is taken from his letter of the 10th of August:—

Our annual Union meeting has just ended, and this I can say, almost in raptures, it commenced and ended gloriously; and the impression made, I do hope and believe, will never be effaced. It is becoming every year more and more efficient. O that I had it in my power, at my own expense, to invite ministers to our assistance! I have such complex feelings, sorrow and joy, at this moment, I find I must drive both away, or stop my pen.

Heaven let his blissful face be seen,
Immortal was the joy.

On Friday, the 2d inst, our little town was enlivened by the arrival of many who were coming to our aid in the name of the Lord. Our neighbour, Mr. B—, who is a Methodist, without solicitation, gave us the use of his meeting-house in this town, in which the Rev. Mr. King, an able minister of God's word, preached from Col. i. 28, at seven o'clock in the evening, and we were all ready to exclaim, "Because you have said this unto us, gladness hath filled our hearts." This is the third year he has lent his powerful aid to our assistance. On Saturday, the 3d, we proceeded to Ferbane, the intended field of operations, and at seven o'clock in the evening we commenced singing "O'er the gloomy hills of darkness." One of the brethren offered an address to the throne of grace, the Rev. Mr. Sharman, from Coolany, preached from Rom. viii. 31. and another concluded in prayer. I was glad to hear some of our friends, who knew and heard him preach before he was engaged by our Society, say how delighted they were at the improvement he had made in his knowledge of evangelical doctrines. We felt the droppings of a heavenly shower, and all seemed to anticipate something stupen-

dous on the approaching and long wished for day. Lord's day, the 4th, from an early hour in the morning, we were enlivened at seeing our brethren and friends coming in from all directions. At seven o'clock we again proceeded to the meeting-house, and after the usual routine of singing and prayer, the Rev. Mr. Nicholson, from the north of Ireland, who kindly accepted of our invitation, preached from Rom. viii. 14. Here, too, as the natural sun climbed the heavens with an increasing exhibition of his glory, did also the God of all grace give us fresh and renewed manifestations of his divine presence and his glory. This meeting continued till nine o'clock; at ten our friends and brethren returned, and a prayer meeting was conducted, principally to invoke the divine blessing on the candidates for baptism, who were then present, and to give to such persons as chose an opportunity of asking them a reason of the hope that is in them, which I am sure they would do, with meekness and fear. This necessary, lovely, and solemn meeting having terminated we proceeded to the river, which is quite contiguous. It is situated, gliding its way through a field, at the rear of our worthy deacon's house, Mr. Abraham Bagnall. The scenery is almost beyond description, hills, valleys, groves, and water, strike the eye with admiration in all directions. The sun was at this moment shining gloriously. After singing a suitable hymn, I addressed the people. A deep and solemn sense of the divine presence rested on every individual while I baptized the following persons: Catherine Shea, of Rahere; Joseph Holliday, of Clare; William Martin, of Rahere; and John Meath, of Tullamore. While I and the newly-baptized persons retired to convenient places for dressing, our two brethren, Sharman and Mullarky, engaged alternately in prayer. We had every thing arranged

for preaching in the fields, but a heavy shower having subverted our design, we soon had the forms replaced in the meeting house. After singing our favourite hymn,

"All hail the power of Jesus' name,"

brother Mullarky prayed, and the Rev. Mr. Hamilton, from Youghal, preached from Jer. iv. 19, and he was followed by the Rev. Mr. King, who prayed, and preached from 1 John v. 9, and we sung this chorus three times over—

"O how precious is the sound of Jesus' name!"

and he concluded in prayer. Both of the sermons made a deep impression on the minds of the people. The former was admired for his fine flow of evangelical truth, and the other, though not less so in this respect, was admired for his almost matchless flow of oratory. In the evening we reassembled, and each seemed anxious to see which would first resume his seat in the little sanctuary. Brother Sharman commenced by prayer, brother Mullarky preached from 1 Cor. i. 30, and was followed by Mr. King, from Hosea vi. 4, We then sung the chorus three times over,

"Gracious Saviour, own me in that day for thine,"

and he concluded in prayer. This was not all, for after tea the Bible was called for; we read, and sung, and prayed, till prudence told us it was time to take repose. Monday morning, about seven o'clock, we came together as fresh as ever, neither weary in body or mind. Brother Sharman prayed, and brother Hamilton preached from John ii. 25, and brother King concluded by a most thrilling and appropriate prayer. There was one thing which characterised the whole procedure, which I cannot, ought not to omit. While we were mercifully preserved from apathy on the one hand, we were as graciously preserved from enthusiasm on the other. I saw not one individual who seemed to think the meetings were wearisome, but rather seemed to think he could live his life in them. "My happy soul could stay, in such a frame as this," seemed to me to be the universal feeling. Monday evening, at Kilbeggan, brother Hamilton prayed, and brother Mullarky preached from Rev. vii. 10; and on Tuesday evening, at the same place, brother Hamilton preached from Heb. ix. 27, 28. He concluded the whole of the evening service.

Thus from Friday evening to Tuesday evening we were one way or another engaged in the good work, and I am convinced our labour was not in vain in the Lord. On the way home, an interesting young man, who has for some time been under serious impressions, met us, and said, "I will also join the church; all my scruples have been removed while at the meeting." And to

another he said, "I can hold out no longer, my heart is quite full. I called at a friend's place, and she said my daughter and some other young women were at the meeting; she will join you, so will they, and so will I, we all see you are right." While writing, a friend called in, and said your brother Abraham Flint was baptized at the new Baptist meeting-house, Lower Abbey-street, Dublin, last Sunday, and a young man whose name I know not; and Mr. Flint requested me particularly to tell you, he is your son in the Lord.

Mr. THOMAS writes from Limerick, Aug. 19, 1839, to the Secretary—

I send John Nash's journal. It appears he has been very much about among the poor Irish people in Kerry, and has read the Scriptures to them very extensively and acceptably. O, what wonders might be done, were it not for the power of priestcraft, in its preventing and ruinous influence, and destructive operations! Nor are its evil workings confined to the papal system of spiritual tyranny, and degrading and destructive imposition, but are too frequently manifested by those who profess to know better things; not, probably in so deadly and malignant a manner. But if there was no enemy there would be no victory, and I heard a good person say, "no cross, no crown." The Baptist Irish Society has abundant cause for gratitude and confidence in the Lord, and should take fresh courage and "go forward" in his strength, for He has signally and extensively acknowledged and blessed their labours, not only in scripturally educating tens of thousands, and circulating the divine volume so extensively, but in the conversion of sinners, by the preaching of the everlasting Gospel. Has not this Society sent many precious souls to glory, through faith in the name of the Lord Jesus, who were dead in sins, sunk in superstition, and deceived by self-righteousness—all ignorant of his person, work, grace, and salvation? Yes, I could mention many of their names, with joy and devout gratitude to the Father of mercies, and I could mention many others also, who bear testimony to the influence of the Lord's truth and the power of his grace, in different parts of the country, in England, in America, in Australia. One teaches a Christian school on the Continent, another preached the Gospel in the West Indies, another preaches in England very extensively; there are four of my members in Dublin, two of them, I may add a third, well able to preach the Gospel. Our brethren here are praying people. This I mention, to show that the Society has not laboured in vain, even in this most Popish district, where the name

of a Baptist was scarcely known, and without a place of public worship in this city, except my own hired house. I have gone every-where, as much as in my power, I trust, proclaiming the Lord's truth, and I greatly regret I have not been able to do more.

Dear Mr. Trestrail was here on his return from Cork to England, and preached to my roomful of people, on the 22d of July; so did Mr. Hamilton, of Youghal, in a few days after. Then Mr. Hoskins came, and preached on the Lord's day morning, August 4, after which I administered the ordinance of the Lord's supper. He was asked to preach at Dr. Townley's in the evening, to which we agreed, and I took him to preach at Castleconnell next day, which he did to a respectable congregation. Our brethren are men of a right spirit—I was rejoiced to see them.

JOHN MONAGHAN, a Reader, writes, August 30th:—

I feel happy to inform you, that during this month I have had many interesting opportunities of reading the Scriptures to poor sinners, endeavouring on all occasions to direct their attention to the Lamb of God, who takes away the sins of the world; and I am also happy to inform you, that in despite of every effort of priestly opposition which is put in full force at present, the work of the Lord is progressively advancing, in proportion as the people are brought to hear his holy word in their native language.

On the 8th instant, a woman, with whom I conversed along the road, alluded in the course of conversation to the favourable appearance of the harvest. After answering her in the affirmative, I told her that there was another harvest, of greater importance to us, approaching, and that it would be well for us could we say so much for it. She anxiously inquired what I meant by another harvest. I replied, the harvest of the soul, referring her to the words of our Lord in the last verses of the 9th of Matthew, and other similar passages, making some remarks on these scriptures as I proceeded. During this time she appeared strictly attentive. When we came as far as her house, she invited me in, telling me that her daughter had been for a long time past a pupil in one of our schools at Chaff-

pool, where she was taught reading, writing, and needlework, as the mistress there usually assisted the master in the school; that to her great regret, within these few weeks past, the priest insisted that she should withdraw her child from it, on the ground that the books read were contrary to her religious principles. But, said she, "in what you have told me about that book there is nothing contrary, and if I knew it was so all through, I would not be said nay by him, nor deprive my child of so favourable an opportunity." I then read the 11th of Matthew, and portions from John v. and 2 Tim. iii. &c. all showing our great necessity of an acquaintance with God's word; and I finally read and explained the whole of the 4th of Acts. During this time she was all attention, and on closing the book, she emphatically prayed the Lord to bless them who taught her child to read its sacred contents; "and from this forth," said she, "she shall constantly read it for me, and no man shall persuade me to deprive her of that blessed privilege."

I spent a considerable part of the 21st, 23d, and 26th instants in reading and conversation with a poor travelling woman who was confined to her bed, in a little hut which the inhabitants erected for her by a ditch side. On the 23d, when inquiring how she felt, she answered, "very sick—I suppose it is death." I told her to look to Jesus, in whom alone the death of his people is made precious in the sight of God, and read and explained the 5th of 2 Cor. Although her sickness seemed very severe at the time, she heard with earnest attention, frequently praying the Lord to look upon her in mercy.

When calling to her again on the 26th, she seemed much rejoiced, and said she longed to see me. In reply to how she felt, she answered, "near my end, but very happy; I trust I shall soon enjoy the presence of my God." In subsequent answers to other questions, she gave good reason to believe that her hope was well grounded. At length, seeing that her sickness began to increase, I read the 5th of Romans and prayed, in which I believe she fervently accompanied me; and when parting, she earnestly requested I would soon call again, but in a few hours after her spirit departed from its frail body, I trust to enjoy a blissful immortality.

* * * Moneys next month—except that the Secretary has to acknowledge with thankfulness a donation of 25l. from an unknown benefactor, through the hands of our friend, Rev. C. Anderson, Edinburgh.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1839.

AMERICAN SLAVERY.

A LETTER TO THE REV. DR. ROGERS, OF PHILADELPHIA, FROM THE LATE
REV. WILLIAM BUTTON.

DEAR SIR,—A melancholy event has lately occurred, which has greatly affected me, and indeed many others. I mean the depredations committed by a French squadron on the newly established colony of Sierra Leone. Of that establishment you have no doubt heard, and of its noble design, which was to promote civilization, to propagate the Christian religion, and to encourage an honourable commerce in Africa, and so in the end to put a final stop to the abominable slave-trade. On the 28th September last, about nine o'clock in the morning, seven or eight sail were seen steering their course towards that settlement. They had hardly time for deliberation. However, it was agreed by the governor and council, that if the squadron should prove to be enemies, resistance to such superior force would be only an idle waste of lives. It was agreed, therefore, to surrender. Soon after this determination, some men in one of the frigates were seen pointing a gun towards the piazza of the governor's house, and in a few minutes the shots were flying over the town. The colours were immediately struck, and a flag of truce hoisted; but the firing still continued, several grape and musket shots falling into the piazza. A black child was killed, and two black settlers severely wounded. When the French landed, they acted not like the professed sons of liberty. They soon entered the great store, as well as two principal houses, which they pillaged of every thing they could meet with; after which, they continued several days plundering

all the other houses, destroying whatever they found in them which they could not convert to their own use. *Free Town* was scoured in quest of stock. In the governor's yard alone fourteen dozen of fowls were killed; and the number of hogs destroyed in all parts of the town was not less than twelve hundred: the books in the company's library were scattered about and defaced, and if they bore any resemblance to Bibles, they were torn to pieces and trampled upon. In the house of Mr. Afzelius, the botanist, the plants, seeds, preserved birds and insects, drawings, books, and papers, were scattered in heaps upon the floor, and a beautiful musk cat was killed. In the accountant's office, all the desks and drawers were demolished in search of money; and also the copying and printing presses. All the company's telescopes, barometers, thermometers, and an electrical machine, were broken to pieces. The wearing apparel of the company's servants was taken out of their rooms; and notwithstanding the entreaties and expostulations of the governor to the commodore and captains to prevent such pillage, they went on. The governor expressed his surprise at these proceedings, and in civil terms observed, that in Frenchmen he had hoped to find generous enemies; but that, on the contrary, the colony had been dealt with in a manner which, he believed, was unusual, except in places taken by storm. Still they persisted, and the damage sustained by the company is estimated at £40,000. And now, my dear Sir, can you believe

it? Will you not be shocked when I state the fact, that two of *your countrymen* were the cause of all this? A fact, however, it is, disgraceful to themselves, and disgraceful will it be to the country to which they belong, if not publicly noticed, and they not publicly discarded. NEWELL and MARINER are the names of the two American *slave* captains who prejudiced the minds of the French against the colony. They had received some interruption from the governor in the course of their abominable and accursed traffic in human flesh, and therefore vowed vengeance against him. NEWELL, (who had piloted the French vessels into the river,) as soon as they had made the land, being attended by half-a-dozen Frenchmen, came to the governor's house, almost foaming with rage, presented a pistol at the governor, and with many oaths demanded instant satisfaction. The governor answered, that since he was no longer master of his own actions, the slave captain must now *take* such satisfaction as he judged equivalent to his claims. This man was afterwards so outrageous, that the governor thought it prudent to request from the French officer a safe conduct on board the commodore's ship, which was granted. MARINER also, the other slave captain, was very gross in his abuse; and after pillaging and burning the houses, he gloried in what had been done, and expressed it to be his heart's desire to wring his hands in the blood of Englishmen; adding, that if his influence should prevail, not a hut should be left in the place. To which of the United States these two human brutes belong I know not, but surely their names ought to be execrated, as well as their actions detested. Can the United States of America suffer such deeds to pass unnoticed? Can those, who across the Atlantic boast a superlative freedom, countenance such barbarous proceedings? Can such wretches as these remain unpunished amongst you? I hope not. Let them be exposed and abhorred. Let it not be said that America cherishes in her bosom such cruel and blood-thirsty villains. Forgive, my dear Sir, such expressions of resentment. I feel irritated: I cannot help it, when I consider that that company, whose noble design is to sap the foundation of the horrid African slave-trade, should meet with interruption, and from that quarter of the world too, which has declaimed so much

against tyranny, and boasted so much of freedom. This leads me now also to express my astonishment that your States should still continue to legalize the buying and selling of men, women, and children. In my last fast sermon, I could not help mentioning very freely, that I considered that one of *our* grand national crimes was that of countenancing the slave-trade, though at a distance; and this is my fixed sentiment. But when I look into America, what do I see? Not only that the States countenance the slave-trade *at a distance*, but that *domestic* slavery is sanctioned by provincial and congress laws. No less (I understand) are there than seven hundred thousand slaves among them! Who would emigrate to America while this is suffered? Britain, with all her faults—England, with all her crimes, may yet glory in this, that she does not allow of domestic slavery. No! on the contrary, *Freedom is our birthright*; and even a slave, purchased abroad, is free the moment he sets foot on English ground. Let not, then, Americans exclaim, "Where monarchies exist, there can be no freedom for the people"—"That a republican soil is that alone which is favourable to liberty." Let them not cry out against "Royalty and Royal Families," while they have a President and a Congress that can authorise 700,000 men, women, and children being kept in slavery; that can suffer human beings to be put up to auction, and cruel despots to whip, torture, and murder them, without being called to account in their courts of justice. Till this is done away, be England *my* country. Here monarchy, here royal blood, here king, lords, and commons will suffer no such cruelty to exist. But though I write thus, my dear Sir, I exempt *you* from the general body. You—I rejoice at the thought—abhor such conduct, and would triumph in the total abolition of slavery. And here I cannot help expressing my sense of the honour done me, (as mentioned in yours,) in being elected a member of the Abolition Society in Pennsylvania. I pray you, present my grateful acknowledgments to that Society. I wish them, from my heart, all prosperity in their attempts to abolish slavery, and thereby wipe off that dishonourable stain which has been so long on their country; till which be done, America can never be considered a land of freedom. That there are societies forming there for this

purpose is pleasing. May God keep them united, and increase their zeal, till the end for which they associate be accomplished; and may they unanimously agree to express their abhorrence of the late proceedings of NEWELL and MARINER at Sierra Leone. Such men are a

disgrace to humanity, and ought to be execrated by all mankind.

I remain, dear Sir,

Affectionately yours,

W. BUTTON.

London, March 6th, 1795.

AMERICAN SLAVERY,

A LETTER TO THE REV. DR. ROGERS, OF PHILADELPHIA, FROM THE LATE
REV. ABRAHAM BOOTH.

DEAR SIR,—Your esteemed favour of Nov. 18, 1794, came safe to hand. I am very much obliged to you for the intelligence which it contains; part of which is pleasing, and part of it painful to the pious and benevolent heart. It is pleasing to be informed that sinners are converted, and that the cause of Christ prospers, in any part of the world, of which you have given me some instances. But it is extremely painful to hear that theatrical entertainments are sanctioned by your representative body, are more frequent than ever, and that scepticism and latitudinarian sentiments in religion, prevail. I fear, I greatly fear, that the luxury, the pernicious dissipation, and the infidelity of European states, will soon have a dreadful spread among you. May the Almighty Jesus interpose, by the dispersion of his gracious truth, and by the energy of his power, to check and eradicate those destructive evils! It is also painful, and even shocking, to hear, that the State of Kentucky has, in its recently formed civil constitution, provided for the accursed traffic in man, and for the enslaving of millions, who have an equal claim to personal liberty with the framers of that constitution. Had moral justice, had unbiassed reason, had the principles of sound policy prevailed in their deliberation and resolves, they never could have admitted a principle into their constitution that is pregnant with such cruelty to mankind, and with such disgrace to themselves. Either the blacks are not men, or such legislators are not Christians. Most cordially do I pray, that Omnipotence may annul the provisions of that legislative body, with regard to this particular, and blast their nefarious designs on the children of Africa!

This brings to my recollection a fact, authentic intelligence of which has lately arrived from Free Town, in the settlement of Sierra Leone.* The name of the sanguinary villain is MARINER, but to which of the United States he belongs I have not heard. There is one thing, however, which attended the conduct of that French squadron that gives me pleasure, and it is this; it is computed that the English man-traders on that coast have, by means of the said squadron, suffered a loss amounting to about four hundred thousand pounds.

I know, my worthy friend, that you detest not only the execrable trade in man, but also that personal slavery which is practised in a majority of your States; otherwise, I should scarcely be able to refrain from severe animadversion on some expressions in your last and much-esteemed favour. The expressions to which I advert are the following: "The United States know *no subjects*." "We are all *citizens*, and inhabit the *freest country on earth*." Now, Sir, were you a slaveholder, or did I consider you as approving the conduct of others who are so, I should be inclined to take up your words, and examine them in the following manner:—

"The United States know no subjects." But a great majority of those very states know a character much more degrading, for they are well acquainted with *slaves*! Legalize the buying and selling of men, of women, and of children, as if they were brutes; have laws to extort human labour without wages;

* As Mr. Booth's account of the cruel and wanton depredations committed by this squadron, corresponds nearly with that given by Mr. Button in his letter to Dr. Rogers, it is omitted.

laws, too, for inflicting penalties where there are no crimes.

"The United States know no subjects." But they are no strangers to human beings in black or coloured skins, who are treated by them as if they had no souls, no parental or filial affections.

"The United States know no subjects." But they know, or presume to know, what it is to live in comparative ease and indolence, to acquire wealth, and to obtain superior stations in civil society, by extorting labour, and withholding wages, from more than half a million of their inhabitants. But they ought also to know, that God has pronounced an awful woe on those who are guilty of such conduct. For Jehovah says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's services without wages, and giveth him not for his work." Jer. xxii. 13. See also Jer. xxxiv. 17.

"The United States know no subjects." But they know, that when the British government imposed taxes upon them, without their own consent, it was considered by them as an intolerable injury, and as an instance of tyranny which completely warranted hostile resistance, though they never suspected the British government of intending to deprive them of their personal liberty. They also know great numbers of individuals, who are guilty of no other crimes than those of being either born in Africa, or descended from African parents, of whom they dispose as if they were four-footed animals, without suffering them to have the least voice in the representative body.

"We are *all citizens*." That is, we who have the happiness and honour of wearing not black, or mulatto, but white skins, possess liberty, personal, civil, and political; are capable of acquiring large property, and are eligible to the first honours in the federal government. But as for those hundreds of thousands among us, whom our common Father has marked with such infamous and ugly skins, and lips, and heads, we justly treat them as the mere tools of avarice, and the objects of oppression; as the refuse of mankind, and as unworthy the name of men. It is indeed asserted, in an old book, now but little regarded, "That God made of one blood all the nations of men;" but we, the genuine sons of liberty, will never be persuaded that

our blood is specifically the same with that which flows in the veins of a black or a mulatto. To treat them, therefore, as if they were human creatures, would be to exalt brutes and degrade ourselves.

"We inhabit the *freest* country on earth." Then every country on the globe must be in a wretched state indeed! for the freedom of any country respects the inhabitants of it; respects their being governed by laws that are just and equal, with regard to their persons, their character, and their property; and those laws duly executed, so that the rich and powerful cannot oppress the poorest and most obscure without being amenable in courts of justice. But is this the case in all your states? Ask the swarthy sons of Africa who now inhabit Carolina, Virginia, Maryland, and so on, what they think of the freedom enjoyed in those states? Do they boast of their liberty, and consider their situation, respecting civil freedom, as the happiest upon earth?

"We inhabit the *freest* country on earth." Then there are the fewest despots, and there is the least degree of tyranny to be found in it. But how can this be possibly substantiated, while it appears, by a recent inquiry, that there are in your states nearly seven hundred thousand slaves? Is not every slave degraded below the rank of man, and reduced to that of a mere beast? Is not every slaveholder a despot, and every slavedriver a tyrant?

"We inhabit the *freest* country on earth." But who are these we? Certainly, not the blacks nor the mulattoes, but the whites; the lords of the land; those who arrogate the dreadful authority of legalizing the buying, and selling, and oppressing their fellow-creatures; those who fatten on the tears, and sighs, and sweat, and misery of others, that are by nature equal, and by demerit not worse than themselves.

"We inhabit the *freest* country on earth." But what would this high-born son of liberty have said, had he heard of our British monarch uniting with the peers of this country, in declaring, that England is the *freest* country on earth? Would not the spirit of democracy have been stirred within him, and kindled into a flame? Would he not have treated the assertion with indignant scorn, as an insult to common sense? Yet neither any of our bishops, nor any of our nobility, nor even our monarch

himself, dare openly treat the meanest person in this land, even though the most profligate, as more than half a million are treated in your country of superlative freedom. No: if a lord bishop, a peer of the realm, or a minister of state, offer personal violence to his meanest domestic, libel his character, or withhold his wages, he is amenable to the law, and if convicted must make satisfaction for the insult offered to British liberty. We have, at this very time, an English peer in prison for libelling his attorney; which libeller must pay a fine, must be bound under a heavy penalty, with two securities for his good behaviour in future, before he can be released. Such is the liberty of that country which I inhabit: a country in which there is not an individual who is legally a despot: a country in which we never hear of human creatures being advertised for sale—in which a family is never put up to auction—in which a slave cannot live; for were your 700,000 slaves to be landed on the British shore, they would all of them be instantly free.

“We inhabit the freest country on earth.” But were I in your land of superlative liberty (except in either of those two states which have abolished slavery) the despotism and tyranny, the injustice and cruelty, which are legalized and practised in it, would probably make my eyes weep, and my heart bleed; would kindle my indignation against perhaps twenty or thirty thousand petty tyrants; melt my very soul into compassion for the oppressed myriads, and excite the most ardent prayer that God would arise to plead their cause, and raise them to the rank of men.

“We inhabit the freest country on earth.” “Tell it not in Gath, publish it not in the streets of Askelon!” For, while personal slavery is tolerated by provincial and congress laws, while the sons of indolence, and the votaries of Mammon, are annually sacrificing thousands of human victims on the altar of Moloch, your superlatively free country will stand chargeable with numerous and horrid instances of oppression, must deservedly wear the brand of infamy, and be justly considered as acting in direct opposition to every principle on which it professed to proceed when resisting the claims of Great Britain upon it.

Such, Sir, would have been my animadversions, reasons, and remonstrances, had I considered you as friendly to personal slavery. But I know you are not, and I rejoice in the thought. No: we are perfectly agreed in considering the personal slavery of those who have not forfeited their liberty by crimes against civil society, as an outrage committed on the rights of humanity, on moral justice, and on all the principles of Christianity: with reference to which horrible outrage I often think of Psalm xciv. 1—7.

“Blood and carnage,” as you observe, “are yet in Europe the order of the day.” What the Supreme intends to do with us, I know not; but the prospect is very gloomy. May we be completely prepared to meet God in the way of his judgments! The Lord be with you.

I remain, dear Sir,

Affectionately yours,

ABRAHAM BOOTH.

London, March 7, 1796.

A COSTLY RELIGION PREFERRED TO A CHEAP ONE.

THIS was the noble disposition of David, after he had sinned in numbering the people of Israel, when thousands of them had been destroyed by the plague, and when he was in deep distress on that account, but was mercifully relieved by being directed to build an altar that it might be stayed. When Araunah liberally proposed to give the things required for such a service, the king replied, “Nay, but I will surely buy it of thee at a price; neither will I offer

burnt-offerings unto the Lord my God of that which cost me nothing,” 2 Sam. xxiv. 24.

After understanding this sentiment of David, we shall consider its application to others; to the great high-priest; to the public preacher; to the professed Christian; to the private believer; and then notice some who, as they do not practise the principle, cannot take it to themselves.

So far as it concerns David, it showed

in him a noble and princely spirit, becoming his high station in life, and in opposition to a mean and low one, which would shine at other people's expence; a spirit of faith in him whose service he was about to perform, opposed to unbelief, distrust, doubt, and disobedience; a spirit of love to the work required at his hands, and to him whose mercy was about to be shown therein, as love appears in keeping his commandments; a spirit of liberality to the cause of his God, the means of his grace, to which he owed so much, in which he had so dear an interest, as if he felt in such a case it was far more blessed to give than to receive, and as if he hated all appearance of covetousness; a spirit of honesty, integrity, and uprightness, not wishing to devolve the cost of his religious comfort on his friend, nor tax his neighbour's pocket to spare his own, nor rob another to enrich himself; in all which he was very unlike many in modern times, in the present day, who care little or nothing where the burden of bearing the expence of the gospel rests, if it does but remove from them. This holy resolution of David displays the unchangeable favour of God: David had lately sinned, and was now a sufferer, and perhaps had feared greater sorrows, if not a full and final separation from all happiness, but being brought to repentance, is encouraged to call the Lord *his* God, as much as ever; and thus we see his love is everlasting love in Christ.

The words under consideration were spoken by him who was a type of Jesus the great high-priest, who in offering himself a sacrifice to God, proved that he would not offer what cost him nothing. David and the divine Redeemer were of a like disposition, they were evidently actuated by a similar spirit; only the service and sacrifice of the latter cost him infinitely more than the former. To satisfy the Father's law and justice, so as to save his chosen family, it cost him many years' labour, much mental and bodily suffering, many dreadful pains and privations, tears of trouble, streams of blood, and life itself; yet he so fully preferred it to every way which might have cost him less, that nothing could induce him to depart from his purpose. The cup of suffering was so great that, had it been possible, consistent with his Father's will, he prayed it might pass from him; and yet an erring

friend, like Peter, had been treated as a foe in attempting to save him from death, Matt. xvi. 21—23. So it will be better for us to suffer in obedience, than be at ease in sin.

The public preacher, (whose work is highly important, being closely connected with the glory of God, and the eternal good of souls, who is required by the King he serves to give himself continually and entirely to it, lest by a different course he should offend his Lord, injure himself, and prove unprofitable to men;) ought not to "entangle himself with the affairs of this life," through a secular spirit, and the love of gain, and to the neglect of things that are sacred and much more valuable: but rather be ready, with the apostle Paul, to suffer the loss of all things that he may win Christ, and souls to honour and serve him. The sermons of such a preacher will *cost* him much *care*, that they may accord with scripture in all things; however they may clash with the erring opinions of the creature; much *time*, and more in the private study than in the public preaching of them, and how can either be done without time, any more than earthly things? some preachers say they cannot study, but I would ask, how can they be scripturally qualified without? much *attention* to the matter of them, that it be doctrine, experience, and practice; to the method of them, that it may be plain and easy, a right division of the word; to the spirit of them, uniting affection with faithfulness; to the tendency and effects of them, in the hearts and lives of the hearers, observing if they lead men from sin to holiness: much *strength* of body and mind, of desire and hope, faith and fortitude, confidence and comfort, for who could preach well without giving these to the work? much *labour* in the divine word and doctrine, reading and meditation, writing in its defence against infidelity and false teachers, and prayer unceasing for a blessing to succeed the truth, to which may be added, preaching at all times and in all places as far as opportunity may be afforded. Nor would the faithful preacher serve his God at a cheaper rate.

The professed Christian is one who has declared his faith in Christ, has followed his bright example in the ordinance of baptism, and is thus engaged to obey his law to the end of life: and whilst he is aware his religion will be attended with

cost, he stands prepared to meet it, and so much prefers that it should be so that he could not consent it should be in any other way. Should any attempt to render him careless, prayerless, and fruitless, in order to make his profession more easy and cheap, he would in the spirit and speech of David say, "I will not offer to the Lord my God of that which cost me nothing." It will, therefore, cost him much care, and prayer, and spare; he is, as he ought to be, "careful to maintain good works," not to trust in them for salvation, as Christ is the only Saviour, but for other "necessary uses," as the comfort of the soul, the credit of religion, the profit of men, and the glory of God. *Prayer*, in the Spirit, for grace all-sufficient, to enable him to do good, and depart from evil, will be another part of the cost of his profession. He will *spare* a portion of his precious time, however engaged in earthly avocations, for the duties of religion, not only on the Lord's day, but on all other days, such as morning and evening prayer, secret and social, knowing that worldly labours are not likely to prosper without it; also a part of his property, according to what he hath, will be cheerfully spared for the purposes of charity, the support of the gospel, and the enlargement of the kingdom of Christ; nor will he complain there is so much required, (as many mere professors do,) remembering "it is more blessed to give than receive," and what is most costly in religion, as much as in all other things, is far better than that which is cheap; and hence the sound saint decidedly prefers the former. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," Prov. xi. 24.

The sentiment now under notice, may be truly adopted by the private believer, who can no longer withhold a public profession of his faith, but is making up his mind to follow the Lord, and preparing for all the self-denial, reproach, persecution, and even the loss of earthly advantage it may cost him, knowing the good he shall gain by Christ will be far greater.

But the sensual sinner, who is spending all his time, strength, and money, to gratify his eyes, satisfy his ears, please his taste, and feed his fleshly lusts, has nothing left for God, and so a cheap religion suits him best. The nominal Christian, who is such only in name, whose person is in the church, but whose heart, and hope, and hands are all in the world, cannot cordially prefer a costly profession, as he finds a cheap one, that requires little or nothing from his spirit, his practice, or his pocket, is the most agreeable. The proud pharisee, whose root is rottenness, whose inward principle is opposition to the Saviour, whose outward dress is self-righteousness, whose profession is hypocritical, and whose practice is an exercise of covetousness; so that it cannot be thought he should give much for the advancement of vital religion, but that he would rather live on the treasures of some state church, or an endowed chapel, than be at much personal expense for such a purpose. Or, if he should speak the words, it could not be in the spirit of David, Christ, and the true Christian.

Let us now attempt to draw
From the words of David,
Light, and life, and love, and law,
Fit for all the saved.

If, to serve a gracious God,
We are called so clearly;
By his own most precious blood,
Jesus bought us dearly.

Sav'd at such a mighty cost,
Let the public preacher
Prove himself, to sinners lost,
A true and faithful teacher.

So shall sinners learn and prove
Faith in full possession,
By a life of Christian love,
With a fair profession.

Soon shall all the chosen seed,
Quickened by the Spirit,
Give themselves to God indeed,
Through a Saviour's merit.

But whene'er the wicked die,
With the false believers,
Low in endless pain they lie—
Perish as deceivers.

A CONSTANT READER.

Little Granden.

ON PRAYER MEETINGS.

My connexion with Silver Street has been very short, but it has been a connexion and association of a most delightful character. My house of business being in the heart of the city, the only opportunities I have possessed of meeting with my pastor and fellow-worshippers, added to the Sabbath, has been the hours devoted to social prayer on the Monday evening. I state these facts to you to introduce another.

Until I was connected with Silver Street, I was afraid to go to a prayer-meeting where I was known to the superintendent; and, during the whole of my Christian experience as a church-member, up to the time alluded to, I generally *managed* to be late at church-meetings, to insure a brother in prayer, lest I should be called upon; and I record it as a fact, which I deplore most grievously in the sight of God, that for so long a time I debarred myself the enjoyment of that which *amongst you* has been more conducive to my soul's prosperity, and growth in grace, in the short space of time I have been with you, than during the preceding twelve years I had known Christ, and walked in his ways.

This fear of man is one of Satan's snares; it springs from pride, and is too often made a plea for staying away when no other would avail.

The circumstances which excited this unholy and uncalled for fear may be briefly stated. I requested my late beloved and honoured pastor not to call upon me to pray, until I had had the privilege of frequently meeting with the people. The holy man in the excess of his zeal, and unquestionably actuated by the very best motives for my spiritual welfare, said, "Oh no, young man; we cannot let you come and be a silent hearer." To my shame be it spoken, so simple a remark threw me off my privilege; and, though frequently excited by a fellow-member, now in glory, to break through such unholy trammels, I *could not*. When, in the providence of God, I was led among you, I made the same

request to our beloved pastor. No doubt, he saw the weakness of the request, and bore me on his heart at a throne of grace. He allowed me to come in and out till faces were familiar, and I began to feel the rainings of Christian love. The Lord warmed my heart, and unloosed my tongue, and I have the pleasure to say, that in Silver Street chapel, my first public prayer ascended. We all see how large a majority of females are present on these interesting and solemn occasions; and it is greatly to be deplored, that so many of our younger brethren should lose these high privileges by staying wholly away, or by entering the vestry timidly and late, incur the blame of putting off the service of God to the very latest moment. I know such feelings, and fear not to broach them. Allow me to ask you, my friends, whether you are not under the same thralldom under which I laboured for so many years? From the most undoubted experience I can tell you, our Monday evening prayer-meetings have been to me rich sources of consolation. I have delighted to hear our dear friends pour out their souls in broken petitions, with their holy sincerity of feelings; and when many times after a day of great care and perplexity, I have crept down to the right hand of our dear pastor, and heard him speak from such a subject as, "Take away the dross from the silver, and there shall come forth a vessel for the finer," my soul has leaped into new life, the place has been like a little heaven below, and the consolations of the Lord have been poured into my soul. O, my friends, prayer-meetings are God's communicating times—it is there that the name of Jesus is an ointment poured forth: for he stands as the Mediator between God and us, presenting our petitions in his own name; and at such seasons it is that the Holy Spirit descends as the Comforter, and the still small voice is felt passing from heart to heart—"It is good to be here."—*From a Letter by the late Mr. S. Bagster, jun., to the Church of which he was a member.*

REVIEWS.

Memoirs of the Life and Labours of ROBERT MORRISON, D.D., F.R.S., M.R.A.S., Member of the Society Asiatique of Paris, &c., &c. Compiled by his Widow; with Critical Notices of his Chinese Works, by Samuel Kidd, and an Appendix containing Original Documents. Two volumes. London: 8vo. Price £1 4s.

THESE volumes contain matter that cannot fail to interest an intelligent Christian. They delineate the course of one who devoted himself in early life to the promotion of a benevolent and pious task, and who, in the midst of difficulties and discouragements, persevered in it to the end of his days. The work which he undertook was peculiarly arduous; it included the attainment of a language dissimilar in its character from all other languages, and the enlightenment of a people whose habits of thought, whose singularity of demeanour, and whose contemptuous self-complacency seemed to fix an insuperable barrier between them, and the most attractive European instructor. The man who should continue to labour indefatigably on behalf of such a people, endeavouring to prepare for their perusal the oracles of the God that made them, and to direct their hope to that High Priest with whose sacrificial work they were unacquainted, would deserve to be honoured for his philanthropy, even if no perceptible success had accompanied his exertions. But, if he were permitted to effect a part of his noble purpose; if his translation were but a rough and faulty sketch, and his career were chargeable with numerous mistakes or deficiencies—he would deserve to be ranked among the eminent benefactors of his species, his chagrins and disappointments would excite the sympathy of the generous, and the value of his services as a pioneer would be appreciated highly by the wise.

Robert Morrison was born Jan. 5, 1782, at Buller's Green, near Morpeth, in the county of Northumberland. He was the youngest of eight children, whose father, removing to Newcastle-on-Tyne in 1785, became an elder of the Scotch Church in that town. In childhood he evinced an extraordinary me-

mory; as apprentice to the trade of a last and boot-tree maker, he was industrious; and, when he had felt the power of divine grace, he devoted himself diligently to study, and began a career of preparation for ministerial labour. At twenty-one years of age he was admitted into Hoxton College, and became a member of the church under the pastoral care of Dr. Waugh. A desire which he had formed for missionary work was in these circumstances cherished; he was accepted by the Directors of the London Missionary Society; and in the following year he was removed to the Missionary Academy at Gosport. At this time, his attention was directed to Timbuctoo as the scene of his future exertions; but subsequently he was appointed to China, he believed, in answer to prayer, his desire having been that God would station him in that part of the missionary field where the difficulties were greatest, and to all human appearance the most insurmountable.

Mr. Morrison continued to prosecute his studies at Gosport until the month of August, 1805, when he returned to London, in order to obtain some knowledge of medicine and astronomy, which it was hoped might prove useful to him in his mission, and to acquire as much of the Chinese language as should be found possible in this country. The instruction which he received from a native of China, then in London, named Yong-Sam-Tak, enabled him to secure a treasure of inestimable value to carry to the land to which he was destined. A Chinese version of the greater part of the New Testament existed in the British Museum, and Mr. Morrison's attainments were sufficient to enable him to copy it before he left his native country.

"After he had acquired the mode of writing Chinese, and some degree of familiarity with the characters, he commenced the transcription of the Chinese MS. in the British museum which has been already mentioned, containing a Harmony of the Gospels, the Acts of the Apostles, and all the Pauline epistles, except that to the Hebrews, and also a manuscript Latin and Chinese dictionary; which were lent to him by the Royal Society. By indefatigable diligence he accomplished both these tasks in a few months. These various studies he continued to pursue

until the time of his departure in January, 1807; and, in addition to them all, he found opportunity for frequent preaching, and for numerous efforts of Christian mercy. Speaking of his endeavours to prepare himself for his work, Dr. Milne says, 'what was acquired of the language proved afterwards of very trifling utility. The dictionary and the harmony of the gospels were more useful. These were originally the work of some of the Romiah missionaries in China. By what individuals, or at what time, these works were compiled, has not been ascertained; but providence had preserved them to be useful, and the just merit of their authors will doubtless one day be reckoned to them.'—pp. 77, 78.

This acquisition was of great importance. It enabled him to attempt, much earlier than he could otherwise have done, the promulgation of the truth in China. He repeatedly refers to it in his letters as enabling him to preach the gospel by reading its contents; and it was the basis of his own version of the New Testament.

Mr. M. arrived at Canton in September, 1807. In 1809, he removed to Macao, and was appointed Chinese translator to the East India Company's factory, with a salary of £500 per annum; an office which afforded him protection, as well as emolument, but which proved in some instances a source of embarrassment, subjecting him to conflicting claims.

In 1810, the directors of the London Missionary Society wrote thus of his proficiency and diligence:—

"Every account from our missionary, Mr. Morrison, renews and heightens our satisfaction. By his indefatigable attention to the language, with the aid of able teachers, the principal difficulties are surmounted; and it appears that the period of his acquiring it completely is by no means so distant as might have been expected. It has proved of great advantage to him that he copied and carried out with him the Chinese translation of the gospels, &c., preserved in the British Museum; which he now finds, from his own increasing acquaintance with the language, and the opinion of his Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives."—pp. 264, 265.

In the same year we are told:—

"Mr. Morrison, having acquired sufficient acquaintance with the Chinese language to satisfy himself that the translation of the Acts of the Apostles which he brought out with him, would, if amended and revised, be useful, accordingly made such corrections as he deemed necessary, and tried, what yet remained doubtful, the practicability of printing the Holy Scriptures. The attempt succeeded: he thought an important point was now gained; and, having proved that it was practicable for persons in the

service of the Missionary Society to print the sacred writings in China, he felt as if he could die more willingly than before."—pp. 295, 296.

In the following year he printed the Gospel according to Luke. These portions of the Christian scripture were followed at intervals by others, till, in 1814, he had the pleasure to write, "I have desired the directors of the Missionary Society to present to Hoxton a translation of the New Testament into Chinese, which I have sent home this season."

It affords us pleasure to transcribe some extracts from the letter which Dr. Morrison sent to the Directors of the London Missionary Society in 1819, in which he speaks of the translation of the scriptures then completed, with becoming modesty.

"By the mercy of God, an entire version of the books of the Old and New Testaments, into the Chinese language, was this day brought to a conclusion.

"On the 12th instant, Mr. Milne finished a translation of the book of Job, which, together with the historical books of the Old Testament he selected for his share of the work. The books that were wholly my own translation are these:—

"Books of the Old Testament.

1. Genesis	10. Isaiah	19. Jonah
2. Exodus	11. Jeremiah	20. Micah
3. Leviticus	12. Lamentations	21. Nahum
4. Numbers	13. Ezekiel	22. Habakkuk
5. Ruth	14. Daniel	23. Zephaniah
6. Psalms	15. Hosea	24. Haggai
7. Proverbs	16. Joel	25. Zechariah
8. Ecclesiastes	17. Amos	26. Malachi
9. Canticles	18. Obadiah	

"Books of the New Testament.

Gospels.	Epistles.	Epistles, &c.
27. Matthew	31. Hebrews	36. 2 John
28. Mark	32. James	37. 3 John
29. John	33. 1 Peter	38. Jude
	34. 2 Peter	39. Revelations
	35. 1 John	

"The other books of the New Testament I edited, with such alterations as in my conscience, and with the degree of knowledge of the Chinese language which I then possessed, I thought necessary. I added the verses according to the English Testament, in a form which had not been devised in Chinese before, and which, without breaking the texts into parts, answers well the purpose of reference.

"I always stated explicitly to you, that the Chinese MS. in the British Museum, a copy of which, under the Missionary Society's care, I procured, was the foundation of the New Testament in Chinese, which I completed and edited.

"The first volume, namely, the Acts of the Apostles, which I printed as an essay of what could be done from the above-named MS., written by some pious missionary of the Romiah Church, was burnt by a native Roman Catholic of some education in this country, be-

cause he thought the translation mine and heretical. Another person from England, who was acquainted in a degree with Chinese, and who supposed that the Testament was wholly mine, said, it would have been desirable that the translation should have been done by a Roman Catholic missionary: and a third person, in a different part of the world, has condemned me because so much of the MS. remains. Had it been my wish to make the whole translation appear as originally my own, I could have altered much more, with as little trouble as I took to decide on retaining what I did; but that was not my object; nor is it the object of your Society to enter into the question by whom the Bible is rendered into the languages of mankind, but in what manner; and to aid in publishing the best versions that can be procured.

"If Morrison and Milne's bible shall in China at some subsequent period, hold such a place in reference to a better translation as Wickliff's or Tyndale's now hold in reference to our present English version, many will for ever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds they have, or shall yet expend, in aid of the object."—vol. ii. pp. 2—5.

A general view of the nature of Dr. Morrison's labours, and of the degree of success which attended them, may be derived from a sketch of the first twenty-five years of the Chinese mission, which he drew up about two years before his death.

"Twenty-five years have this day elapsed since the first Protestant Missionary arrived in China, alone, and in the midst of perfect strangers, with but few friends, and with many foes. Divine providence, however, prepared a quiet residence for him; and, by the help of God he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations, have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that Chinese will ever again be abandoned. The Holy Scriptures in China, by Morrison and Milne, together with religious tracts, prayer-books, &c., have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's, at Java, have sent forth millions of pages, containing the truths of the everlasting gospel: and that institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ's gospel, and teach from house to house. Such is a general outline of the progress of the mission. We boast not of great doings; yet are devoutly thankful to God that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.

"The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant mission. The hon. East India Company's press, to print Dr. Morrison's dictionary, was the first; and now both English and Americans endeavour by the press to draw attention to China, and give information concerning it and the surrounding nations. The Indo-Chinese Gleaner, at Malacca—the Canton newspapers—and the Chinese Repository, have all risen up since our mission commenced. Missionary voyages have been performed, and the Chinese sought out at different places, under European control, in the Archipelago, as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant missionaries, have reached and been read by the emperor himself. Still this is but the day of small things. The harvest is indeed great, but the labourers are few. Preachers and teachers, and writers and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations. O Lord, send forth labourers whom thou wilt own and bless; and let thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes—from Satan to God!"

"The persons at present connected with the Chinese mission are:—

1. Robert Morrison, D.D., of the London Missionary Society, in China.
2. Walter Henry Medhurst, of ditto, in Java.
3. Samuel Kidd, of ditto, sick, in England.
4. Jacob Tomlin, of ditto, at the Anglo-Chinese College, Malacca.
5. Samuel Dyer, of ditto, at Penang.
6. Charles Gutzlaff, of the Netherlands' Missionary Society, on a voyage.
7. Elijah C. Bridgman, of the American Board, at Canton.
8. David Abeel, of ditto, in Siam.
9. Leang-Afa, native teacher, of the London Missionary Society, in China.
10. Kew-Agag, assistant to ditto, and lithographic printer, in China.
11. Le-Asin, assistant to Leang-Afa.

"Only ten persons have been baptized, of whom the three above-named are part. The two first owed their religious impressions to Dr. Milne, at the Anglo-Chinese College, where they were printers. Another was a student, and is still retained at the college."—vol. ii. pp. 470—472.

Whether the smallness of the number of persons baptized may be attributed in any degree to an excess of caution on the part of the missionary, or whether it is to be ascribed solely to causes which he had no power to controul, is a question of some delicacy, and on which it would be easier to pronounce a rash judgment than to show that a different course from that which he adopted would have been more successful. Certainly,

the secrecy which he deemed it prudent to adopt must have been painful to the heart of a zealous Christian, and was scarcely compatible with the missionary character. The advice that he gave to a professed convert respecting baptism, as recorded in his journal, we cannot peruse with approbation :

“Nov. 8. A-Fo conversed in the evening about baptism, asked whether or not he might be baptized without letting his brother know. He wished to be baptized secretly. I endeavoured to lead him to distinguish motives. If his wish to be baptized secretly arose from prudential motives, knowing that government does not permit the adoption of the Christian faith it was allowable; but if he were ashamed to acknowledge himself the disciple of Christ, it was not. He remained after family prayer to be instructed in the catechism.”—vol. I. p. 345.

The first baptism of a native was performed in secrecy :—

“July 16.—At a spring of water issuing from the foot of a lofty hill by the sea-side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, the person whose character and profession has been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit! May he be the first-fruits of a great harvest; one of millions who shall believe and be saved from the wrath to come.”—Vol. I, p. 410.

Translation was, however, the business to which Dr. Morrison had devoted himself, and to the attainment of which he thought all other objects should give way. Had it been known that he had baptized a native, his residence at Macao would probably have been prohibited; but the secrecy which he thought it right to adopt is sufficient to account for the small number of conversions. As a translator he was industrious and persevering; and the desire of his heart to give the lively oracles to the millions of China was doubtless acceptable to God. The degree of benefit accruing from his labours will be more exactly ascertained at a future period than it can be at present. Mr. Shuck, an American Baptist missionary at Macao, writes thus: “Relative to the unintelligibility of Morrison’s (Pædobaptist) translation, I will just mention an illustrative circumstance. Mr. Lay, agent for the British and Foreign Bible Society, who is now here, is restricted by his patrons in his bible distribution in China, to Morrison’s translation; and when he was leaving Singapore for China some months ago, Leang Afa, the Chinese evangelist, who resides at Singapore, came to him to bid him

farewell, and with solemn countenance addressed him thus: ‘I am sorry that the Christians in England are expending their money exclusively in printing and employing you to circulate a book (referring to Morrison’s translation) among my countrymen, which my countrymen do not and cannot understand.’” Mr. Medhurst, of the London Missionary Society, ascribes to it a want of idiomatic propriety, and a general obscurity. Choo Tih-lang, a Chinese transcriber employed by Mr. Medhurst, says, “Having perused the present translation of the Scriptures into Chinese, I find it exceedingly verbose, containing much foreign phraseology, so contrary to the usual style of our books, that the Chinese cannot thoroughly understand the meaning, and frequently refuse to look into it. Mr. Malcom, in his recently published Travels, expresses similar sentiments, and adds, “Marshman’s version is greatly liable to the same objections.” We fear that after all that has been done, a thoroughly good translation of the Scriptures into the Chinese language is still a desideratum.

In his “Critical Notices of Dr. Morrison’s Literary Labours,” with which the work concludes, Professor Kidd has introduced some strictures on Mr. Cone, of New York, on Mr. Howard Hinton, and on the editor of the Baptist Magazine, which do not exhibit all that calm dignity, the result of conscious strength, which might have been expected. The editor of this magazine having given as an article of intelligence a speech made at New York by the president of the American and Foreign Bible Society, in which the statement of an American missionary is quoted, is reprehended by Professor Kidd for having, “on no higher authority, given currency to a statement which lauds as exclusively faithful versions executed by immersionists, but condemns as corrupt all those made by persons who presume to think sprinkling or pouring a scriptural mode of baptism.” But what higher authority would Mr. Kidd require, were he “the editor of a religious periodical in England,” for the insertion of a testimony respecting a plain though important fact, than the assertion of the missionary of an accredited Protestant Society? His office is *prima facie* evidence that he is a faithful man; and whether he be still in the field of labour, or whether he have re-

turned in debility, we are prepared not only to receive such a one as a credible witness, but to count him worthy of double honour. The American missionary asserts that "in this version (Dr. Morrison's) βαπτίζω and its cognates are rendered by the term *Se Le*, 'washing ceremony'; and Professor Kidd admits that it is so rendered in Matt. iii. 11. The American uses language susceptible of the interpretation that it is so rendered *always*; and Professor Kidd, putting this construction on his words, denies it in strong terms, which it must have grieved him to employ respecting a brother missionary. He tells us that "in upwards of sixty passages of Scripture containing versions of βαπτίζω and its derivatives, by Dr. Morrison, the term *Le* occurs but once;" but βαπτίζω and its cognates occur in the New Testament in more than a hundred instances, and he has thrown no light on the remaining forty.

With Mr. Cone the Professor is displeased, not only because he has quoted the letter from his friend in China, and commented on a part of it, but also because of the importance he attaches to a correct rendering of the word by which the initiatory ordinance of Christianity is described. "Most certainly," he remarks, "an impassioned appeal to the Deity, on the subject of immersion merely, seems but another form of tithing anise, and mint, and cummin, while the weightier matters of the law are neglected." But, when the Professor remembers the stress which is laid in many parts of the inspired volume on accuracy of obedience to divine ordinances; when he remembers that it was the breach of a positive institution that brought death into the world, and all our woe; when he thinks of the rank which that man is represented as holding in the kingdom of heaven, who shall break one of our Lord's least commandments, and teach men so; and when he contemplates the respect which is due to the wisdom and love of that legislator by whom baptism, be it what it may, was enjoined, we entertain the hope that he will withdraw the sentence which blames the seriousness with which Mr. Cone has treated the question; and, though he may retain his philological views of the meaning of the word which the Saviour and his apostles employed, will eagerly expunge from a future edition the comparison with "anise, and mint, and cummin."

Professor Kidd turns next to Mr. Hin-

ton, and animadvert on half a sentence in a pamphlet which we believe our pædobaptist brethren have not yet undertaken to answer. Mr. Hinton said in his Letter to Lord Bexley, "They have aided Dr. Morrison's Chinese version, in which βαπτίζω (baptize) is not transferred, but translated by a term denoting 'to wash.'" This representation of Dr. Morrison's rendering is the most favourable that could have been made: it is substantially correct; it is sufficiently precise for Mr. Hinton's purpose, and it does not partake of the aspect of caricature with which an attempt to give the meaning of the word more closely might have been charged. Mr. Abel, however, an American pædobaptist missionary to China, says that Dr. Morrison has employed a circumlocution, the meaning of which is "to make a wash." And Dr. Marshman, writing to Mr. Fuller in 1812, in reference to a wish expressed to Dr. Carey, in a letter from one of the secretaries of the Bible Society, that the words Bishop and Baptize should remain untranslated, exclaims, "Silly man! Is he aware that no eastern version has left them untranslated? Not the Tamul, nor the Cingalese, nor the Persian, nor even the Chinese version made formerly by the Jesuits, which Morrison carried with him from England? Even that renders 'he was baptized,' *he received washing, or a washing*, which Morrison has not altered." It was therefore a mild and unexceptionable mode of stating the case to say, as Mr. Hinton has done, "it is not transferred, but translated by a term denoting to wash." Yet this does not satisfy Professor Kidd, who says, "Without entering into the merits of the entire case, I cannot but remark that Mr. Hinton's animadversions on Dr. Morrison's term for baptism appear to be peculiarly invidious." Now Mr. Hinton does not animadvert; he merely states a fact. Is his statement incorrect? Let us hear Mr. Kidd: "Generally it may be said to indicate the contact of a person or thing with water; it also means to wash the hands, the feet, and the face, as well as to purify the person with water, irrespective of the mode or quantity; although the application of the element to the subject, not the subject to the element, would be the idea most naturally suggested." Is there anything, then, "peculiarly invidious" in saying that this word denotes 'to wash'?

"Without entering into the merits of the entire case, I cannot but remark that Mr. Hinton's animadversions on Dr. Morrison's term for baptism appear to be peculiarly invidious; than which *Tsan*, in Dr. Marshman's version, which was printed partly, perhaps wholly, at the expense of the Bible Society, would have afforded much more reasonable ground of accusation, if any existed; it being not only the fruit of sectarian zeal, but utterly incongruous with the notions attached by any religious community to the ordinance of baptism. In Kang-he's lexicon *tsan* is explained by the phrase E with tow shwty, quoted from the Shwō wān, 'to dip a thing in water;' and united with Peih, 'a pencil,' as *tsan peih*, it signifies 'to dip the point of a pencil in water;' but it is never applied to persons. The very idea of one person dipping another, according to the sense conveyed by *tsan*, would be most absurd, not to say ridiculous, in the judgment of the Chinese. Still such phrases occur in Dr. Marshman's translation as 'John the dipper;' 'The administrator of dipping;' 'He who imparts dipping;' 'Was dipped by John in the river Jordan.' The passage on which Mr. Cone so severely animadvertes in the preceding extract (Luke iii. 16) is thus rendered by the Baptist brethren: 'Then John answered the multitude, saying, I indeed dip you *with* water, but there is one mightier than I who cometh, his shoes' latchet I am not worthy to unloose; he shall dip you with the Holy Spirit and fire.' The particle E, 'with,' is singularly infelicitous in connection with *tsan*, where there ought to be Jth, 'into,' or perhaps Yu, 'in,' &c., like the Greek *en*. Dr. Marshman's and Dr. Morrison's translation of this verse so remarkably coincide, that with the exception of *tsan* for *en*, and the unimportant transposition of a word or two, an impartial observer would suppose the one to be copied *verbatim* from the other, especially as similar coincidences occur so frequently throughout the New Testament, as quite to preclude the idea of their being fortuitous.

"Now since Dr. Morrison's New Testament is the older version, in which *e*, 'with,' connected with *en*, is perfectly idiomatic, while Dr. Marshman unites *e* with *tsan*, contrary to usage, this solecism must have proceeded from reluctance on his part to forsake the guidance of his predecessor, even for a moment, save in the choice of a word for baptism. Numerous examples might be brought to illustrate the identity of expression in the two versions, with the exception of a different pronoun or conjunction, or some other immaterial verbal alteration. Where, then, is the boasted superiority of the Baptists, to whom alone, according to Mr. Cone, it is given to understand the mind of God, and to translate it from the Greek? Their eminence as Chinese translators seems to consist, first, in appropriating other men's versions without acknowledgment, and, secondly, in decrying them as unfaithful, nay, even 'corrupt,' because, forsooth, βαπτίζω has been rendered by a word which signifies the application of water, *irrespective of the mode*, to persons and things, rather than by one (like Dr. Marshman's *tsan*) to which, in such connection, no Chinese scholar can attach a rational or consistent idea. Is this the proof of their ability to teach 'the way

of the Lord more perfectly?'—*Crit. Notices*, p. 50.

Unacquainted as we are with the Chinese language, there are allegations in this passage which we are not competent to discuss: we pass them over, simply remarking that we are not alarmed at the existence of such phrases in Dr. Marshman's version as "John the dipper," or "dipped by John in the river Jordan." But there are matters of fact connected with the case, of which the learned professor does not seem to be aware.

The argument, that "since Dr. Morrison's New Testament is the older version," Dr. Marshman must have pursued a given course, would be more tenable than it is if its foundations were not laid on the baseless fabric of a vision. In September, 1811, according to the memoirs, the following announcement was made in London: "By the fleet just arrived the Missionary Society has received the pleasing intelligence from Mr. Morrison, of his having printed 1000 copies of the Acts of the Apostles; three of which he has forwarded to the directors." In the same year we find him writing, "My chief work this year is a translation of the gospel by St. Luke, which is now printing." The Acts was the first portion of the New Testament which he published, and Luke the second. But in a letter from Dr. Marshman to Mr. Fuller, which now lies before us, dated January 2nd, 1811, and indorsed by Mr. Fuller as received May 11, 1811, it is said, "By the post (i. e., post to the ship) I send you three copies of St. Mark in Chinese. . . . Of St. Matthew I sent two copies ten months ago to Dr. Ryland, one of them for the Bible Society." This effectually shields Dr. Marshman from the charge of "appropriating" Dr. Morrison's version, as far as their first efforts respecting the gospels are concerned; but the coincidence with regard to their matured efforts is curious. A letter from Dr. Marshman to Mr. Burls, an active member of the Bible Society, dated Jan. 28, 1814, accompanied the new edition of the gospels, printed in metal types, and says, "The Epistles will probably be printed off before this reaches you, and perhaps the book of Revelations, as we shall now, I trust, experience little farther delay." On the very same day that this letter was written at Serampore, Jan. 28, 1814, Dr. Morrison at Macao wrote to Lord

Teignmouth, the President of the British and Foreign Bible Society, forwarding a copy of the Chinese New Testament. Plagiarism was therefore chronologically impossible; and it is not necessary to have recourse to the supposition of plagiarism in order to account for similarity in the two versions. The two translators had access to one common document. Dr. Morrison had, much to his honour, forwarded to Dr. Marshman a copy of the document which he brought from the British Museum. Dr. Marshman adverts to this fact in a letter to Dr. Ryland, in which he says, "If my time will admit, I intend to examine the Acts and the Epistles sent me by Morrison, and translated by some Chinese from the Vulgate in the same manner. This will be a work of time, but I think of doing this with ours before a line more be put to press." This was written in February, 1811, after the publication of his first edition of Matthew and Mark, editions which he subsequently represented as too imperfect for circulation; but before the publication of Luke, and three years before the revised edition in metal types was presented to the Bible Society. It is not necessary, therefore, to have recourse to the "appropriation" hypothesis, to account for what Mr. Kidd calls "the following singular phenomena: first, that two individuals in distant parts of the world should, unknown to each other, agree to represent one idea, in a certain number of places, by different Chinese words; and secondly, determine that those words, when others equally appropriate might have been substituted, should each occupy exactly the same position in both versions."—*Crit. Notices*, p. 51.

Dr. Morrison appears to have been an estimable as well as a useful man. He entered on an arduous though noble enterprise; and with great simplicity of purpose he sought to promote the glory of God and the welfare of mankind. The evening of his day was somewhat shaded, and eventually he closed his career in circumstances rather forlorn, in the absence of those conjugal aids which would have soothed him, had not his beloved partner been compelled to seek the restoration of her health in Europe. He died at Canton, August 1st, 1834. The task of compiling these memoirs, his widow has executed with great propriety. We part with Professor

Kidd, also, in good humour, because, though we cannot regard all that he has written with complacency, he is an intelligent witness, whom we intend to subpoena, whenever we go into court to prove certain facts, of the truth of which we are fully persuaded.

His testimony is decisive on these points:—

1. That Dr. Morrison has not transferred but translated *Baptizo*. Professor Kidd will prove to the satisfaction of any British jury that the judgment of the doctor, like our own, was in favour of a thorough translation into a foreign language, rather than of the infusion into that language of a Greek word, of which the natives never heard before, and of the meaning of which they have no conception.

2. The Professor will depose that *Baptizemos* is translated by Dr. Morrison in different ways in different places, but that the radical meaning attached by natives to the term generally used undoubtedly is "ablution of the body, or of a part of it, by the application of water."

Whenever the question shall be tried, whether the Baptists do or do not receive from the conductors of the Bible Society even-handed justice, or the subordinate question, whether Mr. Hinton's assertion is invidious or fair, that "they have aided Dr. Morrison's Chinese version, in which βαπτίζω (baptize) is not transferred, but translated by a term denoting to wash," then the attendance of Professor Kidd, as a witness, will be deemed peculiarly valuable.

Essays on the Church. By a Layman. A New Edition. With some Observations on existing Circumstances and Dangers. London: Seeley and Burnside. 12mo. Price 3s. 6d.

Letters to a Dissenter; being an Abridgment of Essays on the Church, by a Layman. Price 1s. 6d.

Sermons on the Church; or, the Episcopacy, Liturgy, and Ceremonies, of the Church of England. Considered in four discourses, preached in the Cathedral of Derry. By ARCHIBALD BOYD, A. M., Curate of the Cathedral. Seeley and Burnside. 12mo. 3s. 6d.

The Prayers of the Church. A connected series of Reflections on the Liturgy. By the same Author. Price 4s. 6d.

It is very remarkable, that such appears to be the condition of human nature as to render controversy almost ne-

cessary to the interests of truth. When opposition ceases, vigilance slumbers, and errors are easily admitted, without being suspected or questioned. In a long-continued calm, an unhealthy state of things is gradually but certainly generated. The atmosphere must be agitated by winds to keep it in a salutary condition. There must be something to stir the waters, or they become stagnant and breed noxious vapours. So it is in society, with all the great questions political and ecclesiastical. When generally received opinions are acquiesced in as though they were indubitable truths, when no antagonist appears in the arena to keep attention at its post and to quicken inquiry, it has often been the case that enormous error has first been tolerated, then established, and at length has pleaded the right of prescription and claimed the veneration due to antiquity.

The introduction of Christianity was the commencement of a mighty controversy, both in Judea and in the Gentile world. He who foresaw the whole declared, "I am come not to send peace on the earth, but the sword." The publication of the gospel disturbed the peaceful slumbers of error, and brought opposing principles into the most active and determined conflict. The Reformation was the signal for the renewal of controversy within the professed church; but for this, or some such movement, all Europe would now have been prostrate at the feet of the papacy. The Roman Catholic community itself has reaped immeasurable benefits from this conflict, and has an untold debt of gratitude to pay to Luther for being no worse than she really is. Nor are the obligations small under which the Church of England is laid to those Puritans, and Nonconformists, and Dissenters, who have disturbed her calm repose. What would have been the present state of the religious world in Britain, had it not been for those restless agitators, Whitefield and Wesley? And, in a word, the approximations which careful observers have noticed among all the different denominations, which have been gradual, imperceptible, and without any apparent concession, are, we doubt not, to be assigned in no small degree, to the controversies which have been maintained, and the consequences which they have drawn after them.

The numerous controversies which

marked the early ages of the Christian church, some of which were important, some trifling, and not a few fantastic and absurd, would in all probability have proved a signal benefit, had it not been for the interference of secular authority, and the employment of brute force. If controversy could be conducted without bitterness, if all unhallowed and malignant passions could be interdicted from mingling in the strife, if men would not allow themselves to be alienated from each other by the difference of their opinions—then nothing could be so favourable to truth, as long as error continued in the world, and men were subject to its influence, as a continued warfare. And even as it is, the unbecoming exasperations which attend the controversies of the present day, are a far less evil than a tame acquiescence in all that has become general in its prevalence, and antiquated in its age. While, therefore, we deprecate all that is unchristian in the discussions of controverted topics which mark the age in which we live, we must confess, that in our view it is a most auspicious sign of the times, that inquiry is broad awake, and that opposing principles stand boldly out in battle array.

The most interesting contest of an ecclesiastical nature which is now engaging public attention—if perhaps we except that with popery—is that which relates to the Church of England, its constitution, and its claims. Are these scriptural and reasonable? are they just and expedient, favourable to the interests of Christianity, and promotive of the public good? Certainly, these are questions of no ordinary interest, and what should prevent their being brought to the test of a rigorous scrutiny, subjected to a searching examination? If the established church come out of the ordeal unhurt, with her innocence established, it will be a triumph which will amply repay her for all the temporary annoyances to which the trial necessarily exposed her; but if, when "when weighed in the balances" she be "found wanting," what is there so lovely or so valuable in error, that its ascendancy should be maintained, and its foot kept on the neck of truth, simply because it has been once prevalent, and can boast some few centuries of age? The church of England, in its present constitution is, it must be remembered, of a date comparatively modern; she occupies her position only

by supplanting an elder sister, or, as the Oxford divines would say, her own mother. If her existence is owing to those investigations which first brought into question, and then invalidated the claims of her predecessor, ought she to complain if her own pretensions are examined? Will she repudiate the very principle which gave her being; will she destroy the basis on which her ascendancy and power were built?

The warm adherents of the established church, who are so indignant that any controversy should be raised concerning her merits and her claims, should remember that these never received the full acquiescence of the nation; as she protested against the church of Rome, so there have always been those who, though not with equal success, have protested against her. From the first day that the Protestant establishment received its present form, objections have been taken against some part of its constitution, or its services, as being unscriptural. Sometimes controversy has been repressed by the arm of power, as far at least, as fines, and dungeons, and pillories, could repress it, and sometimes a truce has been found actually necessary, in order to meet a common enemy; but there never was a time when strong objections were not entertained, and that by men of piety and learning, against the church as by law established.

How strange it seems, that churchmen should complain so bitterly of the attacks made on their system! Are they not aware that its pressure is continually felt by others? It reminds us of an individual who, on some public occasion, felt the heel of a fat man's boot pressing on his toes, and ineffectual remonstrance being followed by a gentle push, the stout man in boots turned round in a huff and exclaimed, "What do you mean by this impertinence? Stand still, and be at peace." And when have Dissenters, Protestant Dissenters especially, been free from the accusations of heresy in religion, and disaffection to the state? From how few pulpits of the establishment have they not been held up as fomenters of divisions, and restless disturbers of the church's peace? Have not their schismatic practices and disloyal principles, been the choice topics of visitation sermons, and has not bold and violent declamation against them, generally been one important element of fitness for church preferment? How are

the charges against them to be refuted? how is their own conduct to be justified; how are their grievances to be redressed—without exposing the faults of the church establishment, and bringing out strongly the injustice which others suffer from it? And do not the interests of truth require, that the fitness of every ecclesiastical system to accomplish the great objects of Christianity, be closely examined, and its defects boldly stated? Hear the language of Mr. Boyd—

"Our boast is this, that we have nothing to conceal; that we dread no scrutiny; we shrink from no dissection of our Zion. We challenge investigation; we hold out the same language to doubting friends, and to concealed or open detractors. 'Go round about our Zion; tell ye her towers; mark well her bulwarks; consider her palaces.' We say to all, 'Try us, whether we be of the faith.'"—*Sermons on the Church*, pp. 28, 29.

Now this is manly and reasonable; this is an invitation to act on the scripture principle, "Prove all things, hold fast that which is good." But woe to the adventurous wight who accepts the challenge, and with the New Testament as his guide, speaks as he thinks of "the towers, and bulwarks, and palaces" of a churchman's Zion.* He has not only to bear the anathemas of the furious bigot, but the more moderate and conscientious evangelical shuns him, will not meet him in committee, or stand on the same platform. We remember the violence with which, in a committee of the Bible Society, the usual invitation given to a most respectable dissenting minister, to assist at an approaching anniversary, was opposed on the sole ground of his having published a work on the principles of dissent; a work written with great calmness of reasoning, and altogether free from acrimony and intemperate vituperation. We have also been informed, on good authority, that an evangelical churchman of no mean note

* Alas! how many of these "towers and bulwarks" have fallen one after another. Where are now those antique and venerable structures, the High Commission Court, the Star Chamber, the Conventicle and the Five Mile Acts, the Corporation and the Test Acts? And even that old and favourite bulwark, the Church Rates, appears to be in a very dilapidated condition, like "a bowing wall or a tottering fence." But still she has Acts of Parliament, and spiritual peers, and ecclesiastical courts, and "palaces" not a few, the princely abodes of the successors and imitators of "Peter, and James, and John."

actually left a house, because on entering he perceived the hat of a dissenting minister, of most mild and gentlemanly manners, in the hall.

It is difficult to refrain from a smile at the dolorous accents in which the awful "persecutions" now endured by the church are announced. Poor unfortunate church! how many millions have been taken from your coffers in confiscations? how many of your most pious members are suffering exile? how many of your devoted ministers are rotting in jails? When will these *ruthless* sectaries forget the trifling annoyances to which their forefathers were subject, and cease from their immitigable persecutions of an oppressed and lowly church? When will these *ungrateful* dissenters remember that they are not pilloried or banished, but that they are TOLERATED, and permitted to have a conscience? When will these *ignorant* fanatics understand that it is their bounden duty to laud and praise the Establishment, and all that is therein; or, failing in this, to preserve at least a becoming silence as to their objections; and when charged with heresy, and schism, and presumptuous effrontery, to let judgment go by default?

The increased vigour of the present ecclesiastical contest, besides the impulse which it receives from the spirit of inquiry which is abroad, is to be attributed chiefly to two causes. One was the vehement and unsparing attacks made on the abuses of the established church by a gentleman nurtured in her bosom, and educated at one of her universities. The letters of Mr. Beverley to the Archbishop of York produced a great sensation throughout the kingdom; these were followed by Mr. Howitt's work on Priestcraft in all Ages, and were the means of calling forth many remonstrances even from churchmen themselves, with loud calls for church reform. The other, and the principal cause, was the movement of dissenters to obtain a redress of their grievances, encouraged by hopes arising from the superior liberality of a reformed parliament, and the valuable assistance which they had rendered the government. In prosecuting their claims it became necessary to hold public meetings, and to diffuse information generally by means of the press. As their grievances arose principally from the alliance of Church and State, this point was brought prominently forward; and the union was denounced as

unscriptural, and fraught with evils of great magnitude. At first the church seemed surprised; a short silence ensued, but it was soon broken:

"Exoritur clamorque virum, clangorque tubarum."

The battle shout was heard, and the cry was raised from one end of the kingdom to the other, "The church is in danger!" In the midst of this tumult the foundation-stone of a new chapel near the Monument was raised, and the dissenting teacher who delivered an address on that occasion happened with great simplicity and frankness, in one short sentence, to state his opinion of the injurious tendency of our church establishment; and throughout the length and breadth of the church a shriek of horror and execration arose,

"Long, loud, deep, piercing, dolorous, immense."

The clamour has not yet subsided; the conflict is not yet at an end; nor is it likely to close till a more decided victory has been achieved by the advocates or the opponents of our ecclesiastical system. The animation of the first onset has, however, somewhat subsided; the warfare has assumed a more regular form; and the belligerents better understand the strength and the tactics of each other.

Among those who have entered the lists on behalf of the Establishment are the authors whose publications we have announced at the head of this article, both of whom appear to be men of piety and talent, and of decidedly evangelical sentiments. The work by a layman has been some time before the public, and has been hailed by the friends of the Establishment as a most efficient auxiliary. It is certainly, generally speaking, written with considerable force,—we wish we could add, and with equal fairness. He appears, however, to be well acquainted with the controversy, and has taken it up in nearly all its material points. His essays are divided into twelve chapters on the following subjects:—*The testimony of Scripture concerning National Establishments—The responsibility of rulers—The necessity of a public provision—The case of America—The expediency and utility of a National Church—The Voluntary Principle—The Voluntary System—The Standards, Ritual, and Discipline of the Church—Its organization—Its endowments—The present circumstances, wants,*

und dangers of the Church—Summary of Principles—The “Via Media.”

In the discussion of these topics there is great earnestness of manner, a strong attachment to the Establishment, whose faults in his eyes are few and venial, and in speaking of which he is highly laudatory. But we are compelled to say there is not a little that is uncharitable; there is too much of a determined ill-humour, a frequent unfairness of statement, the result apparently of strong prejudice; and, in some cases especially, an inconclusiveness of reasoning which, in a mind so sensible and well-informed, is truly astonishing. His predilections are too strong for his logic. He might, we think, have been content with the victory which he imagines he has achieved over the arguments of dissenters, without impugning their motives, accusing them of arrogance, audacity, vanity, and pride, and straining every effort to depreciate them.

It is quite edifying to get a churchman on the ground of scripture, in the discussion of Church Establishments in connexion with Christianity, and especially when we hear him say, “Let us enter upon this great question before us with a fixed resolution, not only to *profess*, but also to *practise* an honest scrutiny into the dictates of God’s word, and an implicit submission to those dictates when discovered,” p. 9. Our readers shall have a specimen of the manner in which this scrutiny is conducted, and his conclusions established. Proof 1. Abraham, following “the distinct command of God,” caused all the males of his household to be circumcised; therefore rulers, without any such “distinct command,” have power to compel their subjects to adopt the religion which they may choose for them. Q.E.D. 2. Abraham, as a voluntary token of respect for Melchisedec, presented him with a tenth of the spoils taken from the vanquished kings; Jacob vowed that if God would bless and prosper him, he would gratefully dedicate to God a tenth of that prosperity; therefore Melchisedec was a priest established by law, tithes were a legal settlement, and rulers have now a right to establish priests, and compel the payment of tithes. Q.E.D. 3. Moses married the daughter of Jethro, priest of Midian; Jethro was therefore a priest of the true God; and therefore Queen Victoria as our ruler, by and with the consent of Parliament, has a right to esta-

lish priests of her own faith, and to compel the nation to support them. Q.E.D. Passing by the quotation from the book of Job, as of doubtful interpretation, we come to proof 4. Under the Jewish theocracy, which never has had, and which never can have, a parallel, all its institutions were appointed by the express command and specific directions of God, which no prince or ruler might alter, or add to, or abridge; therefore it is “a great moral principle,” that every state has to “settle” what the worship of God must be, and to support it by compulsory enactments. Q.E.D. 5. Solomon’s temple was built by the voluntary offerings of the sovereign and the people; therefore, it is lawful to tax an unwilling people to build and support churches. Q.E.D. It is unnecessary to proceed with the references to Jehoshaphat, Hezekiah, and Josiah; but the last instance selected to complete the evidence, we cannot pass by without a remark. And even the heathen king Artaxerxes, in answer to the prayer of the saints, is moved to issue a decree; that “Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven, for why should there be wrath against the realm of the king, and his sons! And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether unto death, or unto banishment, or to confiscation of goods, or to imprisonment.” We beg the reader to mark particularly the last sentence of this decree. Was the layman aware of the length to which this favourite precedent would carry him? if so, he must deeply regret that the wholesome severities of the Elizabethan age are not now enacted. He should, in justice to his own case, have added the decree of Nebuchadnezzar, that “every people, nation, and language, which shall speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill.” This would be carrying out the layman’s “great moral principle” with a vengeance. And yet he rebukes Dissenters for saying, “Such work do monarchs make when they touch religion!”

Our author now has done with every thing like precept and precedent. All that is now left to support national establishments, is prophecy and visions;

and he is indignant that the stubborn Noncons will not admit that metaphorical and obscure allusions are of equal authority with historical facts, and plainly stated principles. Most writers in favour of national establishments of religion, are fond of quoting the prediction, that "kings shall be nursing fathers, and queens nursing mothers" to the church. And, undoubtedly, we have had such rare specimens of their nursing qualities as should lessen the surprise of the layman that the Dissenters should feel "horror and alarm at the idea of any contact with the church, of rulers and legislators;" Henry the Eighth, and Elizabeth, and the second James, for instance, who in the true Artaxerxian style, "caused judgment speedily to be executed" on the heretical secretaries, "whether unto death, or unto banishment, or to confiscation, or to imprisonment;" or those ornaments, and heads of the church, Charles the Second, and George the Fourth, who, it is said, gave away preferences, and some of no ordinary kind, at the solicitation of court favourites, whether male or female.

But if our zealous layman, by a mode of proceeding which gives little promise of successful inquiry, brings to his aid the metaphorical and the obscure, he rejects as irrelevant what an unsophisticated mind would consider plain and decisive. He concedes, that, in the well-known declaration of our Lord, "my kingdom is not of this world," the Saviour means that his kingdom "was a dominion, not over leagues of territory, but over the souls of men: it had to do, not with armies and treasures—(why did he not add, nor with the magistrate's sword,)—but with human hearts;" and yet he declares, that this passage "has no bearing whatever on the question at issue."

Whatever may be the fate of arguments from expediency, the point on which the whole question turns is this, does the Scripture sanction the establishment of Christianity by the secular power. The layman admits that the New Testament furnishes no proof of this kind, and we have seen what evidence in its support he has adduced from the Old Testament. Is it not a striking instance of the unaccountable freaks which the human mind plays, of that profound subjection in which inordinate attachment to system, or to long cherished opinions, holds the understanding, that such statements and reasonings should be deemed convincing!

In p. 107 we find our author employing as an argument in favour of religious establishments, "the unity of thought and action," which such a system secures, and the immeasurable inferiority, in this respect, of "the Independent scheme." This is singular—the "unity of thought and action" in the Church of England! Why, this writer claims for his church all who are not attendants on some Dissenting place of worship; can he mention any kind of error or absurdity that is not found in this agglomeration of all sorts and all kinds? And as to the ministers of the Establishment, are they not all split into parties? have we not among them Antinomians and Pelagians, Calvinists and Arminians? And does not our author denounce a large and increasing party, who declare that they are the real churchmen, as men propagating errors of the most mischievous kind, introducing "a modified Popery," and acting under the influence of the great father of lies? All the differences existing among Independent churches which are considered orthodox, shrink to mere nothing, both in number and magnitude, when compared with the mighty and multifarious discrepancies of a church which talks about "unity of thought and action."

We cannot follow our author into farther detail, or there is much, very much, on which we should feel disposed to animadvert. We must also content ourselves with but a brief notice of the two publications of Mr. Boyd. The "Reflections on the Liturgy," are a series of remarks explanatory and devotional, interspersed with not a little of a laudatory kind; the whole of which will, we have no doubt, be highly acceptable to churchmen of evangelical piety. The sermons are of a different character; they are chiefly polemic, containing a brief defence of the Episcopacy, Liturgy, and ceremonies of the Church of England. We are happy to say, that a spirit of piety and of Christian charity breathes through the whole of them. We cannot think with the author on all points; we are surprised at the conclusions to which he comes, but we welcome to the field all who can enter it in such a manner. We say, let the truth prevail. Dissenters have no reason to shun the most searching examination into their principles; what have they to lose? They have no "splendid prizes" in expectancy, nor preferences in possession, to forfeit; they have no state

patronage to relinquish, no high caste to break. Show them "a more excellent way"—a church constitution and government and mode of worship, more in accordance with the letter and the spirit of the New Testament than their own; a method of upholding and extending the religion of the gospel more in unison with what is recorded in the apostolic writings, and more efficient for the con-

version of the world, and you confer on them an unspeakable benefit. But they must be shown this from the records of Christianity, not by a reference to an obsolete economy; they must be urged by the authority of Christ and his apostles, not by that of the fathers; they must be convinced by the inspired writings, not by "the traditions of men."

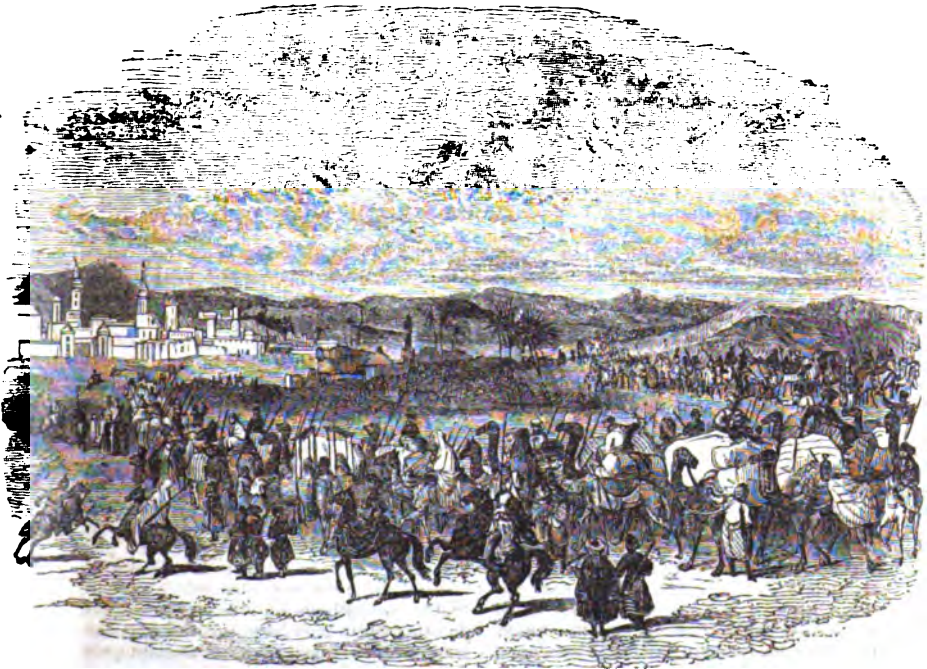
BRIEF NOTICE.

The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part V.
London: imperial 8vo. Price 2s. 6d.

THIS instructive work proceeds with undiminished respectability. The writings of ancient and modern travellers are laid under con-

tribution for the narrative, while the numerous pictorial embellishments are derived, some from monumental relics of former times, and some from the labours of artists who have visited Asiatic and African countries. The annexed print illustrates a scene to which we have many references in the Old Testament. It is

AN ORIENTAL MIGRATION.



RECENT PUBLICATIONS

Approved.

Lectures to Young Men on the Formation of Character, and on Reading. By JOEL HAWES, D.D. Reprinted from the Eighth American Edition. To which is now added, an Analysis of the Lectures. London: 34mo. pp. 124. Price 1s. 6d.

The New Excitement, or a Book to induce Young People to read. For 1840. Containing Remarkable Appearances in Nature, Signal Preservations, and such incidents as are particularly fitted to arrest the Youthful Mind. By the Editor of "The New Excitement" for 1839 and 1839, and of "The New Excitement" for the preceding Years. Edinburgh: 12mo. pp. 288. Price 3s. 6d.

INTELLIGENCE.

AMERICA.

A Letter to the Baptist Churches in Great Britain, from the Board of the American and Foreign Bible Society.

BELOVED BRETHREN,—

At the meeting of the Board on the 7th of September, 1839, it was, on the motion of the Rev. C. G. Sommers, seconded by William Colgate, Esq.; unanimously

Resolved—That it is the duty of the American and Foreign Bible Society to employ their utmost exertions to promote the universal distribution of faithful versions of the Bible; and that, for this purpose, it is expedient to invite the co-operation of Baptists throughout the world.

Resolved—That brethren Cone, Sommers, and Colgate, be a committee, to open a correspondence with the Baptist churches and others in Great Britain; and that Rev. Archibald Maclay, A.M., be appointed as the agent of this Society, to proceed to Britain, and to invite our brethren there, to unite with us in such measures as may be deemed proper, to promote the great cause of Bible translation and distribution.

The object contemplated in the above resolutions, has we believe been fully explained to ministering and other brethren, by our Corresponding Secretary, during his visit to Europe, in 1838; and has, since his return, engaged the particular attention of this Board. While it is our sincere prayer, that the appointment of brother Maclay may promote a more intimate fraternal union between British and American Baptists, in every thing that relates to the prosperity of the Redeemer's kingdom; we particularly hope, that in the publication of faithful versions of the Bible "in all lands;" we may ere long obtain the active co-operation of every Baptist in Great Britain. Let the churches of our denomination but unite their energies in this great work; and they will make their influence to be felt throughout the world. Why should they not thus unite, when it is known, that the British and Foreign Bible Society, and the American Bible Society have virtually combined, to obscure at least a part of divine revelation? To the friends of truth, it cannot be otherwise than a subject of deep lamentation, that these societies, which of all others ought to be anti-sectarian, continue to circulate versions of the Bible, *unfaithful*, at least so far as the subject of baptism is

concerned; and that they are by this means propagating their peculiar sentiments under the auspices, and at the expense of the millions of all denominations who contribute to their funds, and who are thus made the unconscious instruments of diffusing the opinions of a party, instead of the uncorrupted word of Jehovah. Upon this point, we invite your attention to the late editions of the modern Greek New Testament; and especially the Armenian New Testament, into which the Greek word baptizo, and its cognates, have been transferred, and made to take the place of the Armenian word, "Muggerdootauni," which from the commencement of the third century has had a place in that venerable and excellent version, and is universally understood, by the ten millions composing that nation, to mean *immersion*. If the practice of transferring, instead of translating the Greek words relating to baptism is continued, may not the same principle soon be adopted in other instances? and thus, instead of "the word of God, which is able to make men wise unto salvation," the nations may be deceived by the conflicting opinions of uninspired men, diffused through the pages of a book claiming to be a revelation from heaven.

The Board of the American and Foreign Bible Society feel great pleasure in expressing their approbation of the course pursued by the 544 Baptist ministers, who, in a prompt and decided protest remonstrated against the proceedings of the British and Foreign Bible Society, when they refused to aid the Bengali and other versions of the New Testament translated by Baptist missionaries. In this measure we discover the true spirit of scriptural independence, worthy of that glorious cause which it was intended to advocate. The unwarrantable silence of the British and Foreign Society in regard to that document; and the seeming indifference of Lord Bexley to the excellent letter of the Rev. John Howard Hinton, subsequently addressed to him, as the president of that Society, it is difficult to account for upon any other principle, than that they are all sensible of having committed an error which they have not the magnanimity to confess, and dare not attempt publicly to vindicate.

The mission of brother Maclay is intended mainly, to diffuse among those churches who have not received our Annual Reports, information as to the origin, progress, and prospects of the American and Foreign Bible Society. For this duty we consider

him eminently qualified, and he is hereby affectionately commended to the confidence and fellowship of all who love our Lord Jesus Christ. As the agent of this Society, he is authorised to act in concert with the friends of the Bible in Great Britain, in such measures, promotive of the great cause in which we have embarked, as their piety and wisdom may suggest.

Impressed with the belief, that you approve the principle which compelled us to separate from the American Bible Society, we are anxious to co-operate with you in the work of Bible distribution; and we submit to your prayerful consideration the propriety of speedily adopting such measures as may tend to concentrate the moral energies of the Baptist denomination in Great Britain, in the great and glorious work of giving to all the nations, pure versions of the sacred Scriptures. Brethren, beloved in Christ, we are one in faith, in practice, and in interest; and we beg leave to assure you, that you will have our warmest sympathies, and our unhesitating assistance in every proper effort to transmit unimpaired to future generations, the volume of divine inspiration.

We remain, dear brethren, on behalf of the Board of the American and Foreign Bible Society,

Affectionately yours,
SPENCER H. CONE,
WILLIAM COLGATE,
CHARLES G. SOMMERS.

EUROPEAN CONTINENT.

AUXERRE—FRANCE.

An earnest Appeal to the Christians in England, on behalf of one of the towns in France, utterly destitute of religious privileges.

As some English Christians were returning last autumn from Switzerland to their native country, they intended to break their route from Dijon to Paris, by passing a night at Auxerre, the capital of the department of Yonne, about 120 miles south-east of Paris; but one of their number being taken dangerously ill, they were unavoidably detained at that place more than six weeks, during which period they most painfully felt the entire destitution of religious ordinances; not a christian could they hear of, to cheer them, and converse with them under their affliction; and on inquiry they were informed, that there were not more than five or six Protestants in the town, and those, it is to be feared, were altogether strangers to vital religion, though one of them expressed a desire that the gospel might be preached.

The population of Auxerre is more than 12,000 without any other religious instruction than that supplied by the Roman Catholic church. It cannot, however, be said, that all the inhabitants are Roman Catholics, for many of the well-educated are professed infidels, among whom may be mentioned a highly intelligent and influential person, who frankly confessed to the writer, that if he were to be of any religion, it certainly would not be the Roman Catholic, so awfully immoral are some of its priests in that vicinity.

It appears, that many of the community have turned away with disgust from the mummery of Romanism, while nothing better invites their acceptance.

Now it has occurred to these travellers, that if an appeal were made to the Christians of England, through the medium of some of the religious miscellanies, many would willingly contribute their mite towards sending a missionary to Auxerre, the destitute condition of which was thus, by divine providence, painfully brought under the notice of these individuals; and, having themselves felt the want of christian intercourse, and of the public means of grace, the inference they feel inclined to draw is, that they were thus peculiarly circumstanced, that they might become affected by the moral darkness of 12,000 of their fellow-creatures, and that they might at least exert their influence, however small, for its alleviation; they have therefore determined on making an effort to collect a sum of money adequate to the support of a missionary at that place, about £40 per annum; and which, should they succeed in obtaining, they doubt not that the "Société Evangelique of Paris, or Geneva," would be able to provide a suitable minister. Another object in view in bringing the subject before the christian public is, that some persons may be induced, when making a tour on the continent, to pass through this town, if only for the purpose of distributing a few Testaments and tracts, and of breathing over it a few prayers on behalf of the benighted inhabitants. It may not be out of place to remark, that at the hotel where this party was detained, the Sabbath was constantly marked by the arrival of some of their own countrymen, and by the departure of others. Alas! how little does this tell for the superiority of the religion of our highly favoured land. Ought not real christians, then, who travel through France, to seek in return for the advantages they derive, the spiritual welfare of the inhabitants?—remembering the command, "To do good, and to communicate, forget not, for with such sacrifices God is well-pleased."

The benevolent individuals who may be disposed to aid this good cause, are in-

formed, that subscriptions and donations will be kindly received by the Rev. Dr. Reed, Hackney; Rev. Dr. Cox, Hackney; Rev. Dr. Liefchild, London; Rev. J. Russell, Melksham; Rev. W. Hawkins, Derby; Rev. F. Monod, Paris; Rev. W. Beaup, Highgate, Minister of the French Church, Threadneedle Street.

NEW CHAPEL.

WINDSOR.

On Wednesday, October 16th, the new Baptist Chapel lately erected in Victoria street, Windsor, Berks, was opened for public worship. The services commenced with a meeting for prayer at seven in the morning. Three appropriate sermons were afterwards preached;—that in the morning by the Rev. F. A. Coak D.D., LL.D., of Hackney; that in the afternoon by the Rev. C. Stovel, of London; and that in the evening by the Rev. E. Steane, of Camberwell. The congregations throughout the day were very good, more especially in the evening, when the chapel was crowded. After the morning service, about 100 persons sat down to dinner, and in the evening 170 partook of tea. The dinner and tea were served in the vestries of the chapel, which were tastefully decorated with various flowers and evergreens. The collections amounted to £53.

The design of the chapel, which was chiefly executed by Mr. Foster of Windsor, is particularly chaste and tasteful. The dimensions are thirty-five feet by sixty, and the chapel is so built that galleries can at any time be erected. The whole, when finished, will seat comfortably above six hundred people. The vestries are sixteen feet by thirty-five, and at the back of the vestries there is a large burial ground, walled in. The whole of the work has been executed with the strictest economy, and the total expense is about £1200; the property is freehold, and put into the hands of seventeen trustees. Mr. John Stock, late of London University College, is labouring among the people, and the word of God has been signally blessed to the souls of many. The first baptizing ever known in Windsor will take place (D. V.) on the first Sabbath in November, when eight persons will follow the Lord in that delightful ordinance. There are also several others waiting to come before the church. The friends are making every exertion to liquidate the debt, but being a very scanty band, they are compelled to appeal to the liberality of the Christian public for aid. The members of the church who have attempted and executed this great work are only ten in number. Subscriptions will be kindly and thankfully received by the Rev. Dr. Cox, Hackney, by the Rev. E. Steane, Camberwell Grove, and by Mr. R. Stock, 137, Regent street, St. James's.

ORDINATIONS.

LANDAGO, MONMOUTHSHIRE.

On Wednesday, Oct. 9th, Mr. W. Lloyd having spent his full term at the Baptist Theological Institution, Pontypool, was publicly set apart as pastor of the Baptist church at Landago, Monmouthshire, and under the direction of the Monmouthshire Baptist Home Missionary Society.

The Rev. W. Jones, of Cardiff, delivered the introductory address; and asked the usual questions; the Rev. D. Phillips, of Caerleon, offered the ordination prayer; the Rev. T. Thomas, Pontypool, Mr. Lloyd's late tutor, gave the charge; and the Rev. S. Price, of Aberyrehan, addressed the church. The Rev. Mr. Owen, and Mr. Gwither, of Monmouth, took part in the exercises of the day. The attendance was good, and the service was solemn and interesting; but what is still more cheering, Mr. Lloyd had the honour of baptizing two persons on the following Lord's day, at Whitebrook, one of Mr. L.'s stations, as the first-fruits of his ministry, and the first instance of believers' baptism in that place. May it be the first-fruits of a large and glorious harvest of immortal souls in that superstitious and dark neighbourhood.

ASHDON, ESSEX.

The Rev. James Cozens, late pastor of the church at Fakenham, has accepted the pastoral office over the Baptist church at Ashdon, near Saffron Walden.

TROWBRIDGE.

The Rev. John Dore, late of Wimborne, has accepted an invitation to the pastoral office over the Baptist church assembling in Bethesda chapel, Trowbridge, and entered on his labours there.

BOSTON, LINCOLNSHIRE.

The Rev. T. Morgan, late of Stepney College, has accepted an invitation from the Baptist church worshipping in Liquepond-street, Boston, lately under the pastoral care of Rev. A. Burdett, who has removed to the Baptist church at Warminster, Somerset.

RECENT DEATH.

MRS. ROE.

She was the child of many prayers, the subject of many faithful appeals in public and in private. These were brought home to her heart at the death of a beloved young friend. She then saw the vanity of every earthly good, and the importance of seeking first the kingdom of God, and his righteousness. At this time she was about eighteen years of age; she did not then make a public profession of the name of Christ

by the providence of God she removed from her native town, and came to reside at Cambridge. Then more strongly impressed with the duty of obeying all the commands of her Saviour, she sought admission to the church under the pastoral care of Mr. Steane.

In the course of the following year, Mr. Green, under whose ministry she had sat for many years, coming to Lion-street, Walworth, she removed her communion to that church, where she continued an honourable member till her death. She was exceedingly beloved by the females with whom she associated there, and she very much enjoyed her intercourse with them. Her pastor says of her—"Her understanding appeared to me eminently pervaded with the light of divine truth; her heart loved it; she rejoiced in the forgiveness of God, and was able to triumph over death. Seldom have I witnessed an instance of more calm, dignified, pervading, joyful effect of divine truth upon the heart and life."

Frequent inroads were made upon her attendance upon the means of grace, by the very delicate state of her health. But to her all was mercy; on one occasion she thus writes:—"How many mercies have I to record; though my heavenly Father has seen fit to lay his afflictive hand upon me, yet have I cause for thankfulness that I know from whom my afflictions come, and for what purpose they are sent. Only, Lord, give me thyself—give me communion with thee; a constant habit of prayer; a desire to be much alone; more singleness of heart; more desire to live to thy glory."

In the spring of 1838, she became so poorly as to be entirely confined to the house, but she often said God made up to her the loss of the means of grace. She was kept continually looking unto Jesus, and she received daily supplies from him. Anxiously did she long for the period when she should cease to grieve him. Feelingly did she say one day, when a friend referred to the bliss of heaven arising from its purity,

When that happy era begins,
When arrayed in his beauty I shine;
Nor grieve ever more by my sins,
The bosom on which I recline.

About a month before her death, her infant daughter was taken away after a few days illness. As soon as she could speak, after the solemn event, she said, "Do not weep, my dear husband; this is another proof of love—consider how kind it is of God to take that dear child away from all the cares of this world to himself; remember she would have had two more years of infantine troubles, and no mother to look after her."

In a note written in pencil to a friend,
VOL. II.—FOURTH SERIES.

she thus expresses her confidence in God. After referring to her affliction, she adds—"How truly delightful to be able to say,

"My times are in his hands,
Why should I doubt or fear;
My father's hand will never cause
His child a needless tear."

Her pastor says: "I found her one evening, it was near her end—almost fearing that faith and patience would not hold out. The thought was a distressing one to her; she could not bear the suspicion that she was hardly dealt with. Pray for me, she said, that my faith may not fail. I reminded her of the grace there is in Christ—how readily he gives his Spirit to sustain his afflicted saints. Precious truth, she said, "I will trust, I will not be afraid."

On another occasion—it was the last I ever saw her, two days before she breathed her last, on taking up a little Bible—her chosen companion—to read a small portion to her, she said, "O that Bible—it was my Bible-class companion; what do I not owe to my Bible-class! There I learned about the sufficiency of Christ, and now I can trust him." You are not afraid of death, Elizabeth. "O no, Sir, I am not afraid; death has lost its sting—Christ has taken it quite away." This was emphatically the case with her. Her "flesh and her heart failed, but God was the strength of her heart, and her portion for ever." Without a struggle or a sigh, she fell asleep in Jesus, in the evening of the 22nd of April, 1839, aged 26 years.

MRS. CLOWES.

Died, on Monday the 21st of October, at eight o'clock in the morning, after an illness of three weeks, Harriet Elizabeth, wife of the Rev. F. Clowes, classical tutor, Horton College, Bradford, Yorkshire; leaving a husband and two young children to lament their irreparable loss. Though the nature of her disorder was such that she was never aware of being near her end, and was incapable of conversation, yet a life of unusual holy simplicity and devotedness to God, of gentleness and kindness to all her fellow-creatures, and an unintermitted desire during her whole Christian course to depart and be with Christ, even when life was most attractive, have left to those who mourn their own loss, a hope, or rather a certainty, for her, full of immortality and glory.

MISCELLANEA.

THE BAPTIST THEOLOGICAL INSTITUTION AT PONTYPOOL, MONMOUTHSHIRE.

The thirty-second annual meeting of the above institution was held on Wednesday, July 31, 1839. At half-past ten public wor-

ship commenced by reading the scriptures and prayer by Rev. W. Roberts, Liverpool. The Rev. D. Rees, Cardigan, preached in Welsh, and the Rev. T. Swan, Birmingham, in English. Immediately after the public service, the ministers and members of the Society repaired to the Academy House on Penygarn, for the purpose of attending to the business of the Institution. The attendance of ministers and other friends on this occasion was numerous and respectable, and though some of the most efficient friends of the Institution were unavoidably absent, yet it was truly pleasant to witness the zeal and unanimity evinced in the management of the business of the day.

Eleven young men have enjoyed the advantages of the Institution the past year; three of whom have recently left the house, and accepted calls to settle in stations which appear to present prospects of extensive usefulness in the work of the Lord. It is painful to state, that the funds for the coming year are very inadequate to the expenses that must necessarily be incurred; hence it is hoped, that where applications shall be made to the friends of an educated ministry, they will readily afford their aid, that the operations of the Institution may not be impeded by the want of pecuniary supplies.

A DISSIDENTING RECTOR.

A letter has been addressed to the Bishop of Exeter by the Rev. H. E. Head, A.M., Rector of Feniton, and Chaplain to the King of Hanover, in which the following passage occurs:—

"For my own part, I do not coincide in opinion with your lordship, as to the nature of the pledge which I made to the ecclesiastical authorities at my ordination. I neither discerned nor suspected the artifice and iniquity of the declaration of conformity in Charles II.'s act, that antichristian snare, intended to make us pledge ourselves to exalt the vain traditions which are to be found here and there in the Prayer-Book above the Bible, in spite of our previous declaration to the contrary. Having previously, by subscription to the Articles, promised to make Scripture my paramount guide, I am justified in throwing off, what I never intentionally took upon myself, the intolerable yoke of a declaration which militates against that promise. In short, I consider my ordination as a more honest, liberal, consistent, protestant, and holy engagement than the parliament of a libertine and popish king wished it to be. On taking orders, I felt perfectly justified in believing that the ecclesiastical authority did not require me to make any declaration inconsistent with my subscription to the 6th Article: nor was I at that time aware of the unscriptural expressions in the baptismal service

which I since have been compelled to perceive. If I rightly understand your lordship, you signify to me, that having made this discovery, it now becomes my duty, (in your opinion,) voluntarily to leave the ministry. I, on the contrary, not perceiving any solid foundation for this suggestion, and conceiving the evil complained of to be not irremediable, humbly suggest to your lordship, (in perfect accordance with my ordination vows, and with the articles which I have quoted,) that a council of the clergy should be called to rectify or expunge what is unscriptural in our services; and that the legislature should be petitioned, (for what an act of parliament has done an act of parliament can undo,) to modify the rigour of the declaration of conformity, which rigour was prompted by an evil motive, was directed to an evil end, and produces, to this day, evil results."

At a visitation, subsequently, the Bishop of Exeter referred to this pamphlet in his charge, and Mr. Head endeavoured to deliver a protest, which he has since published. In it he implores his lordship to pause before he avowedly abandons "that great leading principle of a Protestant church—the all-sufficiency of Scripture as a rule of faith;" and protests against his "unholy attempts to coerce and intimidate the ministers of the truth in the discharge of their duty." The Bishop, however, has the best of the argument. Mr. Head's views are too scriptural to accord with his position as a minister of the established church. He wishes to retain his station, and yet to enjoy Christian liberty; to rank as an episcopalian, and to act as an independent; to receive the dirty wages, and omit to do the dirty work. Let him come forth manfully, as thousands of honest men have done before him.

READING ROOM FOR THE BAPTIST DEMONSTRATION, IN NEW YORK.

Our readers will remark that the office of this paper has been changed. This measure has been adopted for the purpose of supplying a gratuitous Reading Room for Baptists and such other friends as please to call. A subscription has been commenced for the purpose of paying the rent and incidental expenses, while the religious periodicals, with the weekly and daily papers, and other vehicles of intelligence, are supplied from the office of the Advocate.

While the room is free to all our friends in the city, who are expected to call whenever convenient, a special invitation is extended to any of the denomination who come from the country.—*Baptist Advocate.*

CAPITAL PUNISHMENT.

It is impossible to recount in one's mind the grave authorities and weighty reasons which for several centuries have been accumulating on the side of humanity, without feeling both ashamed and amazed that in the year of grace 1839, capital punishments, however rarely, are still inflicted in countries called Christian. For our own part, we have long been convinced that they are as unauthorised as the very crimes to which they are affixed, and just as much opposed to political expediency as to religious principle. That the religion of Christ forbids them—as by implication it certainly does—ought to prove an irresistible argument for their abolition; but, in spite of the union of Church and State in our polity, we should despair of the success of such a plea, could we not show them to be as inexpedient as they are unauthorised. In the first place, then, it is surely inexpedient to inflict an irreparable injury at the dictate of twelve fallible men,—which we do whenever we take life pursuant to the verdict of a jury. In short, as matter of expediency, it were sounder policy to retain capital punishments in many other cases than in the case of murder; for in many instances murder can be shown to have been committed in the hope of being put to death; and when this

hope does not precede the crime, it almost invariably treads upon its heels. We entertain a deep conviction that murders would be extremely rare, were murderers condemned to live!—*Patriot*.

LECTURES TO MOTHERS.

A Course of Six Lectures, addressed to Christian Mothers, has been commenced by the Rev. James Millar, of Verulam Scotch Church, Lambeth, to which we are informed that it is highly desirable that the attention of the influential class of persons for whom they are designed, should be directed. They are delivered at the Sunday-school Union Depot, at No. 60, Paternoster-row, where information respecting them, and tickets may be obtained. The first Lecture was given on the 31st of October, and they are to be continued on Nov. 28th; Dec. 19th; Feb. 27th; March 26th; and April 30th.

RESIGNATIONS.

We are informed that the following Baptist ministers have recently resigned their respective charges: the Rev. W. F. Burchell, of Falmouth; the Rev. C. T. Keen, of Pershore; the Rev. W. Wake, of Lewes; the Rev. J. Padgham, of Egerton; and the Rev. W. Groser, of Maidstone.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

DEAR SIR,—The position of our denomination with regard to the Bible Society is so unsatisfactory, that I am anxious to draw the attention of your readers to the subject, with a view to elicit friendly discussion, and prepare the way for what appears to me an inevitable proceeding on our part.

It will be recollected that the Committee of the Bible Society refused to aid Mr. Yates's Bengali version, because Mr. Yates rendered the words relating to baptism by Bengali words signifying immersion. In assigning their reasons for this refusal, the Committee stated that "it seemed most desirable to fall back upon the practice resorted to in the English and other versions." Instead of *translating* the word in question, they would *transfer* them into all languages, thus introducing new words to every nation; which will of course be utterly unintelligible, till they are explained by the teachers of religion; and will bear whatever meaning those teachers choose to give to them. The Committee would have us think this a wiser and safer course than to allow translators to render every word honestly

and faithfully, in that manner which they conscientiously believe to be best adapted to convey the "mind of the Spirit."

But the practice of the Bible Society is not uniform. The German, Danish, Dutch, Swedish, and other versions, are circulated by aid of its funds, although in those versions the words in dispute are translated by words signifying immersion. On the other hand, the Society has assisted the Chinese version, in which, for "baptize," we read "perform the washing ceremony," and the Chippewa, in which the Rev. Peter Jones has ventured to use the word "sprinkle;" while the Rev. R. Moffat, of Lattakoo, has recently executed a version of the New Testament in the Sechuana language, and has employed a wonderful word, found, as he says, in that language, which means, "not only to sprinkle, but also to saturate, to make wet, either by pouring or immersion." For printing that version, the Committee "cheerfully voted 250 reams of paper, for an edition of 4000 copies."*

I do not blame the Committee for aiding

* Report, p. lxxvi. Appendix, p. 54.

those versions. I think they would have been wanting in their duty if they had declined to do so. But it is sufficiently clear, with these facts before us, that the refusal to help Mr. Yates's Bengali New Testament must have been really founded on some other reason than the alleged desirableness of "falling back upon the practice resorted to in the English and other versions." What was that reason? Were our pædobaptist brethren afraid of an immersionist version?

There is another fact relative to Mr. Yates's version which must be placed before the public. An edition of the Bengali New Testament, in the Roman character, has been lately printed in London for the Bible Society, and sent out to Calcutta. Much is said of this edition in the last report of the Society: Dr. Hæberlin is stated to be the editor; for aught that appears to the contrary, he is the translator, for no other name is mentioned. Your readers will doubtless be surprised to learn that this is Mr. Yates's, that is, our own version—borrowed (to use a gentle phrase, for there is no copyright property, it seems, in India) by the Bible Society—altered, in regard to the words relating to baptism, in conformity with the present policy of the Committee—printed from a copy lent to Dr. Hæberlin by Mr. W. H. Pearce, without his being informed of the use to which it was to be applied—and issued to the world without any reference to Mr. Yates as the translator, and without any attempt to obtain his consent, or that of the Committee of the Baptist Missionary Society! I suppose that the Bible Society Committee think this fair and honest; my views, I must confess, are totally different.

Hitherto we have united with other denominations in using the English authorized version. But we do not think (to adopt the words of a zealous advocate of the Bible Society, in the dispute between its Committee and that of the Trinitarian institution)—we do not think "that the English authorized version is so exact to the original, so entirely pure as to the text upon which it was founded, so free from party bias in the minds of its translators, that it ought to be received as a standard by which to judge the merits of every other translation:" nor do we imagine "that the authors of the English version had no hesitation of mind with respect to any of their renderings, but were equally right, and equally confident that they were right, in those passages where they agree with, and in those where they differ from former translators."* Regarding such assumptions as

* "Remarks on a pamphlet recently circulated on behalf of the Trinitarian Bible Society,

entirely erroneous, and therein cordially agreeing with the respected writer, who has mentioned them only to expose their weakness, we wish every translator to be left to the unbiassed exercise of his judgment and conscience. We would not trammel him at all. We would have no standard version. No authority should be assumed, no dictation suffered. The competency of the translator being ascertained, no one should interfere with him: not a word should be said about translating *this*, and transferring *that*. Here the Committee of the Bible Society are at issue with us. They fix on a certain word, and say, "You shall not translate it; at any rate, you shall not translate it in *your way*." We pay for long-standing versions in which it is thus translated, or pay for other versions, in which it is translated differently; but we will not pay for yours. You are honest and conscientious, no doubt; but we have made a law which excludes you. We assist Roman Catholic versions, with all their mistranslations and errors;—we assist Episcopalians versions;—we assist Presbyterian versions;—we assist Independent versions;—we assist Methodist versions;—but *we will not assist Baptist versions.*"

The conduct of the Committee of the Sunday School Union furnishes an example which it would be well for the Bible Society Committee to follow. They publish the church of England catechism, the Assembly's catechism, and the Baptist catechism. These catechisms are not placed in the catalogue among the "books approved" by the Committee, but they are published to suit the convenience and meet the wishes of the respective parties who use them, and are members of the Union. Thus all denominations are treated alike; there is no favouritism, no exception. Let the Committee of the Bible Society do the same, and the controversy will be at an end. Evangelical missions are established all over the world: Episcopalians are located here—Presbyterians, there;—Independents, Methodists, and Baptists take their stand as Providence directs them; and each denomination gets a distinct sphere of labour, and finds opportunities of usefulness separate from all others. Numerous and distinct versions of the Scriptures are the necessary result of these arrangements. All denominations look to the Bible Society to aid them in that department of labour, expecting to find in the constitution of the Society a sure guarantee for the most fair and liberal application of its funds. The Baptists only are disappointed. Other versions are patronised:

&c. In two letters to the Rev. A. Brandram By T. H." Generally supposed to be the Rev. Thomas Hartwell Horne. See p. 3.

other translators may do as they please; *βαπτίζω* may be twisted into all sorts of meanings *except* immersion—unless indeed in the case of old versions. *Luther* may say that it means to immerse, and his version shall continue to be circulated; but woe be to the Baptists if they say so! And what is the reason?

"I do not like thee, doctor Fell;
The reason why I cannot tell;
But this I know, and that full well,
I do not like thee, doctor Fell!"

Then, dear Sir, it comes to this, that Baptists cannot circulate faithful versions of the New Testament—faithful, I mean, especially, with regard to the words relating to baptism—unless they print them at their own expense. If they will not do this, they must be content to supply the heathen with versions in which the real meaning of the words used in connexion with one of Christ's ordinances is purposely kept out of sight. And by so doing they suffer a principle to be established, which cannot fail to have a most injurious operation. The interference will not stop here. Other encroachments are already attempted. "The late Moscow edition of the Armenian New Testament," says a missionary in the field, "has been barbarized by substituting the anglicized Greek word *baptism* for the Armenian word for *immersion*, which had for ages held a place in the *Armenian Bible*." The same brother, speaking of the labours of the Calcutta Bible Society, says, "They have resolved to print an edition of three thousand copies of the New Testament in Hindustani, in which not only is *βαπτίζω* transferred, but also the words for *bishop*, *presbyter*, *deacon*, &c.; so that it is likely to contain not a few unintelligible terms."

Our American brethren have made a noble stand against these encroachments and corruptions, by forming the "American and Foreign Bible Society." In so doing they acted purely on the defensive, the American Bible Society having refused to aid the Baptist versions, for the same reasons as those alleged by the Bible Society in this country. It is most gratifying to learn that the new institution is warmly welcomed and liberally supported by the Baptist denomination in the United States, and promises to take a very respectable rank among the benevolent enterprises of the age. Under its auspices the American Baptist missionaries are translating and printing the Scriptures, in whole or in part, in the Burmese, Karen, Chinese, Siamese, Telogoo, Shyan, Assamese, Oruja, Armenian, Cherokee, Shawanoe, Delaware, Ojib-

way, Creek, Otoe, and Choctaw languages. In accomplishing these labours, they are guided by a resolution of the American Baptist Board of Foreign Missions, passed in 1833, and which directs them "to endeavour, by earnest prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated."† This resolution deserves to be commended to the special notice of the Earl-street Committee.

The translation department of our mission is indebted to the kindness of the Committee of the American and Foreign Bible Society, for sending donations amounting in the whole to 20,000 dollars, or £4,100 *ls.* 8*d.* sterling. Without this seasonable assistance the efforts of our brethren at Calcutta must have been distressingly crippled. But, grateful as we are for this generous expression of sympathy on the part of our transatlantic friends, we can neither expect nor wish to be always pensioners on their bounty. Their own missionaries have the first claim on their attention, and their opportunities for scripture distribution are widening and multiplying every day. It is not too much to suppose that the efforts of the American missionaries will ere long absorb the entire funds of the new society. But, whether that supposition be correct or not, it is evident that a vast field is open to our agents in Calcutta. It is well observed in the last Report of the American and Foreign Bible Society, that "the mechanical and other facilities for printing and multiplying copies of the Scriptures at Calcutta are believed to be unsurpassed at any other missionary station. They have an adequate number of printing-presses, and type-founders who have already cut and cast types, used in all the principal languages of Asia, and assistants of all classes, trained in the careful composing and correcting of types, and in the revision of proofs in various languages. At Calcutta, the missionaries can readily procure, at moderate wages, learned men of almost every Asiatic country, to aid in the translation and revision of proofs in any new language in which this Society (or any other) may be able to print the sacred Scriptures. And, by means of steamers and other vessels, they may communicate with most of the large cities in Hindustan, and every other part of Asia, so that they can economically and expeditiously forward copies of the Scriptures wherever needed for circulation."‡ Mr. W. H. Pearce says, referring to the Bengal Presidency only, which contains about sixty millions of in-

* Second Report of the American and Foreign Bible Society, p. 18.

† First Report, p. 13.

‡ Page 21.

habitants—"It is a heart-rending fact, that supposing 50,000 Testaments could be annually distributed, still sixty years must elapse before a copy can find its way to each of those who are now able to read, while nothing whatever would then be done for the rapidly increasing numbers who, through the progress of education, will in the interim have acquired the ability to read."*

The question is, what shall be done? Shall we allow the thronging population of India to be tardily furnished with the Scriptures by other hands? Shall we look on unconcernedly, while unfaithful versions (as we hold them to be) are circulated? Shall we limit our efforts to the supply required by the churches of our own denomination, and their immediate localities? Or, shall we not rather regard the change in the policy of the British and Foreign Bible Society as a loud call to separate and vigorous action? One of our missionaries in Calcutta writes thus to the Committee of the American and Foreign Bible Society—"What our friends in England will do, I cannot tell; but I am every day more and more convinced of the desirableness, and, in fact, the necessity, if we are to do any thing to purpose, of our acting as a denomination for ourselves, and by ourselves. No other way appears to me in which we can expect to do so much good, or to do it with so much comfort."† To this I for one give my hearty assent and consent. I stand prepared to join my brethren in forming a Bible Society on the plan and principles adopted by our transatlantic brethren. Many, I doubt not, are ready to respond to the call. The prompt communication of their sentiments is on many accounts desirable.

I am, dear Sir, very truly yours,
J. M. CRAMP.

St. Peter's, Isle of Thanet,
Oct. 11, 1839.

ON A COUNTRY MINISTER'S PLAN FOR LIQUIDATING CHAPEL DEBTS.

To the Editor of the Baptist Magazine.

SIR,—I have read, with pleasure, the remarks of your Correspondent, "A Country Minister," on the subject of adopting some plan for the immediate discharge of all our "Chapel Debts," inserted in the last number of your much improved and interesting periodical.

The objections to the present system of collecting moneys for payment of those debts are numerous, and with some insurmountable, rendering a change in the mode of obtaining the requisite funds, if not absolutely necessary, certainly very desirable.

I could myself state some reasons, arising from circumstances that have passed under my own observation, why the present plan should be abolished, and which have in fact induced me, for some three or four years, to refuse to contribute to "Chapel Cases;" but, let me add, that I at the same time entertained the hope, and so expressed myself, that some more efficient and less objectionable method would be speedily devised and acted upon.

I therefore rejoice at the suggestion of the "Country Minister," and consider that his plan, is not merely feasible, but worthy of adoption. I incline to think, however, that he has fixed the maximum contribution at too low a standard; but this objection may be easily remedied by several members of the same family becoming subscribers, instead of the head of it only. And, in order to help the matter forward a little, I engage for myself to be one, and for my wife to be another of the "100," who shall subscribe £100 each towards the creation of a fund for the immediate and entire liquidation of the debts upon our places of worship, and which, as your correspondent very truly intimates, "exert a benumbing influence upon our denominational operations."

I am Sir, your obedient servant,
WILLIAM REES.

Haverford West, Oct. 3, 1839.

HOME EXPENDITURE OF MISSIONARY SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—My attention has been lately directed to the home expenditure of our Foreign Missionary Societies. I have for my own satisfaction carefully investigated the last reports of the principal of these institutions. Perhaps some of your readers may be interested in the results of my inquiries. If you are of that opinion, the following paper is quite at your service.

It is scarcely necessary to premise, that home expenses are absolutely necessary to the existence of a foreign mission. Candidates for service in a distant land must be instructed; some provision for destitute widows and orphans must be made; missionary information must be published and widely diffused; and agency of various kinds must be employed, and diligently occupied in transacting the multifarious business of these institutions, or they would quickly languish and decay. A due regard to economy is doubtless to be observed, and is not likely to be forgotten, where the expenditure is controlled by those, who are themselves among the largest contributors, and where, moreover, accurate accounts are regularly given, at stated periods, to the public. Probably the greater danger is on the other side, and a society may suffer for

* Ibid, page 34.

† Second Report, p. 10.

want of sufficient agency to secure for it all the support which, under a different management, might be obtained.

But, passing these general observations, the following table exhibits, in parallel columns, the expenditure of the four larger Missionary Societies, arranged under the respective heads adopted in the annual cash statement of our own Society. There is some little variation in the arrangement of the different societies, but the particulars are adjusted, as far as possible, to the common standard I have mentioned; and any little variation does not affect the total result in each case, which is carefully drawn from the official reports, as already stated.

In order to construct this table, no little labour was required. A bare examination of the balance-sheets would by no means have been sufficient. One instance will make this clear. In the cash statement of our own Society, the expenses incurred by auxiliaries are brought into the general account; but in the other reports these sums are deducted, in each instance, before the

amount of contributions is brought forward. To ascertain the amount under this head, therefore, it was necessary carefully to examine all the details, extending to nearly three hundred pages, each containing four columns of the smallest print. The results of this examination are, I believe, accurately stated; and should any reader think otherwise, I shall be happy to explain or correct, as the case may require.

It will be noticed that the sums given as the income of each society do not correspond with the gross amount, as stated in the reports. The reason is, that from such gross amount have been deducted the sums received from foreign stations, government grants, cash on annuity, and dividends on stock; leaving that amount only in each case, in which the per centage may be calculated with equal justice to all parties. I merely indicate the *principle* on which I have proceeded; to give you the *figures* of the analysis would impart a new and, I suspect, not very attractive character to your pages.

	Baptist.			London.			Church.			Wesleyan.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Widows & Families of Missionaries	262	3	10	2362	5	9	4256	8	5	2195	14	11
Missionary Students	101	16	10	2767	8	2	3414	10	4	1052	8	0
Printing, Publications, Boxes, &c.	378	9	3	592	10	11	2930	10	8	3317	17	11
Agency	930	0	0	1737	15	1	3154	0	8	1185	6	11
Auxiliary Societies	501	14	2	1156	7	4	3478	10	1	4720	4	1
Travelling and other Incidentals	558	11	3	737	11	0	1624	15	1	415	11	9
Postage, Carriage, &c.	145	0	7	825	16	4	809	8	1	247	4	0
Rent, Taxes, & Building Expenses	131	7	9	778	16	6	722	13	8	1116	17	11
Interest	35	16	1							1137	16	8
	3044	19	9	10958	11	1	20390	17	0	15389	2	2

The income, calculated on the principle already explained, of

The Baptist Society is	£21,129	1	4	Expenses	£14	8	1	per cent.
London	57,543	13	10	....	19	0	10	....
Church	68,341	14	8	....	29	16	8	....
Wesleyan	75,889	6	7	....	20	5	6	....

It is worthy of remark, that the Committee of the Church Missionary Society have lately, as we learn from their report, been engaged in carefully revising their expenditure. "Their investigation," it is stated, has been carried into the minutest details, and has led to the conclusion that it is conducted with considerateness and economy."

I will only add, that on referring to the periodical accounts of our own Society for the years 1815—1818, I find the proportionate charge at that early period was a fraction over twenty per cent, or about one third more than at present.

I am, yours, &c.,

A FRIEND TO MISSIONS.

PORTRAIT OF A DISSENTER.

To the Editor of the Baptist Magazine.

SIR,—The testimony of an adversary, when in our favour, is generally deemed valuable; and so the apostle thought, when quoting to the Athenians from "certain of their own poets." Perhaps you may consider the following high churchman's estimate of dissenters worth presenting to your readers. It is extracted from Vol. 3 of an interesting "Tour in Bohemia and Hungary," by Mr. Gleig, the Tory and talented chaplain of Chelsea hospital; who thus describes a Protestant peasant with whom he walked and conversed for some time:—

"He was altogether an excellent specimen of the zealous and conscientious dissenter,

such as we every-where find him. For it is a fact that, in reference to the points of difference between their own and the dominant communion, and indeed in all matters of church history, through whatever medium of prejudice examined, dissenters are, in nine cases out of ten, much better informed than the members of the church from which their own has seceded. The churchman is content to abide by the religion of his fathers; first, because it came to him from his fathers, and next, because it is the establishment: whereas the dissenter must, in order to justify himself in his own eyes, be able to assign some reason for his rejection of that church's ministration."

W. B.

EDITORIAL POSTSCRIPT.

In our present number we have printed two letters on negro slavery in the United States, partly in order to render deserved honour to men who distinguished themselves more than forty years ago, by their advocacy of universal justice, and partly in order to show the opponents and half-hearted friends of emancipation, on both sides of the Atlantic, that the condemnation of slave dealers and slaveholders is not an ebullition of hot-headed enthusiasm, or of modern love of agitation, but that it was expressed in terms equally decided, in the last age, by men whose names are venerated as examples of integrity, moderation, and practical wisdom. It is an awful fact that the retention of fellow men and fellow Christians in bondage, is still defended by professed admirers of civil equality, and professed followers of the Son of God. It is grievous to reflect that the victims of cupidity and injustice in the United States, instead of being less numerous than when these letters were written, are greatly multiplied, and that their yoke, instead of being lighter, is more weighty. But how appalling is the thought of the guilt, which, at the equitable tribunal of Him who is appointed to judge the quick and the dead, will be assigned to those stony-hearted speculators in evangelical doctrine, who have received such pointed remonstrances repeatedly, but remain regardless of those cries which are continually entering the ears of the Lord of Sabaoth!

We have seen the first number of a paper entitled "The Jamaica Emancipator, or Friend of Africa." It is printed at Falmouth, at "The Western Union Baptist Mission Press," and is conducted, we are informed, principally, if not exclusively, by the children of those respecting whom, some years ago, certain philosophers debated whether they ought to be ranked with ouran-ouangs or with men. It contains an interesting account of the manner in which the

first of August, 1839, the anniversary of Jamaica freedom, was spent at the Baptist chapel, Falmouth; where a general meeting for thanksgiving and prayer was held, at six in the morning; an examination of the scholars belonging to various schools occupied the forenoon, and subsequently, a spirited meeting of the Falmouth society for the universal extinction of slavery was held, at which Mr. Edward Barrett, formerly a slave, presided, and several appropriate resolutions were passed. It announces, also, the following "Glorious Intelligence:" "It is with unbounded delight we inform our friends that a General Convention of the Baptist churches in America has been held in New York, and that a society for the immediate abolition of slavery throughout America has been formed; a newspaper, called the Christian Reflector, is the organ of this noble band of christian philanthropists, and manfully does it hurl defiance against this direful curse. We wish them God speed, and assure them of the cordial sympathy and support of the Baptist peasantry in this island, and of their readiness to assist them in this enterprise to the utmost of their power."

The Rev. Archibald Maclay, A.M., whose appointment as a deputation from the American and Foreign Bible Society is announced in our American intelligence, has arrived in London: He brings with him credentials from the principal Baptist ministers in New York, in which they say, "For more than thirty years he has preached the gospel of the grace of God in this city, with affection, fidelity, and success. His efforts in the Bible cause have been greatly blessed, and in prosecuting the same work of faith and labour of love, we do most earnestly commend him to the kind regards of the friends of Zion in his native land, and to the benedictions of Almighty God."

A correspondent who signs himself J. H. inquires earnestly why the projects described in the letter of the London Association are not going forward more evidently;—fears it will be supposed that they are abandoned;—and advises that a list of the contributions which have been promised should be immediately published; having a full conviction that if this were done it would be augmented rapidly.

We are informed that the Rev. W. Miall has accepted an invitation to succeed the late Rev. James Smith, as pastor of the church meeting in Providence Chapel, Shoreditch.

A new chapel at Deeping, St. James, Lincolnshire, which has been built for the use of the Rev. Mr. Tryon, a clergyman who has recently become a Baptist, was opened on the 23rd of October.

THE MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson, and at New York, U. S., by W. Colgate, Esq.



VIEW IN THE HIMALAYA MOUNTAINS.

For the sketch given above we are indebted to the kindness of our much-esteemed friend, the Rev. W. H. Pearce, who, we trust, by this time has been permitted to reach the sphere of his useful labours. It represents part of the village of Chepaal, on the Himalaya Mountains. It is taken from a lofty wooden house close at hand. The village itself is one of the highest in the range between Mussoorie and Simlah, and is the usual halting place for travellers between those two European stations. The elevation is about 9,000 or 10,000 feet, and the views on all sides are most lovely. The houses are constructed very much after the Swiss fashion,—heavy, slated, overhanging roofs, wooden walls, and small enclosures. Each village is surrounded by a patch of cultivated land, on which

rice is grown, and coarse grain, sufficient for the wants of the inhabitants. Steps are cut, as it were, in the mountain side; and each step, varying in width from five to twelve feet, is a field for the growth of corn. The water used for irrigation runs from the field above, already watered, to the one beneath, which requires a supply.

The manners of the people, where they have not come in contact with European and native servants from the plains, are simple and interesting. The cumbersome idolatry of the Hindoos is quite unknown. A staff, placed upon the peak of a high mountain, sprinkled with a little red powder, and moistened with water, is their god, or at least the place where they worship their god. Their notions upon the whole subject

seem very vague. There are temples in some of the villages, and priests dedicated to the temple worship, but these are comparatively few. They meet in these places to dance their war dances, and sing their songs, accompanied by rude music. The women join on all these occasions of public festivity, and take a prominent part in them. Strange and cruel customs linger amongst them, although disappearing under British influence. Female infanticide was universal. This is now forbidden; and whenever the political agent, on his tour of inspection, visits any village, the female children are mustered, to see that the number is correct.

Witchcraft was fully recognised; and there is now a high waterfall, down which the accused were thrown, in order to prove their guilt or innocence: if they escaped, they were considered guilty of the charge, and put to death accordingly; if by the fall they perished, they were deemed to have been innocent. This ordeal is now forbidden; but the impression in its favour, and of its truth, remains very strong.

The strange and unnatural custom of one

woman having several husbands still remains. All the brothers of her husband are her husbands: she marries the whole family. Hence misery of all kinds, hence quarrels, hence jealousy, hence disputes about inheritance, and a long train of evils, which can only be remedied by the renunciation of the odious practice. It is discouraged, but cannot be at once forbidden.

Only very few of the higher classes can either read or write; but there is the strongest desire for knowledge, and a deep sense of ignorance.

The Bishop of Calcutta travelled this route in 1836, and halted at this village of Chepaai; and everywhere he was met by earnest requests for European teachers, and strong assurances of the eagerness of all classes to be better instructed.

It is a noble field for missionary labours. What a blessing will it be when these mountaineers shall be brought to know "the only true God, and Jesus Christ whom he hath sent!" Hasten the time, O Lord!

BURMAH.

NOTICES OF THE LAST DAYS OF MRS. JUDSON, WITH A VISIT TO HER TOMB, BY THE REV. HOWARD MALCOM.

Very few, if any, among those who take an interest in missions to the heathen, are unacquainted with the names, and the eventful history, of Mr. and Mrs. Judson, the first missionaries sent by the American Baptist Board to the benighted region of Burmah. It pleased God that his honoured servant, Mr. Judson, should survive the dreadful hardships he suffered from the Burmese, during the war between them and the British; and, having obtained help of God, he continues to the present day, witnessing and promoting the advancement of the sacred cause. But the faithful and devoted companion of his toils and dangers,—his amiable, accomplished, and truly pious wife, was summoned away just at the period when their prospects had become the most inviting, and the opportunity was afforded of employing all her talents and influence, without restraint, for the spiritual benefit of the heathen.

"But God," remarks her American biographer,* "saw fit to remove her, for her work was done. She had not lived in vain: five converted Burmans had gone before her to heaven. Her name will be remembered in the churches of Burmah in future times, when the pagodas of Guadama shall have fallen; when the spires of Christian temples shall gleam along

the waters of the Irrawady and the Salwen; and when the 'golden city' shall have lifted up her gates to let the King of Glory in. Let us hope, meanwhile, that her bright example will inspire many others with the generous resolution to toil and to die, like her, for the salvation of the heathen."

Before we notice the closing scene of this excellent woman's mortal existence, our readers will not be displeased by our introducing a grateful and affecting reference to her memory from the pen of a British officer, Major Calder Campbell, who had a transient interview with her and Mr. Judson a few months

* The excellent James D. Knowles, himself now an inhabitant of the better world.

before her decease. Major C., then a lieutenant, when descending the river Irrawady, in a canoe manned by Burmans, was attacked in the night, while asleep, by his treacherous boatmen, and severely wounded, and robbed. When waiting on the beach, in much anxiety and distress, for the passage of some friendly bark, a row-boat was seen approaching, signals of distress were made, and a skiff sent to his assistance. The narrator proceeds :—

We were taken on board. My eyes first rested on the thin, attenuated form of a lady—a white lady, the first white woman I had seen for more than a year. She was standing on the little deck of the row-boat, leaning on the arm of a sickly-looking gentleman, with an intellectual cast of countenance, in whom I at once recognized the husband or the brother. His dress and bearing pointed him out as a missionary.

I have said that I had not beheld a white female for many days, and now the soothing accents of female words fell upon my ears like a household hymn of my youth. My wound was tenderly dressed, my head bound up, and I was laid upon a sofa-bed. With what a thankful heart did I breathe forth a blessing on these kind Samaritans! with what delight did I drink in the mild, gentle sounds of that sweet woman's voice, as she pressed me to recruit my strength with some of that beverage "which cheers but not inebriates!" She was seated in a large sort of swinging chair, of American construction, in which her slight, emaciated, but graceful form, appeared almost ethereal. Yet, with much of heaven, there were still the breathings of earthly feeling about her; for at her feet rested a babe,—a little wan baby, on which her eyes often turned with all a mother's love. And, gazing frequently upon her delicate features, with a fond yet fearful glance, was that meek missionary, her husband. Her face was pale—very pale, with that expression of deep and serious thought which speaks of the strong and vigorous mind within the frail and perishing body. Her brown hair was braided over a placid and holy brow; but her hands—those small, lily hands, were quite beautiful: beautiful they were, and very wan; for, ah! they told of

disease, of death—death in all its transparent grace, when the sickly blood shines through the clear skin, even as the bright poison lights up the Venetian glass which it is about to shatter! That lady was Mrs. Judson, whose long captivity and severe hardships amongst the Burmese, have since been detailed in her published journals.

I remained two days with them,—two delightful days they were to me. Mrs. Judson's powers of conversation were of the first order; and the many affecting anecdotes that she gave us of their long and cruel bondage, their struggles in the cause of religion, and their adventures during a long residence at the court of Ava, gained a heightened interest from the beautiful energetic simplicity of her language, as well as from the certainty I felt that so fragile a flower as she in very truth was, had but a brief season to linger on earth.

Why is it that we grieve to think of the approaching death of the young, the virtuous, the ready? Alas! it is the selfishness of human nature that would keep to itself the purest and sweetest gifts of Heaven, to encounter the blasts and the blights of a world where we see them, rather than that they should be transplanted to a happier region, where we see them not.

When I left the kind Judsons I did so with regret. When I looked for the last time on her mild, worn countenance, as she issued some instructions to my new set of boatmen, I felt my eyes fill with prophetic tears. They were not perceived. We parted, and we never met again; nor is it likely that the wounded subaltern was ever again thought of by those who had succoured him. Mrs. Judson and her child died soon after the cessation of hostilities.

Mrs. Judson died at Amherst, on the eastern bank of the river Salwen, and the seat of government in the territories ceded to the English at the conclusion of the war, on the 24th of October, 1826, while her beloved husband was absent at Ava, the Burmese capital. On receiving the distressing intelligence he hastened to the spot; and, on reaching it, thus addresses the mother of his departed consort :—

Amherst, Feb. 4, 1827.

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built, in the room where she breathed her last, and at a window from which I see the tree that stands at the head of her grave, and

the top of the "small rude fence," which they have put up "to protect it from incautious intrusion."

Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it

was only on my arriving here, the 24th ult., that I learned she was still alive. Mr. Wade met me at the landing place; and, as I passed on to the house, one and another of the native Christians came out, and when they saw me they began to weep. At length we reached the house; and I almost expected to see my love coming out to meet me, as usual; but no, I saw only, in the arms of Mrs. Wade, a poor, little, puny child, who could not recognise her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

She turned away from me in alarm; and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house, in which I left her, and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

The doctor who attended her has removed to another station, and the only information I can obtain is such as the native Christians are able to communicate.

It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus: "The teacher is long in coming, and the new missionaries are long in coming; I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns." When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two she lay almost senseless and motionless, on one side, her head reclining on one arm, her eyes closed; and, at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

Feb. 7.—I have been on a visit to the physi-

cian who attended her in her illness. He has the character of a kind, attentive, and skilful practitioner, and his communications to me have been rather consoling. I am now convinced that every thing possible was done; and that, had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says, that from the first attack of the fever she was persuaded she should not recover, but that her mind was uniformly tranquil and happy in the prospect of death: she only expressed occasional regret at leaving her child, the native Christian, and the school, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being aroused by reiterated questions, she replied, "I feel quite well, only very weak." These were her last words.

The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by severe privations and long-protracted sufferings, which she endured at Ava. Oh, with what meekness, patience, magnanimity, and Christian fortitude she bore those sufferings! And can I wish they had been less! Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and suffered of the evil of this evil world; and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been taken from a sphere in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the cause of Christ; true, she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides that it is all right; and the decision of faith eternally will soon confirm.

On the 26th of April following, Mr. Judson adds, in writing to the same correspondent:—

My sweet little Maria lies by the side of her fond mother. The complaint to which she was subject several months, (an affection of the bowels,) proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears could not propitiate the cruel disease: the work of death went forward; and, after the usual process, excruciating to a parent's feelings, she ceased to breathe, on the 24th inst., at three o'clock P.M., aged two

years and three months. We then closed her faded eyes, and bound up her discoloured lips, where the dark touch of death first appeared, and folded her little hands, the exact pattern of her mother's, on her cold breast. The next morning we made her last bed, in the small inclosure which surrounds her mother's lonely grave. Together they rest in hope, under the hope-tree (Hopia,) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

To mark this "lonely grave," two marble stones, with an appropriate inscription, have been sent from America; and, on the 21st of February, 1836, Mr. Malcom visited the interesting spot. His words are,—



THE GRAVE OF MRS. JUDSON.

I went ashore, and sketched Mrs. Judson's grave, and the tree over it.

The head and foot stones are in perfect order, and, with the little grave of "Maria," are inclosed in a light bamboo fence. The mouth of the Salwen and the broad expanse of ocean opens on the left. It is a holy spot, calculated, indeed, to awaken the emotions which the sweet poetess has ascribed to the traveller.

Instead of attempting to describe my thoughts and feelings as I gazed upon the spot, I will give some stanzas written by Mrs. Sigourney, to whom I forwarded a copy of the picture, with the request that she would furnish a few lines.

THE HOPIA TREE,

PLANTED OVER THE GRAVE OF MRS. A. E. JUDSON.

"Rest! rest! the Hopia tree is green,
And proudly waves its leafy screen
Thy lowly bed above;
And by thy side, no more to weep,
Thine infant shares the gentle sleep,
The youngest bud of love.

"How oft its feebly-wailing cry
Detained unsealed thy watchful eye,
And pained that parting hour,
When pallid Death, with stealthy tread,
Descried thee on thy fever-bed,
And proved his fatal power!

"Ah! do I see, with faded charm,
Thy head reclining on thine arm,
The "teacher" far away?
But now, thy mission-labours o'er,
Rest, weary clay, to wake no more
Till the great rising day."

Thus spake the traveller, as he stayed
His step within that sacred shade:
A man of God was he,
Who his Redeemer's glory sought,
And paused to woo the holy thought
Beneath that Hopia tree.

The Salwen's tide went rushing by,
And Burmah's cloudless moon was high,
With many a solemn star;
And while he mused, methought there stole
An angel's whisper o'er his soul,
From that pure clime afar,

Where swells no more the heathen sigh,
Nor 'neath the idol's stony eye
Dark sacrifice is done:
And where no more, by prayers and tears,
And toils of agonizing years,
The martyr's crown is won.

Then visions of the faith that blest
The dying saint's rejoicing breast,
And set the pagan free,
Came thronging on, serenely bright,
And cheered the traveller's heart that night,
Beneath the Hopia tree.

In our next number we hope to insert an address on the condition of females in Burmah, circulated by Mrs. Judson during her visit to America in 1822. We trust it may serve to deepen and perpetuate the feelings of benevolent compassion towards their own sex in the Eastern world among Christian ladies at home.

J A M A I C A.

AFTER our last Number had been sent to press, viz., on Wednesday, Sept. 25th, the Quarterly Meeting of the Central Committee of the Baptist Mission was held, at which the following Resolutions were unanimously passed :—

I. That this Committee have heard, with equal disgust and indignation, of recent judicial proceedings in Jamaica, affecting their devoted and esteemed missionaries, the Rev. William Knibb and the Rev. Samuel Oughton ; proceedings by which justice has been flagrantly denied to the former, and atrocious injustice has been inflicted on the latter. Under these trying circumstances, the Committee feel it incumbent on them promptly to declare their sincere sympathy with their persecuted brethren, whom they cheerfully assure of their unabated confidence and resolute support.

II. That, as the measures which remain to

be taken in order to secure justice, as well as those which have already been adopted, involve heavy expenses, which cannot be permitted to fall on the parties themselves, this Committee confidently anticipate that an adequate subscription will be raised by the British public, in which, they are persuaded, the friends of the Baptist Missionary Society will cordially co-operate, with a view to defray the costs of all the sufferers in these iniquitous proceedings.

III. That these Resolutions be published in the Baptist Magazine, the Patriot, the British Emancipator, the Morning Chronicle, and the Times.

The anticipation expressed in our last article on this painful subject, as to the interest which would be awakened in this country, has proved correct. A respectable Committee has been formed, comprising well-known friends of justice and freedom, of various religious denominations, for the purpose of defraying the legal expenses arising out of these proceedings, and several liberal donations have already been made. Before this article meets the public eye, we doubt not, an appeal on the subject from that Committee will have been put into circulation, to which we earnestly invite the attention of our friends, both in town and country.

SPANISH TOWN.

We subjoin a communication from Mr. Phillippo, which would have been earlier inserted, if we could have found room for it. The statement our brother is enabled to give respecting his numerous and important charge will awaken sentiments of gratitude and joy in many hearts. The letter is dated—

Stignorville, April 16, 1839.

During a year that has been so greatly distinguished as the past in the history of the West Indian islands by the abolition of slavery, it becomes an additionally gratifying duty to review the dispensations of Divine Providence towards the churches and congregations under my pastoral care within that period.

The church of Christ, in all ages of the world, has exhibited individual instances of frailty and imperfection in its members ; nor, in the nature of things, has she been able to escape

the censures occasioned by the impositions of "unreasonable and wicked men."

As a feeble branch of that great family, the church under my charge at Spanish Town has not been without its trials, as a consequence of individual defection. I have had, as usual, to mourn over several cases of criminality, which have required the vigorous exercise of discipline, and over others that have required reproof. Many of our brethren and friends have been removed from amongst us by death, some to other churches ; and not a few have turned back again into the world, and have walked no more with

us. While, however, these occurrences have excited humiliation and sorrow, there are other circumstances connected with the church that equally claim the expression of heartfelt gratitude and joy.

As an immediate result of the great change in our social system to which I have referred, it was not unreasonable to apprehend that, amidst the joyous excitement which that event occasioned, many would have been betrayed into intemperance, and into other excesses and sins, which are at variance with the profession of faith and habitual self-denial of disciples of Christ. In no case, however, so far at least as has been ascertained, have these fears been realized. The conduct of our brethren and friends, on the contrary, during the whole celebration of that great festival, was such as became the followers of our Lord and Saviour Jesus Christ, uniformly modest, sober, and devout, their enemies themselves being judges. Nor has there been a single action on the part of our brethren, so far as the means for correct information have extended, that could even be construed into intentions, on their part, subversive of moral, social, and religious obligation. In every instance, when treated with the consideration due to human beings, and in the prospect of fair remuneration, have they been diligent in business, fervent in spirit, serving the Lord. Hence, I have thought it my duty to repel, on two or three public occasions, the unjust and cruel charges which have been brought against them, in common with their brethren lately delivered from bondage, of indisposition to labour for their daily bread, and neglect of the duties which devolve upon them in the situations in which it has pleased the providence of God to place them. In accordance with the apostolic injunction, I must bear them witness that they have endeavoured to "follow peace with all men, and holiness, without which no man can see the Lord."

Nor have we been, as a Christian society, without the enjoyment of that peace among ourselves which it is both our interest and duty to cultivate. That love to one another which has ever been the distinguishing badge of true discipleship, has continued to exist, and, I earnestly hope, to extend its influence among us; whilst all the other graces which illustrate and adorn the Christian character seem to have been proportionably and generally exemplified.

From general imperfection, and from individual acts of sin on our part, as a Christian society, as before observed, we by no means consider ourselves exempt; but, as the pastor of the church, in some degree, I trust, aware of my awful responsibility to God, I most solemnly declare, in opposition to all that may have been insinuated to the contrary, respecting our churches generally in this island, that wholesome discipline and the most vigilant oversight have been anxiously and unremittingly maintained. The more I know of the deacons of the

church, and the other influential members, denominated leaders, most of whom have been in office from ten to twenty years, the more am I convinced that they are eminently men of God, touched with an affectionate concern for his glory in the salvation of their fellow-men, of deep Christian experience, and of sound scriptural views. A church meeting having been regularly held in each week for these fifteen years past, when the nature and duties of church discipline have been often and specially explained and enforced, there are few Christians, in any part of the world, who more thoroughly understand the subject,—none more keen in the detection of sin, more faithful in reproving it, or more impartial or strict in enforcing the penalty it may deserve.

The habitual exercise of wholesome discipline I have, of course, regarded as in every way advantageous to the prosperity of the church, and this I have ever found it. By its exercise a greater dread of sin has been inspired amongst professors generally, the weak have been strengthened, the backslider reclaimed, and the purity of the church and the glory of God preserved in the eyes of the world.

Convinced, in some humble degree, of our duty and interest as a church and people, to endeavour to extend the cause of the Redeemer around us, we have not been altogether unmindful of their claims; hence our monthly special prayer-meetings for the outpouring of the Spirit of God upon the world at large, and for the evangelization of Africa in particular, have been increasingly interesting and crowded. Individual efforts for the conversion of sinners, feeble though they be, and inefficient of themselves, have been doubled within the last few months; and, aware that these would be of little avail without pecuniary aid, that aid has been both cheerfully and liberally afforded. Nor have we, I am happy to say, been permitted to labour in vain.

Desire for the Means of Grace.

Such has been the increase of our stated congregations during the past year, but especially since the great boon of freedom has been enjoyed, that a third enlargement of our chapel in Spanish Town has become necessary, and also of those at Passage Fort and Sligoville. The former is to be made capable of containing, if possible, 500 more hearers, and the others from 200 to 300 each.

The enlargement of the Spanish Town chapel is now nearly completed; but as that will involve a heavy expense, together with the sums still unpaid for the erection of the other places, the claims of the country, I regret to say, must be postponed. Such, indeed, is the desire, on the part of the poorer classes of the people generally for the Gospel, and on the part of the late apprentices in particular, that if each of the chapels I have already built were twice its present dimensions, and half-a-dozen more could

be erected, I have not the least doubt of all being filled.

Numerical Statement of Churches and Schools.

The statement respecting the churches and schools for the past year is as follows:—

Total number of members that have been added to the church in Spanish Town by baptism, 246; the number added to us from other churches, 35; and the number restored, 27. 13 have died; 9 have been dismissed to other churches; and 33 have been excluded; making a clear increase during the year of 253; and the total number of members in the church 2112.

At Sligoville 65 have been baptized; 7 have been received from other churches; 9 have been restored; 3 have died; and 7 have been excluded; making a clear increase of 71: total number of members now in the church, 405.

The total number of scholars in daily attendance at the different schools under my direction is 505; at evening schools, chiefly adults, including those on the different properties, 702; total number of Sabbath scholars, 1159: thus making an aggregate of children and adults under instruction in this district, exclusive of young persons in training in the normal department, 2898.

In the discharge of my pastoral duties on the Sabbath, I am favoured with the pious and efficient services of three native assistants; together with the gift of a Sabbath's aid from brother Taylor now once a month.

The number of agents employed in carrying on the operations of the schools, it will be seen, is considerable, being in all 85; 22 masters and mistresses of the day and adult evening schools, and 63 teachers of the Sabbath.

This, my dear sir, is a correct statement of the circumstances and condition of the churches under my care, so far as I have been able to calculate, from the important changes that have lately taken place. Any exception in point of accuracy would be in the adult evening schools, as the statement, with respect to them, was not brought down beyond the 1st of August.

It may be scarcely necessary to add to this communication any thing regarding our future prospects. I will only observe that, agency and pecuniary means excepted, they are of the most animating description, exciting our heartfelt gratitude and joy. "Bless the Lord, O our souls!" At no period, probably, in the history of the church of Christ, could it have been said with greater truth than it may now be affirmed respecting our churches in Jamaica, "The more they are persecuted the more they multiply and grow."

BROWN'S TOWN AND BETHANY.

It will be seen, by referring to another part of the present Number, that a missionary brother, Mr. H. J. Dutton, is about to proceed to Jamaica, with a view to join Mr. Clark, of Brown's Town, and take charge of the neighbouring station at Bethany. Mr. Clark, in a letter dated 18th May, thus describes the necessity of such a coadjutor, the still extending prospects in the vicinity, and the local means which may be calculated on towards his support.

My object in writing at this time especially is to crave for help, not in money, but for a brother to assist me in my labours. I really have more work than I can get through; indeed, I cannot feel satisfied that I am doing justice to all the people of my charge. Preaching is the least part of my work; yet I am often ashamed to go into the pulpit so ill prepared, and I cannot preach without pain to myself; and I fear it will be without benefit to the people, unless I have time to study. It is not enough to have the subject clearly in one's own mind; the difficulty I feel is that, without time, I cannot make it plain or interesting to the people. Often, also, my own soul suffers for want of retirement. There are also matters, besides those duties strictly appropriate to my office, which take up no inconsiderable portion of time, and which cannot be neglected without sacrificing the interests of the people; while the amount of responsibility, pecuniary and moral, is often sufficient to cast down the spirits,

Brown's Town station I have regarded as the sphere of my pastoral labours, and to this I have devoted nearly all my time and energies. I have been richly repaid in the progress of the cause of God, and the affection manifested by the people of my charge. Bethany I regarded merely as a preaching station, and have been able to spend little more than every alternate Saturday and Monday among the people. It has now assumed an importance which I scarcely anticipated. The congregation, as I have before informed you, numbers, as nearly as I can calculate, from 1000 to 1200 every Sabbath, service being conducted by one of the schoolmasters on the Sabbath I am at Brown's Town.

So loud was the cry from Clarendon, "Come over and help us," that I felt bound to attempt something for that benighted district; and although seldom able to go myself, service is conducted by our schoolmasters every fortnight.

On account of the great distance, many persons have to travel to Brown's Town chapel, I

have been much pressed by the people to form a new preaching station, especially on account of the aged, who can seldom—many never—travel to chapel on a Sabbath day. A most eligible spot offers itself on the land I have bought for the people, which we call “Sturge Town,” and on which nearly 100 families are immediately about to locate themselves. It is seven or eight miles from Brown’s Town. We have already commenced a school there, and have 150 children in attendance.

The congregation at Bethany is sufficiently large to be divided; and, as the people who attend are gathered from a district twenty miles in extent, it appears desirable that two stations should be formed, so as to take the Gospel nearer to the people’s doors.

I have purchased for my people a property of 624 acres, three to five miles above Bethany, nearer to Clarendon, and on which nearly 200 families will soon be settled. It seems important that we should have a chapel there, especially as the surrounding population is large; and, indeed, I have pledged myself to the people to that effect. Then a smaller chapel will be absolutely necessary, a little nearer to Brown’s Town than our present Bethany station. Now, overburdened as I am, how can I get on without help with these additional spheres of labour? Not but I might supply them with the aid of schoolmasters, deacons, &c., but I need some

one to share with me in the pastoral duties and responsibilities.

What I would propose, and earnestly request of you is to send, *without delay*, some one to my help. If you send a single man, all I wish is, that you give him his outfit and passage: if his expectations are not unreasonable, the stations will undertake his support; but pray select a man of humble piety and self-denying zeal. This I must leave to you, only repeating my earnest request that help be sent me without delay.

On many accounts, however, a married man would be preferable to one single; but then I could not, until Bethany chapel is built, promise his whole support; but this I will engage, 150*l.* sterling per annum, if you will make up the remainder for the first year; after that the stations would, probably, entirely support him and his wife. It would be necessary, until Bethany chapel is built and paid for, that we should be associated, unless the brother would take the pecuniary liabilities on his shoulders now, which I rather think he would wish to be free, as I gladly would, were it possible.

I hope you will give this immediate attention, and that the Committee will comply with my request. I feel the need of assistance more and more daily. My dear wife has been truly a help; and her efforts, especially among the females, are “not in vain in the Lord.”

J A V A.

Few, if any, of the missionaries of our Society have had to bear up, for a series of years, under more heart-sinking discouragement than Mr. Bruckner, who has long been our only agent in this fertile and populous island. With the prophet of old he has reason to cry, *I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts.* How far the peculiar circumstances under which the indigenous population of the island are placed, in relation to their European governors, may operate in strengthening the natural aversion of the heart from the doctrines of the Gospel, we pretend not to determine. Undoubtedly, the state of things is far less encouraging than at the time when our missionary brethren enjoyed the friendly protection and encouragement of the truly estimable British Governor, the enlightened and amiable Sir Thomas Stamford Raffles. The facts to which we allude constitute a strong claim for sympathy on the part of Mr. Bruckner, whose last communication, in his somewhat imperfect English, we give below. It is dated,—

Samarang, Jan. 23, 1839.

This station seems to be still like a barren soil; yet the Lord has been pleased to continue me still in it, and to grant me a little strength, by which I have been able to carry on my visits and conversations with the people around me. I have then only very small congregations to speak to. Sometimes they consist of three per-

sons or five, sometimes even of less in number, or sometimes more.

The desire for tracts continues; and I have been obliged to procure a fresh supply of them, which I have been able to do by means of Mr. Medhurst’s lithographic press, the English Tract Society having furnished the paper for them. 4000 of them have lately been printed for me; and a short history of our Saviour’s

lifo is printing now. These tracts are more legibly printed by lithography than by the cast characters; as the latter contain always a certain stiffness, which unskilful readers cannot make out so quickly.

I find here the means to circulate the native tracts widely into the interior, in which the sound of the Gospel has never been heard. Some become prejudiced against them, which shows that they are understood. Thus, for instance, I met, some weeks ago, with a headman from Suraparto, the seat of the emperor, whom I offered a copy of half the book of Genesis, which also has lately been printed for me, but he rejected it with disdain, saying that he would read only the Koran. Others, from the same place, have been commissioned to ask me for tracts. I have the means of sowing here the seeds of truth widely, by word and books. It is not for us to say when the Lord will give the increase more effectually to it; but we may surely trust to his promises that he will carry on the work in the hearts of those people also, until it shall appear to his own glory in the saving of many. Now it appears to be still the seed-time, after which the harvest-time will come also, if we faint not.

The false prophet is still too deeply rooted in the hearts of these people: with him they find their peace of conscience, and expect their salvation. They readily admit that they are sinners; but there are so many means offered to them by which they can make atonement for their sins, that they think they can dispense with the

Saviour of sinners. Until Christ is pleased to send his Spirit on them, who alone can effectually convince of sins, I can conceive no idea of their conversion to Christ; yet he himself has taught us to pray for him, and to labour for the conversion of the heathen, which is a proof that he will at last own his work and bless it.

There is much to be done in this place, but, alas! the labourers are few. The minister of the Dutch congregation here appears to be a zealous preacher of the Gospel, but he meets with little encouragement, as the people here are too much given up to the enjoyment of sensual pleasure. This is all they run after, and is the great idol of the day. True conversions do not, as appears, take place among the people.

I have lately received a vast quantity of Dutch tracts, *gratis*, from the Netherland Tract Society at Amsterdam. The Dutch minister here assists zealously in circulating them in his congregation. We have united together to get some members in this place for the Religious Tract Society, in which we have been middling successful.

The sick in the hospital are, by continuance, supplied with tracts.

The British and Foreign Bible Society has agreed to my request for Dutch Bibles and New Testaments, which I have lately received.

Remember me in your prayers. May the blessing of the Lord rest on you and on the whole Society!

Home Proceedings.

STATE OF THE FINANCES.

At the close of September six months of the current year had expired; and, as we have reason to think that some kind friends of the Society are anxious to know the state of the funds thus far, we subjoin a few particulars in relation to that important subject.

The total receipts, from April 1st to September 30th, on all accounts, was 10,679*l.* 11*s.* 8*d.*, of which the sum applicable to the general purposes of the Mission was 7,564*l.* 1*s.* 10*d.*, being about 800*l.* less than at the corresponding period last year. This is partly accounted for by the diminution of receipts under the head of Legacies, only 142*l.* 8*s.* 3*d.* having been paid in on that account during the last six months.

It will be remembered that a balance of 2,631*l.* 13*s.* 3*d.* against the Society was reported at the last Annual Meeting. For the extinction of that debt only 1,092*l.* 16*s.* has yet been received, leaving a deficit of 1,538*l.* 17*s.* 3*d.*

The receipts of the year, hitherto, have been equal to the expenditure; but, in addition to nearly 3,000*l.* to meet acceptances, large payments for the Eastern mission will be shortly required, independently of the considerable augmentation of demands from that quarter in consequence of the recent addition to the

number of our missionaries, it will be abundantly obvious that the strenuous exertions of all the friends of the Society are needed, to prevent the recurrence of painful embarrassment. For such exertions the Committee cheerfully rely, under the Divine blessing, on the long-tried affection and kindness of their constituents.

We may be permitted to add, that it would be of great service to the cause, if, in the case of all Auxiliary Societies, the amount of contributions were forwarded to Fen-court promptly after the respective Anniversaries have been held.

Fen-court, Oct. 11, 1839.

CORNWALL AUXILIARY.

THE annual services of the Auxillary in this county were held during the last month, when Messrs. Aldis, of London, Coombs, of Taunton, and Burton, from the Bahamas, attended, and advocated, with great eloquence and efficiency, the cause of the Society. Public meetings of the Associations composing the Auxillary were held at St. Austle, on the 22nd of July; Truro, 23rd; Falmouth, 24th; Redruth, 25th; Chace-water, 26th; Penzance, 29th; and at Helston, 30th. At Padstow, where there is yet but an infant interest, a Public Meeting was held on Thursday, the 1st of August; and it is pleasing to report concerning the few friends there, that although having to struggle against many local difficulties, they have, by a kind effort, raised for the mission, during the past year, above 6*l*.

The Nineteenth Anniversary of the County Auxillary was held at Penzance, on Monday, July 29th; and, after the business of the Branch at that place had been briefly attended to, the secretary read the Nineteenth Report of the County Society, which stated that since the formation of this Auxillary, it had sent to the Parent Society the sum of 3,605*l*. 5*s*. 8½*d*., and that its receipts for the last year amounted to 200*l*. 0*s*. 10*d*. The various interesting details given in the report appeared to produce a very hallowed feeling throughout the congregation.

It is cause of joy to be enabled to add, concerning the interesting Society at Penzance, that the receipts of that Branch are expected this year to be more than double the amount which they were last year. To a few pious and zealous young friends, whose names are in heaven, and whose record is on high, this great increase is chiefly to be attributed.

Desirable as it may be, on account of the interests of the mission, to see our dear brethren once a year, who come among us on such an errand of love, it has been found this year, as well as on past occasions, that the churches which have been visited for the special object which the deputation contemplated, have, within

their own hallowed circle, been abundantly blessed. The writer of this short account, and whose privilege it was, on many occasions, to accompany the dear servants of God above alluded to, witnessed sufficient to authorise him thus to write; and to add, that the sorrow of parting with such friends of the Redeemer could only be mitigated by the cheering prospect of a reunion in a far happier world, where labour and toil will be exchanged for rest and uninterrupted enjoyment.

It is written that "the righteous shall be in everlasting remembrance;" and, in order to perpetuate the memory of one who was among the first in the formation of this Auxillary, and who watched over its interests with more than a father's care, the Committee have thought proper to annex to their Report the following tribute of affection to departed worth:—

"Your Committee would affectionately refer to the late Mr. Edmund Clarke, of Truro, by whose death the missionary circle with which he was most intimately associated has sustained no common loss. He was present at the formation of this Auxillary nineteen years ago; and, to the day of his decease, cherished the warmest attachment to its interests. For more than thirteen years he continued, with the greatest exactness and diligence, to perform the duties of Secretary, for which situation his business-like habits eminently qualified him. In paying this brief tribute of Christian regard to the memory of this good man, it is the desire of the Committee to glorify God in him. May He with whom is the residue of the Spirit thrust forth many more labourers into his harvest, and so powerfully affect the minds of the living that the solemn injunction of Holy Writ may continue to be remembered by them, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

J. SPASSHATT.

Redruth, Aug. 13, 1839.

DESIGNATION OF A MISSIONARY TO JAMAICA.

ON Tuesday, October 1st, a service was held at Coote, Oxfordshire, when Mr. H. J. Dutton, late of Stepney College, was designated as a missionary to Bethany, Brown's Town, Jamaica, in connexion with the Baptist Missionary Society. The Rev. D. J. East, of Fairford, commenced by reading and prayer; the Rev. C. Darken, of Woodstock, asked the usual ques-

tions; the Rev. R. Breeze, of Lechlade, offered the ordination prayer; and the Rev. W. H. Murch, D.D., of Stepney College, delivered the charge. The other parts of the service were conducted by the Revs. S. Jones, of Burford; A. Hay, of Farringdon; and R. May, of Barnstable. Mr. Dutton is expecting to sail for Jamaica very shortly.

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to Mr. M'Lauchlan, Amptill, and Miss Shipton, Birmingham, for parcels of Magazines, Reports, &c., for the Mission; to Mrs. Smith, Garnet Hill, Glasgow, for a box of useful articles for Mr. Knibb's schools; to friends at Salem Chapel, Ipswich, for a box of useful and fancy articles for the Rev. John Hutchins; to Mrs. Steven-

son, Taunton, for a parcel for Mrs. Nichols, Jamaica; to Mr. Robins, Sevenoaks, for a parcel containing farinaceous food; and to Ladies' Anti-Slavery Association, Bath, by Mrs. Spender, secretary, for a box of useful and ornamental articles for schools under the superintendance of the Rev. J. M. Phillippo, Spanish Town, Jamaica.

(Oct. 15.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from September 15th to October 15th, 1839.

LONDON AND ITS VICINITY.

	£	s.	d.	£	s.	d.
<i>Annual Subscriptions.</i>						
Miles Stringer, Esq.	1	1	0			
Rev. W. M. Bunting	1	1	0			
				2	2	0
<i>Donations.</i>						
Jos. Gurney, Esq., for Entally ..	50	0	0			
Mrs. Masters, ditto	20	0	0			
Rev. Joseph Angus, M.A., and friends, for the debt	30	0	0			
A 37020	10	0	0			
				110	0	0
Henrietta-street Auxiliary, by J. Dawson, Esq., Treasurer	44	8	2			
<i>Bedfordshire.</i>						
Houghton Regis:—						
Collections	12	2	10			
<i>Subscriptions:—</i>						
Cook, Mr.	1	1	0			
Cook, Mr. M.	0	10	0			
Cook, Mr. J., jun.	0	10	0			
Freeman, Mr.	0	10	0			
Scroggs, Mr. F.	0	10	0			
Sums under 10s.	0	10	0			
Missionary Boxes	1	17	2			
Weekly Subscriptions by D. Freeman and R. Bowden ..	2	7	8			
				19	18	8
<i>Cambridgeshire.</i>						
North East Cambridgeshire Auxiliary, by Rev. J. Reynolds.						
Towards the Debt	30	0	0			

	£	s.	d.
<i>Moleys of Collections by Revs. R. Knill and W. W. Evans, at Burwell, Barton, Fordham, Isleham, Newmarket, and Soham</i>			
	15	12	2
<i>Barton Mills.—</i>			
<i>Subscriptions:—</i>			
Bell, Mr.	0	10	6
Ellington, Mr., sen.	0	10	0
Ellington, Mr. R.	0	10	0
Ellington, Mr. T.	0	10	0
Gitters, Mr.	0	10	6
Owens, Mr.	1	1	0
Ditto in farthings.	0	7	6
Saunders, Mrs.	0	10	6
Secker, Mr.	0	10	6
Tabbs, Mr.	0	10	6
Sums under 10s.	1	0	4
	6	11	4
<i>Isleham:—</i>			
Norman, Mrs.	2	0	0
Box, by Mrs. Wibrow	0	5	0
Woods, Mr.	0	10	0
	2	15	0
<i>Devonshire.</i>			
<i>Torquay:—</i>			
Dr. Tetley, for the Debt	2	2	0
W. Rouse, Esq., and Mrs. R. ditto	2	0	0
Ditto	8	0	0
	12	2	0
<i>Hertfordshire.</i>			
<i>Hitchin:—</i>			
Collection	14	0	0

FOR NOVEMBER, 1839.

569

	£	s.	d.	£	s.	d.
St. Albans, by Rev. W. Upton. Collections, subscriptions, and donations	57	12	10			
Collected by Miss Young, for the education of a na- tive girl, to be called "Eliza Upton"	4	0	0			
				61	12	10
Ware:— Miss Medcalfe	1	0	0			
Mr. B. Medcalfe	0	10	0			
				1	10	0
Hatfield, by B. Young, Esq.....	8	3	0			
Box Moor, by Rev. F. W. Gotch, on ac- count	10	0	0			
<i>Kent.</i>						
West Kent Auxiliary, by Rev. W. Groser	25	2	7			
Crayford:— Ladies' Association	5	0	0			
Tunbridge Wells, by Miss Phillips.....	1	0	10			
<i>Lancashire.</i>						
A Ashton:— Collection	5	12	1			
Mr. Lord	0	10	0			
				6	2	1
Manchester:— Collections at York-street... Ditto George-street	11	0	10			
	16	1	8			
				37	2	6
Preston:— Collection	10	0	0			
Stockport:— Collection	2	7	0			
Wigan:— Collections at Lord-street	9	12	8			
Commercial Room	2	10	0			
Sunday-school	1	18	10			
				14	1	6
<i>Per Rev. Wm. Innes.</i>						
Cloughfold:— Collection	6	5	0			
Bacup:— Madan, James, Esq. T.	1	0	0			
Whitaker, Mrs. <i>Broadclough</i>	0	10	6			
Ormerod, Miss	1	1	0			
Ditto	0	10	6			
Ormerod, Miss B.	1	1	0			
Ditto	0	10	6			
Penny-a-week Society, by Mrs. Dawson	4	11	0			
Howorth, Mr., <i>Waterbarn</i> ...	0	10	0			
Howorth, Mrs. S.	0	10	0			
Collection, <i>Irwell-terrace</i> ...	5	4	1			
Ditto, <i>Ebenezer</i>	4	10	0			
Sabbath-school, ditto	2	10	0			
Accrington:— Collection	18	5	0			
Colne:— Collection	11	2	8			
Goodshaw Chapel:— Collection	3	0	7			
Hallingden:— Collection	9	3	2			
				65	5	0
Less Expenses				9	10	0
<i>Leicestershire.</i>						
Appleby, by Rev. W. Edwards	1	10	7			
<i>Northumberland.</i>						
Monkwearmouth:— Collection	1	11	11			
Sunderland:— Collection	5	0	0			

	£	s.	d.	£	s.	d.
North Shields:— Collections	6	4	0			
Procter, Mr.....S.	1	0	0			
Spence, Mr.....S.	0	10	0			
				7	14	0
South Shields:— Ingham, R., Esq., M.P.....	1	0	0			
Winterbotham, Dr.....	1	0	0			
				2	0	0
<i>Nottinghamshire.</i>						
Nottinghamshire Auxiliary, by James Lomax, Esq., Treasurer.						
Beeston:— Collection	1	12	0			
Calverton:— Collection	1	0	0			
Carlton-le-Morland	2	5	0			
Collingham:— Collection	12	9	5			
Sunday-scholars	0	4	1			
Collected by Miss Pope.....	2	0	0			
Anderson, Mr.	2	2	0			
Nichols, Mrs.	5	0	0			
				21	15	6
Newark:— Collection	5	0	0			
Dr. Deeping.....	1	1	0			
Mr. Robinson	1	0	0			
				7	1	0
Nottingham:— Collections at George-street	38	2	0			
Public breakfast	8	18	4			
Missionary boxes	4	18	6			
Weekly contributions.....	21	2	8			
Subscriptions:— Barby, Mr.	0	10	0			
Barnett, Mr.	1	0	0			
Bradley, Alderman	0	0	0			
Chamberlain, Mr.	2	0	0			
Clarke, C. H., Esq.	1	1	0			
Etherington, Mrs.	1	1	0			
Frearson, Mr. J.	2	2	0			
Frearson, Mr. H.	1	0	0			
Freeman, Mr.	2	0	0			
Felkin, Mr.	1	0	0			
Frost, Mrs.	1	0	0			
Goodall, Mr.	1	0	0			
Hallam, Mr.	1	0	0			
Heard, John, Esq.	10	0	0			
Henson, Mr.	1	0	0			
Lamb, Mr.	0	10	6			
Lock, Mr.	2	2	0			
Lomax, James, Esq.	5	0	0			
Lomax, Mr. E.	1	1	0			
Newbold, Mr.	0	10	6			
Newton, Mr.	0	10	6			
Roberts, Mr. T., Jun.	0	10	0			
Rogers, Mr.	3	3	0			
Rogers, Mr. J.	0	10	0			
Reynolds, Mr.	0	10	6			
Vickers, Mr.	2	2	0			
Wells, Mr.	2	0	0			
				118	5	6
<i>Staffordshire.</i>						
Newcastle-under-Lyne, Hanley, and Burslem, by Rev. C. H. Harcourt.						
Collections	7	9	6			
Rev. C. H. Harcourt	0	10	6			
				8	0	0
<i>Suffolk.</i>						
Ipswich—Mr. Pollard				5	0	0
<i>Surrey.</i>						
Dorman's Land, by Mrs. Chap- man	0	14	6			
A friend, by H. D. L.	1	10	0			
				2	4	6

FOR NOVEMBER, 1839.

571

	£	s.	d.	£	s.	d.
Collected by						
Miss Scroton.....	3	10	0			
Misses Nowell and Jane						
Scroton	2	0	0			
Boxes	1	4	1½			
Subscriptions:—						
L. Minshull, Esq.....	1	0	0			
G. Ellens, Esq.....	1	0	0			
Mr. J. H. Scroton.....	1	0	0			
J. Lawrence, Esq.....	0	10	0			
Mr. J. Stephens	0	10	0			
Mr. Thos. Scroton.....	0	10	0			
	18	6	1½			
Less Expenses.....	1	1	0	17	5	1½
Lydney—Rev. E. E. Elliott.						
Collections	6	15	8			
Sunday-school	1	17	4			
Missionary boxes	9	13	2			
	18	6	2			
Less Expenses	0	10	0	17	16	2
Blakeney:—						
Collection—Rev. J. Jones...	10	0	0			
Missionary boxes	1	4	11			
	11	4	11			
Less Expenses.....	0	6	0	10	18	11
Chepstow:—						
Collection—Rev. T. Jones..	5	2	6			
Less Expenses.....	0	10	0	4	12	6
Monmouth:—						
Collection—Rev. W. Owen .	4	7	6			
Missionary box by						
Miss Williams.....	0	10	0			
	4	17	6			
Less Expenses.....	0	7	6	4	10	0
Coleford:—						
Collections	9	18	9			
Boxes by						
Mr. John Hill	1	2	8½			
Mr. Richard Phelps	2	4	5			
Miss Worgan, <i>Five Acres</i> ...	0	13	4			
Miss Jones's school	1	1	2½			
Mr. T. B. Trotter	2	1	0			
Mrs. T. Batten.....	0	13	6			
Miss Lingey.....	0	13	0½			
Mr. Thomas, <i>Wennell's Hill</i>	4	0	0			
Sums under 10s.	1	11	0½			
Registrar of Marriages fees	0	10	0			
Subscriptions:—						
Executors of the late Mrs.						
Mary Trotter	0	10	0			
Mr. James Herbert.....	0	10	0			
Mrs. Turner.....	1	0	0			
Mr. T. Batten	1	0	0			
Mr. Harvey	0	10	0			
Mr. P. Teague	1	0	0			
Mr. T. B. Trotter	1	0	0			
Mr. W. Batten	0	10	0			
Mr. James Thomas.....	1	0	0			
Mr. John Trotter.....	0	10	0			
Sums under 10s.....	0	10	0			
	32	9	0			
Less Expenses.....	0	8	6	32	0	6
Townhope:—						
Collection	0	15	0			
Layshill and Lydbrook:—						
Collection, by Mr. Spurden	2	4	4½			
Ryeford:—						
Collection	3	18	11			
Mr. J. Williams's box.....	3	2	7			
Miss E. Turner	0	9	0			
	7	10	6			

	£	s.	d.	£	s.	d.
Goraley:—						
Collection.....	3	9	0½			
Missionary boxes by						
W. Williams.....	1	12	1			
M. Abrahall.....	1	0	6			
Sums under 10s.....	0	7	4½	6	9	0
Ross:—						
Collection.....	7	9	7			
N. Morgan, Esq.....	0	10	0			
Mr. Smith, for Translations.	0	10	0			
Sums under 10s.....	0	10	6			
Missionary boxes by						
Mrs. Lewis	1	5	0			
Miss M. A. Bussell.....	1	0	0			
Mr. Thomas Hill.....	0	7	0			
	11	12	1			
Less Expenses at Goraley, Ryeford, &c....	0	16	6	10	15	7
Cheltenham:—						
Collected at Salem Chapel .	30	0	0			
A friend	5	0	0			
Mrs. Swinbourne.....	5	0	0			
Mr. R. Winterbotham	2	2	0			
Mr. J. Winterbotham.....	1	1	0			
Mr. Swinbourne	1	1	0			
Miss Yerbury	1	1	0			
Miss Bird.....	1	1	0			
Mrs. Colt	1	1	0			
Rev. J. Thomas	1	1	0			
Mr. Murley	1	1	0			
Mr. Billings	1	1	0			
Mr. T. Haines	1	0	0			
Mr. S. Franklin	1	0	0			
	52	10	0			
Less Expenses.....	0	15	0	51	15	0
Winchcomb:						
Collection.....	5	1	0½			
Collected by						
Misses Smith and Finch ...	1	19	10			
Boxes.....	0	6	4			
	7	7	2½			
Less Expenses.....	0	8	6	6	18	8½
Tewkesbury:—						
Collections	55	15	8			
Subscriptions	4	0	0			
Missionary boxes and one penny-per-week subs.....	16	7	0			
Female school	9	0	0			
	85	2	8			
Less Expenses.....	1	18	2	83	4	6
A lady				1	1	0
Worcester:—						
Collections	29	0	8			
Missionary boxes	22	0	0			
Subscriptions:—						
Major O'Donaghue	1	0	0			
Mr. Grove.....	1	1	0			
Mr. Rickett	1	1	0			
Rev. E. Williams	1	1	0			
Rev. E. Lake	0	10	0			
Major Greaswold.....	0	10	0			
Donations	0	12	6			
	56	16	2			
Less Expenses.....	1	7	6	55	8	8
Leominster:—						
Collections	7	0	6			
Penny-a-week subs.	5	7	10			
Missionary boxes	1	3	1			
Mr. Gould.....	2	10	0			

		£	s.	d.	£	s.	d.
Mr. E. Evans, for chapels in Jamaica.....		1	0	0			
					17	1	5
Deduct for the Home Mission		4	0	0			
					13	1	5
Tenbury		3	5	0			
Kington		10	10	0			
Hersford		4	10	6			
Ledbury		2	15	0			
Total for Worcestershire Auxillary .		528	19	1			
<i>Yorkshire.</i>							
Hull and East Riding Auxillary, by John Thornton, Esq., Treasurer.							
Bishop Burton :—					8	13	6
Collections							
Bridlington :					27	7	8
Collections							
Hull :							
Salthouse-lane Juvenile Society		20	15	6			
George-street Collectors :							
Mrs. Longstaff.....		2	11	6			
Miss Longstaff, by ditto ...		0	10	0			
Miss Brooks.....		0	13	1			
Miss Mason.....		1	2	1			
Miss Barnby.....		0	11	4			
Miss Doring.....		1	2	8			
Miss Wood.....		1	6	3			
Miss Hawkins.....		0	12	1			
Miss Northorp.....		1	13	10			
Mrs. Noble		1	15	0			
Eley Sykes		1	1	7			
George-street scholars		0	6	0			
					34	0	11
<i>West Riding Auxillary.</i>							
Cowling Hill :—							
Collection		3	6	6			
Cullingworth :							
Collection.....		1	10	2			
Golear :—							
Collection.....		1	13	0			
Halifax :—							
Collections		17	13	7			
Collected by Eliz. Tute.		1	3	9			
Box by Master J. E. White-wood		0	16	3			
Subscriptions :—							
Bentley, Mrs. H.....		0	10	0			
Massey, Mrs.		0	10	0			
Sherwood, Miss S.....		0	10	0			
Stocks, Joseph, Esq.....		1	0	0			
Swindel, Mr. S.....		1	1	0			
Three young friends.....		1	10	0			
Walker, Mr. John.....		2	2	0			
					26	16	7
Haworth :—							
1st Church—Rev. J. Winterbotham.							
Collections		10	5	7			
Subscriptions :—							
Carill, Mrs.....		1	0	0			
Missionary box by ditto ...		1	0	0			
Craven, Mr. John		0	15	0			
Greenwood, Mr. W.....		4	0	0			
Greenwood, Mr. W., jun....		3	0	0			
Hartley, Mr. John.....		1	0	0			
Hartley, Mr. James		0	7	6			
Wright, Mr. John.....		1	0	0			
Two friends.....		0	7	6			
					22	15	7
<i>2nd Church—Rev. M. Saunders.</i>							
Subscriptions :—							
Clapham, Mrs.....		2	0	0			
Greenwood, Mrs.....		2	0	0			
Greenwood, Miss		2	0	0			
Greenwood, Mr. Jos.....		2	0	0			
Saunders, Rev. M.....		1	1	0			
Saunders, Mrs.....		1	1	0			
					10	1	0
Hedden Bridge :—							
Collections		14	7	0			
Penny-a-week Society.....		5	15	0			
Subscriptions :—							
Cocroft, Mr.....		2	0	0			
Fawcett, James, Esq.....		1	1	0			
Poster, Mrs.....		1	0	0			
Poster, Mrs. Thomas.....		1	0	0			
					25	3	0
Keighley :—							
Collections, &c.		5	7	6			
Lockwood :—							
Collections		9	14	10			
Willett, Mr.....		2	2	0			
Weekly subs. by Mrs. Willett		4	6	0			
					16	2	0
Long Preston :—							
Collection.....		1	15	6			
Meltham :—							
Collection.....		4	0	0			
Millwood :—							
Collection.....		2	10	0			
Polemoor :—							
Collection.....		2	10	6			
Missionary boxes by							
Mrs. Holmes.....		1	7	11			
Mr. Jonathan Quarmlay.....		0	13	1			
Mr. Wm. Gudger		0	11	6			
					5	2	8
Salendine Nook :—							
Collection.....		10	0	0			
Female Association		13	5	0			
Penny-a-week Society		20	0	0			
					43	5	0
Slack Lane :—							
Collection.....		2	0	0			
<i>North Riding Auxillary.</i>							
Boroughbridge and Dishforth :—							
Collections		21	13	9			
Collected by							
The Misses Brotherton.....		5	12	8			
Mrs. Morris		3	16	6			
Wm. Tetley, Esq		2	0	0			
Ditto		5	0	0			
Ditto, children of, by weekly pence.....		1	6	0			
Joseph Dresser, Esq.....		2	0	0			
					41	5	4
Masham and Bedale :—							
Collections		7	10	0			
Ripon :—							
Francis Earle, Esq., M.D....		1	0	0			
Mrs. Earle.....		1	0	0			
Ditto, collected by		2	0	0			
					4	0	0
<i>SCOTLAND.</i>							
Edinburgh :—							
St. Andrew's Missionary Society, by Mr. Dickie		5	0	0			
N.B. Remittances have been received from several places, which shall be acknowledged when accounts are sent.							

IRISH CHRONICLE.

NOVEMBER, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Under date Oct. 1st, Mr. BERRY writes to the Secretary:—

My dear Sir,

If you have leisure to read the preceding pages, you will perceive that, notwithstanding some indisposition, and very heavy weather, I have in the strength of the Lord been permitted to preach or lecture about 109 times during the last four months; to preach not only to cold, dead Protestants, but also to very many Roman Catholics. In addition to this, scarcely a day is permitted to pass without opportunities being afforded and embraced, of calling the attention of the latter class to one or more portions of God's word, in their houses, on the road, and sometimes at their labour, where it is expected not to interfere with their time. That a deaf ear is sometimes turned, and an unholy feeling manifested, I will not deny; but in general I find it pleasing and profitable to introduce spiritual conversation, and have reason to hope that part of my labour will not at last be in vain in the Lord. We all require much of that Holy Spirit's influence, to teach as well as to comfort, to strengthen as well as to humble; for whilst in the cause in which we are engaged there is every thing to cheer us onward, and to warrant ultimate success, still we are too apt to repine at what we may conceive to be slow progress, or to triumph in self when great success attends us. O that all our labourers may be kept looking to Jesus for wisdom and strength, to labour diligently for the fruits of that labour, and then to his dear name and almighty arm give all the glory. The Lord's work appears at present to prosper; the Wesleyan Methodists are very active, and are greatly increased. Other sections of the church are at their post, and look for a blessing. May we not also trust that if we pray, work, and look to Him who has promised to send the Comforter, the Spirit will be

poured out upon our churches, and cause them to awake out of sleep, to arise, shine, and reflect the light of the Redeemer, not only throughout the British empire, but throughout the world. Surely, if our brethren had more of that Holy Spirit, they could not rest satisfied with the number of labourers employed in Ireland. A few scattered through the island, far from each other, and scarcely able to cope with the sectarian, episcopal, and papal obstacles which necessarily obtrude in this country. Whilst the Lord will work, and work by whom he may, we are called upon to come up to the help of the Lord, and rally round the cross. Ireland demands greater and more powerful efforts than have been yet attempted. She has been long neglected; long, very long, held in ecclesiastical bondage. And, alas! the impression is deeply sunk in the heart of her sons, that professed friends of the whole Bible cared more for the fleece than the souls of men. To remove this impression, it is ardent, humble, pious, persevering men, (in great numbers,) unconnected with a rich establishment, are required. If such efforts were made, what rich blessing would have been conferred on England and America. Our superabundant population emigrate, and must continue to emigrate; they carry with them either life or death; peaceable dispositions, good habits, or evil propensities and unholy hearts. And who can calculate upon the effect upon England and other countries to which they emigrate? Our dear brethren in England, I am sure, would prefer seeing Baptist chapels rising up, instead of the numerous Roman Catholic chapels that are reported to be multiplying amongst them. Let them take up the axe; and if they would have the evil tree cut down, let them come to Ireland, and here the root is to be found. It must be rooted up; the lopping off of a few branches will never do. Perhaps I have dwelt upon this too long; but it lies at

my heart; and I am grieved that there is not more, much more, done for my poor countrymen.

May the Lord, dear Sir, abundantly bless your soul. May he enable you to make such powerful appeals on behalf of Ireland, as shall be responded to—responded cheerfully and effectually.

Under date Sept. 30, DENIS MULHEEN writes:—

Dear Sir,

Since my last I hope I have been endeavouring, as usual, to disseminate the glad tidings of salvation, not only by attempting to preach the gospel in different places, but by reading and expounding the Scriptures, and private conversation; for although my labours were a little interrupted in the commencement of the month by the severe illness of one of my children, yet the Lord has been very gracious, and in mercy removed the family affliction which he threatened. The fever and all other contagions are solely under his direction, and only his messengers sent to accomplish his wise purpose; and when they visit the dwellings of people, it is always for some gracious end. May I feel truly grateful for the recovery of my dear child, and the preservation of the rest of the family.

Since my last I have preached three times at Mullifarry, where, as you are aware, the congregation is good. On Lord's day, the 22nd, I preached there the last time, and spent the remainder of the evening conversing with some of the members of the congregation on important subjects. Next morning I started from thence for Ballinagur, inspected our school there, and visited another school in that neighbourhood, belonging to the London Hibernian Society, and preached in the evening for a middling good congregation. Next morning I set out for Ballycastle, and, on my way thither, examined, and, according to the request of the superintendent, left a written report of three scriptural schools, one under the synod of Ulster, and two under the London Hibernian Society: inspected our own school, where I found 104 children, and preached in the evening for between seventy and eighty persons, which I was told was the largest congregation that had been seen in that neighbourhood for a length of time. Next morning I explained the first psalm, with practical remarks, for a few persons, and then set out for home. On my way I visited two of the families who had attended preaching the evening before; where I conversed, read, explained, and prayed in each: a little farther on, I visited a school under the London Hibernian Society, where I found a good scripture class, who read dis-

tinctly, and answered many important questions. I conversed with the teacher, and trust that he is a Christian, and anxious to impart scriptural instruction to the children placed under his care. I wish I could say this of all the teachers of scriptural schools in this country; then, indeed, we might expect that, under God's blessing, much real good would result from this department of Christian effort: but so long as the religious instruction of our children must be left to persons who are themselves strangers to true religion, we have reason to fear that comparatively little good will be effected.

I reached home late this evening, wet, and a little fatigued after travelling about sixteen miles, and remained at home the two following days, and next morning set out for another tour: visited our school at Monyview, and also a poor man in this neighbourhood, who is ill of cancer in his throat, and beyond any hope of recovery. Here I met a solemn scene:—a young man, in other respects sound in body and mind, and able to converse freely with his wife and four small children round his bed—mourning his soon expected departure, as his physician had, a little before, told him that he might not expect to live many days. His own mind seemed entirely absorbed in the contemplation of eternity, and in despair of salvation on account of the enormity of his sins. I explained different portions of scripture, pointed out the way of salvation, and the ability and willingness of Jesus to save, even at the eleventh hour. He wept profusely while I exhorted him to trust in the Saviour. After prayer, he said he was sorry that I could not stop longer with him; I then sat down, and spoke to him again, and left him, he said, much comforted. May the Lord display his power and grace in the conversion and salvation of this soul!

I proceeded to Mountain River, and preached in T. Cooke's late in the evening. Next morning, Lord's day, I preached at nine o'clock in the morning, for a pretty good congregation, and then proceeded to Easkey, where I preached at two o'clock. Our little place was more than filled. I set out soon after for Kilglass, where I had given notice the day before of preaching this evening at seven o'clock; I reached it in good time, and found as many assembled as I had expected. I trust the Lord will bless these feeble efforts, and make them effectual in the promotion of his own glory, and the conversion of sinners!

Under date of September 7th, ADAM JOHN STONE writes:—

Rev. Sir,

Since my last letter to you, I had the pleasure of making a statement of the gos-

pel of peace to about two hundred persons, all in the language they best understood; some from the age of six to ninety years; all desirous to drink out of the wells of salvation. There may be seen young people about to enter on the busy scenes of life, acquiring the knowledge of their Creator, who has condescended to reveal himself as the object of their confidence, and has graciously promised to be the Guide of their youth; and there the way-worn traveller, with his staff in his hand for very age, is seeking in the Saviour of sinners that consolation which the world has often promised him, but never afforded. Having hitherto spent his money for that which is not bread, and his labour for that which satisfieth not, he is now inclining his ear to the voice of Christ; the seals of that book in which are contained all the treasures of wisdom and knowledge are gradually broken; and on the brink of the grave he begins successfully to explore the field in which is hid the pearl of great price. God is the supreme object of a believer's desires, while others pant for honours, wealth, and pleasures, he earnestly seeks the sense of the divine favour, which, to his renewed heart, is far better than life itself.

On the fifteenth instant, I read in the house of John Kelly, of whom I made mention, in a former letter, as having abandoned popery, through the instrumentality of reading the Scriptures for him. After we read several chapters, which I thought best suited to his condition, and conversing on the goodness of God, and the mercy of the Lord Jesus Christ. He told me, a few nights ago there came a neighbour to him, and entered into a conversation, saying, if he would not go and submit himself to the priest, all the neighbours would forsake him. "The Lord Jesus has promised his people," said Kelly, "that he will not leave them, nor forsake them; so when the neighbours are far from me, God will be with me." I advised this poor man to search the Scriptures; for this is the only rule of life we have to go by; and with his reading, to pray for the influence and graces of God's holy Spirit, for all the promises are sure to persevering prayer,—"Seek first the kingdom of God, and his righteousness; and all other things shall be added," for those that follow this plan will never miss the way, but their peace will flow as a river, and their righteousness as the waves of the sea.

To Mr. Sharman, ROBERT BEATY writes, under date of October 31st:—

Rev. Sir,

I feel pleasure in stating to you, that in my having intercourse among the people in reading the Scriptures, and not least among

the poor Roman Catholics, I meet with many things of a very encouraging nature. I find many of them to be sincerely inquiring after truth, and searching the Scriptures for themselves; and it is evident that prejudice is gradually declining. I could mention many things which lead me to make these remarks. Let one or two suffice.

On the 19th instant, I read for a respectable person named Deing, about a mile distant from this place. He seemed desirous of bringing the popish doctrines to trial, and brought forward such passages of Scripture as are commonly adduced by Roman Catholics, in proof of purgatory, the infallibility of the church, the power given to the clergy, &c. In discussing these several points, he manifested a mild, teachable spirit, and was still on the inquiry, touching the one true church, as he called it. He at first seemed to believe, that there is no safety out of the Roman Catholic church; but I endeavoured to point out to him, that the safety of believers does not consist in being joined to any particular denomination of men on earth, but in being united to the Saviour, and made partakers of his righteousness. In proof of this, I referred to several passages of Scripture; and that in Rom. iv. 24 seemed to him very convincing. At length he acknowledged that he believed that I had told the truth. I was happy to learn that several of this man's family, instead of being at mass, appeared in your congregation on Lord's day last.

Under date of Sept. 30th, GEORGE MOORE writes to Mr. Bates:—

Rev. Sir,

We who labour in sowing the seed of eternal life through this country might do well to observe the diligent and longing husbandmen around us; who seem to be waiting patiently in this humid and adverse season for the in-gathering of the harvest. For a great deal of the seed which we have sown this time past, seems to be but shooting forth like tender plants, which still require the watering of the Holy Spirit, and the warm shinings of the Sun of Righteousness to advance and mature their growth.

The young man whom I mentioned in my last letter to you, has been, I trust, converted by grace; for, in an interview which I have had with him, he appeared to be a recipient of mercy. I hope he is a brand plucked from the burning.

Another instance may suffice to show how far God has been pleased to bless my feeble exertions in his own good cause. A poor illiterate Roman Catholic named L.—, to whom I have repeatedly read and expounded the Scriptures, has this time past absented himself from the Romish mass-house, and

the confessional meetings, and he now attends our meetings when held in his neighbourhood, for the last time you preached in Liffany, he was one of your most attentive auditors, and he has since been inviting and urging his Roman Catholic neighbours to accompany him to hear the true gospel preached, &c.

Another Roman Catholic, whose eyes are I hope half opened, expressed his thankfulness the other day for the instruction which he received by hearing me expounding the Scriptures; he said he would feel delighted with my company, however numerous my visits; and if I could not go more frequently to the village, he and another neighbour, whose desires for spiritual food are equally intense, would visit me, though they live at the distance of about four miles.

On the 19th instant, in the afternoon, I spent nearly three hours with an intelligent Roman Catholic, discussing very amicably the principal features or tenets of the Romish church, and contrasting them with the sacred Scriptures. Nothing could be more beneficial than this private exposure of error and falsehood, together with a temperate display of truth. He seemed well satisfied ere we parted; he is daily perusing the Bible for more knowledge; he invited me to visit him as soon as possible again. Are not these pleasing and heart-cheering indications? I might mention many similar; but at present I must forbear. May we all be enabled to hold on our course to the end, sowing the seed both morning and evening, still hoping that God will, in his own good time, crown our labours with a very abundant harvest.

Under date Oct. 2nd, Mr. BATES writes:—

My dear brother,

In this parcel I send you the journals of the readers for the past month, in reading which you will find that they are actively engaged in making known the gospel of Christ. Indeed, I think that this class of

agency is the most effectual that is in operation in Ireland. At the present period every thing is very quiet and still; our readers can go almost into any village without fear of molestation, and visit almost any family without finding any resistance. I should rejoice to see this dead calm broken by inquiring sinners, and something similar to that state of spiritual anxiety which was manifested on the day of Pentecost, when sinners cried out, "Men and brethren, what shall we do?"

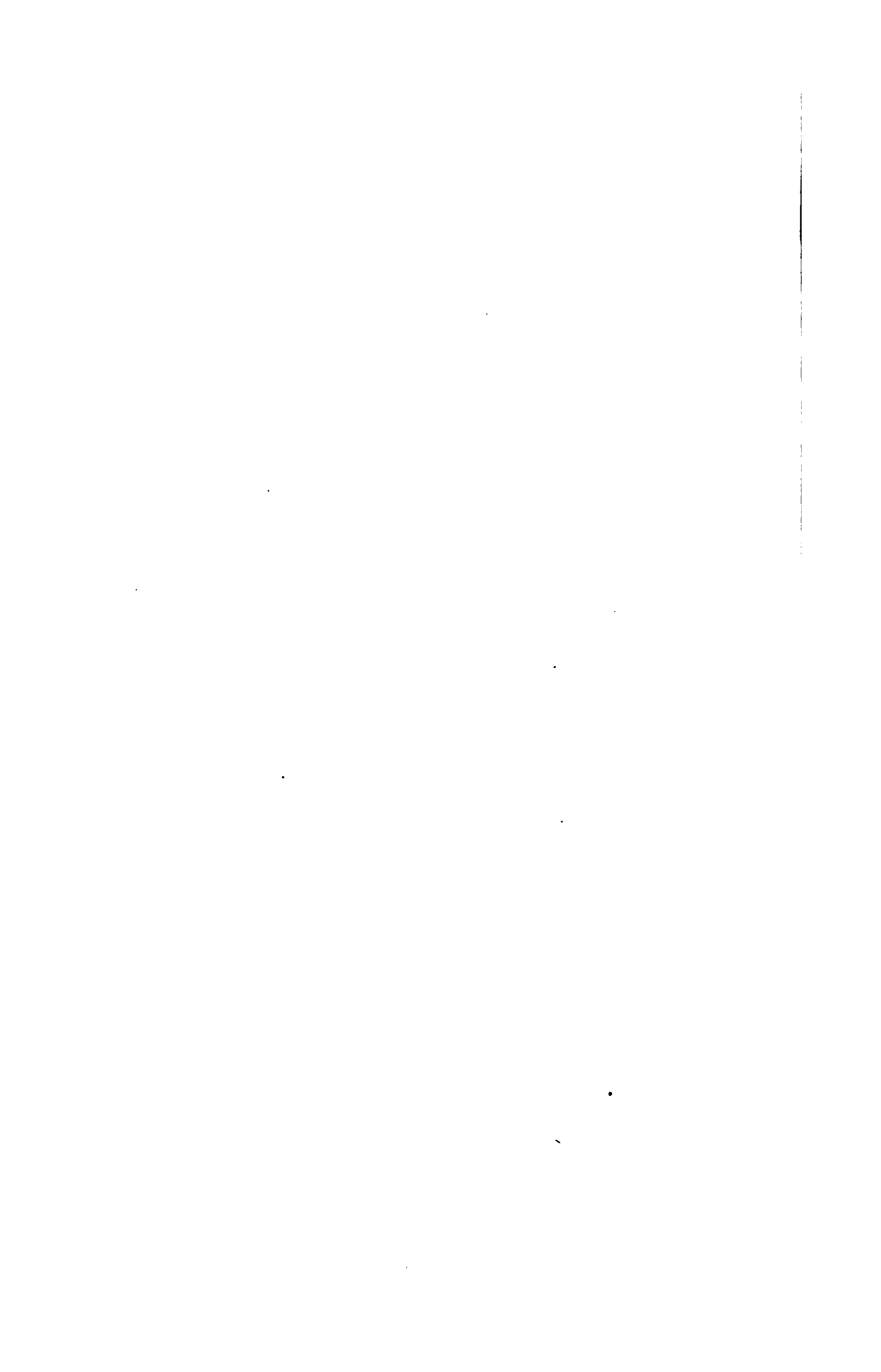
I have been through the greater part of the district this last month, and the Lord has enabled me to preach on several occasions. Besides my stated seasons for divine worship in this town, I have visited Mullifarry, Mountain River, Easky, &c., where the gospel was proclaimed to perishing sinners. At Curragh I preached late one evening, and though it was a rainy night, there were persons nearly three miles distant, who attended on that occasion. Indeed, amidst all the unconcernedness of sinners around us, there are a few that seem anxious to hear the word of life. Some are leaving popery, others are asking the way to Zion, and a few are savingly converted to God. These things encourage us in this dark and desolate wilderness, and cheer the heart as we are finishing our course. In the meantime, we are expecting a period to arrive when many shall be converted to God, so that the little one may become a thousand, and the small one a strong nation.

The schools this last quarter have been pretty well attended, and some of the children have made satisfactory progress. In travelling through the district to inspect them, I had the opportunity of examining the children in reading, writing, arithmetic, &c.; and though some of the schools might perhaps be improved, yet I am persuaded that they are very great blessings to the various localities where they are established. Next month I will, if spared, send you the rolls, and then you will see how they have been attended.

CONTRIBUTIONS,

Received up to the end of September, 1839.

By Mr. Dyer:—		Amersham	5 0 0
Lewes, by Mr. Sutton	2 0 0	By Rev. S. Davis—	
Kington, by Rev. S. Blackmore	5 5 0	Waltham Abbey	1 7 6
Battle	5 5 0	Cipstone	6 6 2
By the Secretary:—		Market Harboro	5 12 6
Hitchin—Collected by Miss Stringer:—		Northampton	10 5 6
Mrs. Hainworth	0 10 0	Milton	2 2 6
Miss Bradley	0 10 0	London, Mr. Wilkin	2 0 0
Mr. W. Perks	0 10 0	Do. Mr. Mathieson	1 0 0
Miss Palmer	0 5 0	Cardiff	7 13 5
Miss Stringer	0 5 0		36 7 7





Engraved by H. Taylor

Original in the Possession of Sir John Lubbock

Engraved by W. Wood

William Greenfield, M.D.
Wymenfield

ΠΟΛΛΑΙ μεν ὄντιος ΓΛΩΤΤΑΙ, μὴ δ' Ἀλοκροῦσιν

LONDON 1839

THE
BAPTIST MAGAZINE.

DECEMBER, 1839.

MEMOIR OF THE LATE MR. WILLIAM GREENFIELD, M.R.A.S.,
SUPERINTENDENT OF THE TRANSLATING AND EDITING DEPARTMENT OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

Our present number is embellished with a portrait of an eminent linguist whose talents were devoted to the promotion of biblical literature, and who, in a short but energetic career, performed labours which will be permanently useful to society, and earned a title to lasting and grateful remembrance. When we mention the editor of "The Comprehensive Bible," it will be perceived that we refer to one to whom many of our readers are indebted for a work of great utility, the compilation of which required extensive knowledge and sound judgment; but when we add that, in the service of the British and Foreign Bible Society, his varied talents were brought into exercise in no fewer than twelve European, five Asiatic, one African, and three American languages, and that the committee of that institution believed themselves justified in ascribing to him in all the works in which he had been engaged as editor, "sound learning and critical judgment"—"a constant perception of the duty of faithful adherence to the very letter of the sacred original"—and "minute and unwearied diligence," it will be seen at once that he was a philological prodigy, and that the history of his intellectual rise and progress deserves attention.

For our knowledge of Mr. Greenfield's early life we are indebted exclusively to a memoir which was written soon after his decease by Mr. Samuel Bagster, to whose friendship he was under great obligation, a part of whose narrative we take the liberty to adopt.

"William Greenfield was born in London on the 1st of April, 1799. His

parents were of Scotch extraction. His father, at the recommendation of the Rev. Dr. Waugh, (of whose church he was a communicant,) was employed as a foremast-man on board the *Duff*, in her second missionary voyage, from which he returned in safety; but he was unhappily drowned on a subsequent voyage in another vessel. William thus became an orphan when he had scarcely reached his third year. His mother, who was a pious woman, having relations in the north, removed from London, in 1802, to Roxburghshire, where she obtained her livelihood in service; placing her orphan boy under the care of a relative, in the vicinity of her employer's residence, by whom William was treated as one of the family, sharing in the education of his young relatives. When he had reached his tenth year, his mother, finding him averse to agricultural employments, determined on quitting her situation, and bringing him up to London, where she entered the service of another family; and, through the kind patronage of the venerable Dr. Waugh, her son was, in 1812, bound apprentice to Mr. Rennie, a respectable bookbinder, in whose family strict religious discipline was maintained.

"In the interval which elapsed between his removal to London, in 1810, and the date of this engagement, William was confided to the care of his two maternal uncles. These young men, being of a studious and devout turn of mind, had formed a strong desire to read the holy scriptures in the original languages; and their nephew, finding them employed in these studies, ex-

pressed an ardent desire to be taught the Hebrew. This desire, as far as their slender means afforded, was gratified; and to this circumstance, unimportant as it seemed at the time, may be traced the first development of young Greenfield's unsuspected faculty for acquiring languages, and the direction given to his future literary pursuits.

"After his removal to Mr. Rennie's, his progress in the study of the Hebrew was advanced by a circumstance, which afterwards he could not but regard as providentially arranged. In the house in which his master occupied workshops, there dwelt a Jewish rabbi, who was a reader of the law in the synagogue at Denmark Court, Strand. This person was in the practice of urging, among the apprentices and journeymen, his objections against the Christian interpretation of the prophecies relating to the advent of the Messiah, and the truth of Christianity itself. Young Greenfield had frequent disputations with him on these points, as he subsequently had with several other Jews; and being pressed closely with objections, built on the alleged defectiveness or inaccuracy of the authorized version of the Old Testament, he offered to give up his opinions, if, upon being thoroughly taught the Hebrew language by his opponent, he should find his assertions to be founded in truth. The Jew took him at his word; and, though fully and laboriously employed at his master's business during the day, Greenfield applied himself with so much assiduity and enthusiasm to his studies after working hours, that he soon became so well versed in the language as to surpass his teacher, and to subvert his learned arguments against the Christian faith; notwithstanding which, the rabbi became warmly attached to his young pupil, and ever afterwards expressed a high sense of his extraordinary talents, and moral worth. In these discussions, which were always conducted with good temper, young Greenfield displayed his native shrewdness, as well as his familiar acquaintance with the Bible; and, anxious to avoid committing the cause of truth by inconclusive reasonings, whenever he found himself at a loss, or foiled in dispute, he modestly applied to his venerable pastor Dr. Waugh, for advice and assistance. The doctor, however, like the Jewish rabbi, soon found himself surpassed as a linguist by his young disciple, and is re-

ported to have said to him, on one occasion, "Hoot, mon; ye ken depths o' criticism that I na meddle with; ye are gone over me." For a considerable time, Greenfield enjoyed the privilege of visiting Dr. Waugh, in the evenings, two or three times a week; and so well satisfied was the venerable pastor, from these interviews, of the piety and theological attainments of his amiable *protégé*, that he admitted him, at the early age of sixteen, as a communicant in the church over which he presided, and of which Mr. Greenfield continued a beloved and consistent member, till the decease of his honoured friend and spiritual father.

"During his study of the Hebrew, young Greenfield, to facilitate his own acquirements, compiled a complete lexicon of that language, of which he became passionately fond. Having made great advancement in this branch of sacred literature, he next applied himself to the study of Chaldee, and some other of the cognate dialects. The language of the christian scriptures now engaged his attention; and he prosecuted the study of the Greek, as well as afterwards of the Latin, in a class with several other young men connected with him in trade, and in the Fitzroy Chapel Sunday schools, in which he had become a gratuitous teacher. The extraordinary facility with which he acquired a knowledge of these languages, apparently without labour or effort, and the ease with which he overcame difficulties, that to his class-mates seemed almost insurmountable, are stated to have been truly astonishing. Their fellow-student soon became their instructor. Yet his acknowledged superiority was unattended by any of that conceit, or self-complacency, which too frequently characterizes the self-taught scholar; and those who knew him at this period, bear witness to his amiable and unassuming manners, which engaged the affection of all his associates. From Latin he proceeded to the French; and thenceforward, he thought nothing of encountering the difficulties of a strange language, even when enveloped in a peculiar character.

"During this time, he is stated to have laboured very hard in his master's business, working, with the interval of meal-hours, from six in the morning till eight in the evening in summer, and from seven to nine in winter. After the expiration of his apprenticeship, he

worked, for two or three years, at his trade, as a journeyman; nor did he ever suffer his favourite studies to divert him from his business, or to break in upon the time which he considered as his employer's. By bringing his dinner with him in the morning, and despatching his frugal meal in a quarter of an hour, he had three quarters of an hour left, during the absence of his fellow workmen, which he was at liberty to devote to studious recreation. In this way, he accumulated a fund of general information, as well as improved his knowledge of the learned languages."

Having purchased a copy of the edition of the Hebrew Bible belonging to Mr. Bagster's Polyglott, Mr. Greenfield addressed a letter to the publisher, suggesting some improvements, and pointing out the desirableness of a Hebrew Lexicon, as a companion volume. This led to interviews, and subsequently to Mr. Greenfield's employment by Mr. Bagster as a reader of proofs in various learned and foreign languages; in which capacity he distinguished himself by his literal accuracy, as well as by his higher qualifications as a linguist.

In the years 1828 and 1829, Mr. Greenfield conducted through the press an edition of the Syriac New Testament, for the Polyglott series, and the preface to that publication was furnished by himself in Syriac. In 1830 he undertook, at Mr. Bagster's request, a new edition, or rather a new version of the New Testament in Hebrew. About the same time, he edited the Greek Testament of the Polymicrian edition; compiled, as a companion volume, the Polymicrian Greek Lexicon of the New Testament; and prepared the corresponding edition of Schmidt's Greek Concordance.

The Comprehensive Bible was first published in the year 1826. "The title was adopted, as explained in the prospectus, on account of the extensive and multifarious nature of the contents; comprising four thousand illustrative and critical notes, and five hundred thousand marginal references, a general introduction to the study of the Scriptures, introductory and concluding remarks to each of the sacred books, and several different tables of contents and indexes." So valuable a mass of biblical information was never before condensed into one single volume.

In 1830, the concerns of the British

and Foreign Bible Society had become so extensive and varied in their character, that it was deemed necessary to select an individual whose special duty it should be, to exercise a superintendence over the versions and editions prepared and printed with the aid of the Society. The extraordinary acquirements and habits of Mr. Greenfield pointed him out as a suitable person to occupy the post; and in consequence, the superintending of the editions of the Scriptures printed in foreign languages, whether in this country or abroad, was committed to his charge; the correspondence with the translators, revisors, and editors of translations was confided to him; and he was rendered responsible for the accuracy and conformity with the rules of the Society of all editions of the scriptures coming under his revision. In this important office he laboured with great diligence, and exhibited surprising powers. The perusal of his Quarterly Reports fills the mind with astonishment. A faculty of discovering the genius of a new language, almost intuitive, seems to have been accompanied in him with a memory so retentive that it parted with nothing, and an appetite for labour which constant exertion could never satisfy.

"The most astonishing proof, however," says Mr. Bagster, "that he gave of his facility in mastering a new language, and of his talents for philological criticism, is to be found in his published 'Defence of the Serampore Mahratta Version of the New Testament; in Reply to the Animadversions of an anonymous Writer in the Asiatic Journal for September, 1829.' (8vo. pp. 78. Price 2s. 1830.) In this tract, which procured for its author the honour of being chosen a member of the Royal Asiatic Society, no fewer than two and twenty languages are brought to bear successfully on the argument, each cited in its proper character. It is quite a typographical curiosity, and the expense of printing it would have been enormous, had I not been provided with a polyglott apparatus. The subject I first introduced to him, and the whole expense of the printing I took upon myself. The most remarkable feature of the pamphlet, however, is the accurate acquaintance which the writer appears to have attained of the Mahratta itself, — a language of which, but a few weeks before his undertaking to enter the lists with one of

the first Mahratta scholars of the day, he was utterly ignorant,—never having had his attention drawn towards it, or having even learned the character. The acquisition of a new alphabet was, however, with him, the work of only twenty-four hours; and in this instance, it was most strikingly evinced, how soon his aptitude for philological investigations, aided by his previous acquisitions, enabled him to master any language to which he turned his mind. The origin of this publication is thus modestly stated in the preface:—

“The present pamphlet owes its origin to a friend. Aware of my attachment to critical literature, he put into my hands, about the commencement of December last, the Asiatic Journal, containing the critique on the ‘Oriental Versions of the Scriptures,’ accompanied by a request that I would freely and impartially state my opinion on the subject. I accordingly sat down to its perusal, and was struck with the bitter spirit which it betrayed, and the manifest inconsistencies which every where appeared. This naturally aroused my suspicions of the accuracy of the writer’s statements, and the truth of the assertions which he so confidently made. I therefore made notes of every thing which appeared inaccurate or unfounded, in order to assist me in my proposed communication. In the meanwhile, however, having accidentally met my friend, I expressed my conviction of the untenable nature of the charges against the Mahratta version, and read a few observations in support of my statement. Encouraged by his approbation, and that of another friend who was present, and in compliance with their united request to make public the facts of the case, I threw my remarks into their present form. The result of this examination is now before the reader; from which he will perceive the utter falsehood of the accusation, and the consequent accuracy of the Mahratta version. Never was there, perhaps, a case of more complete failure. Every charge has melted away before the rays of truth; and nothing remains apparent but the gross errors and misrepresentations of the accuser.”

It was this masterly production which first directed the attention of the Committee of the British and Foreign Bible Society to Mr. Greenfield. In the Resolutions which they passed on occasion

of his death, they say, “They remember with delight, that it was his valuable defence of the Mahratta version of the New Testament, against the criticisms advanced in the Asiatic journal for September, 1829, that first brought him under the notice of the Committee.” This defence was regarded by oriental scholars as triumphant, and the Royal Asiatic Society showed their judgment of its merits by electing him a member of their body.

Cordially attached as Mr. Greenfield was to the doctrines of revelation, he did not escape those imputations which men of contracted minds too often delight to throw on all whose views of truth are more enlarged than their own. The knowledge of what opponents urge, and of the only ways in which they can be successfully met, often exposes an advocate of truth to the suspicion of those who see but one side of any subject, and are only acquainted with the arguments which pass current in their own circle. Mr. Greenfield’s appointment to office in the Bible Society is represented by his biographer as having been “the signal for a sudden, unmeasured, and most disingenuous attack,” which conduced to his early removal from the sphere of his useful labours. “The first symptoms of serious indisposition manifested themselves on Saturday, the 22nd of October; but they did not prevent his attending the morning service on the following day at Jewin-street chapel, where, since the death of the Rev. Dr. Waugh, he had been a constant attendant. As the week advanced, his bodily illness increased, and he became greatly depressed. The effects of intense and constant application, together with the anxiety and mental distress which he had suffered from the unjust aspersions cast upon his character by his polemical assailants, now made themselves unequivocally apparent, when it was too late to repair the mischief that had been wrought. For some time, his health had been undermined; and there was, perhaps, something morbid in the acuteness with which he felt attacks, that he ought to have desisted. A friend, to whom he paid a short visit in September, was so much struck with these indications of the over-wrought and unhealthy state of his bodily frame, as to be led to urge upon him, very earnestly, the imperious necessity of his taking more exercise,

and paying strict attention to his regimen. At that time, a temporary relaxation from study, and a little medicine, might have averted the fatal attack, which, under other circumstances, would scarcely have put on so serious a form. On the 28th, nearly a week after the first symptoms appeared, the Rev. Mr. Wood visited him, and found him in a composed and happy state of mind; but he seems to have been not without some presentiment of the issue. In this interview he expressed his confident trust in Jesus Christ as his Redeemer. On the following day his pastor again visited him, when Mr. Greenfield expressed himself in the following terms:—'Since I have been here, I have learned more of the depravity of my heart than I knew before; but, blessed be God, I have also had the inward witnessing of the Spirit, that I feel myself to be a pardoned sinner through the blood of Jesus Christ. *For worlds I would not have been without this illness.* I have had most delightful intercourse with my heavenly Father. I have enjoyed that nearness of access, which prevents my doubting my interest in the precious blood of a crucified Redeemer; and I am ready and willing, if it be the Lord's will, to depart and be with Christ.' Even under the influence of delirium, he gave indications of what was uppermost in his thoughts and feelings. Repeatedly he would exclaim—'They are piercing me through and through. I am not a Neologian.' But so far was he from cherishing any angry feeling towards his calumniators, that in a mild interval, he earnestly entreated that no step might be taken in his vindication during his illness, desirous that, if he should not survive, all animosity might be buried in his grave; and he expressed the most cordial forgiveness towards all who had injured him. His dying breath fully attested the noble and striking confession of his faith which he had shortly before made in a letter addressed to the editor of a public journal.*

"On the event of his death being communicated to them, the Secretaries and Editorial Committee of the British and Foreign Bible Society expressed their wish to testify their high regard for their deceased colleague, by attending the funeral. Other gentlemen, esteemed for their literary attainments,

united in this desire; and it was therefore determined by myself and a few friends to take upon ourselves the management of the last sad rites. The remains of my lamented friend were interred in the burial ground of the chapel of ease, at Holloway, on Monday, the 14th instant, and the funeral was attended by no fewer than forty Clergymen, Dissenting Ministers, and other professional and literary gentlemen and private friends. The following inscription has since been placed upon the stone which covers the spot:—

"This Stone records the Burial Place of that devoted and amiable Servant of the Lord Jesus Christ, WILLIAM GREENFIELD, M.R.A.S., Superintendent of the Editorial Department of the British and Foreign Bible Society, Author of several important Works, and an eminent Linguist,

Multa Terricolis Lingua, Celestibus una,
ΠΟΛΛΑΙ ΜΕΝ ΘΝΗΤΟΙΣ ΓΛΩΤΤΑΙ,
ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.

Born April 1, 1799.—Died Nov. 5, 1831.'

At a meeting of the Earl Street Committee held Nov. 21, 1831, a series of resolutions was adopted, in which it is stated, "That this Committee feel it a duty to record their persuasion, that nothing has occurred, during his brief connexion with the Society, to invalidate those satisfactory assurances of the unexceptionable moral and religious character of Mr. Greenfield, which were received at the time of his appointment; while in the transaction of business, he has uniformly conducted himself with such skill, diligence, and urbanity, as fully to realize the expectations which the Committee had entertained."

"In the subsequent Annual Report," adds Mr. Bagster, "the Committee express their deep regret at the loss which the Society had sustained by the decease of Mr. Greenfield, whose 'extraordinary talents, combined with his habits of business, rendered his services peculiarly valuable.' His removal, it is added, 'has made the Committee more and more sensible of the importance of the office which he held. They can hardly expect to meet in any single individual such extraordinary powers as were possessed by Mr. Greenfield;' but, 'they have felt how necessary it is, with as little delay as possible, to fill up the vacancy.' The examination and printing of the Persian Version, and several others, was for some time suspended

* See Christian Observer, November, p. 710.

altogether; and although, doubtless, other learned labourers will be found to supply the place of this accomplished man, the loss to society cannot be repaired, till an individual equally gifted shall be raised up, who shall combine with a similar aptitude for the acquisition of languages, equal diligence, sound judgment, accuracy, simplicity of character, modesty, and, to crown all, fervent piety. In illustration of the latter trait of his character, it ought to be mentioned, that he approached all his biblical labours in a devotional spirit. It is stated, that he never sat down to the translation of the New Testament into Hebrew, his last great work, without first imploring the assistance of the Holy Spirit, by whose inspiration the sacred volume was given. Religion was in him an ever active principle, the source of his happiness, as well as the mainspring of his conduct. In conversation he was always the instructive and cheerful companion, ever ready to impart, without ostentation, the information he possessed, and, by the charm of his man-

ners, interesting all who came into communication with him. The following anecdote may, perhaps be thought worthy of preservation. He was once in company, at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following, among many other questions: 'Can you give me the reason why Jesus Christ is called THE WORD? What is meant by THE WORD? It is a curious term.' Mr. Greenfield, unconscious of the motive or the sceptical principles of the inquirer, replied, with the mild simplicity and decision by which his character was marked, 'I suppose, as words are the medium of communication between us, the term is used in the sacred Scriptures to demonstrate that HE is the only medium between God and man. I know no other reason.' The deist's mouth was shut; and the friend in whose presence this passed, could not but admire the meekness of wisdom with which a reply was returned, so well adapted to silence the gainsayer."

ON THE DUTY OF TRANSLATORS OF THE NEW TESTAMENT IN REGARD TO THE WORD BAPTIZO.

BY THE LATE MR. W. GREENFIELD, M.R.A.S.,

Superintendent of the Translating and Editing Department of the British and Foreign Bible Society.

"If the motives of the writer were not so apparent, it might occasion no little surprise, that a clergyman of the church of England should accuse others of sectarian principles for rendering βαπτίζω in the sense of *immersion*; a sense which is thus fully recognised in the rubric of that church:—'And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily,' &c. 'But if they certify that the child is *weak*, it shall suffice to *pour* water upon it,' &c. To the same purpose in the rubric for adult baptism, it is directed that the priest 'shall dip him in the water, or pour water upon him.' With this agree, not only the size of every font which has any pretensions to antiquity, and ancient sculptures and paintings representing baptism, but also the first liturgy of King Edward VI., which required baptism to

be administered by trine immersion; and a catechism set forth in the same year, (1548,) by Abp. Cranmer, in which not only the language he employs, but also a cut prefixed to the *Sermon of Baptisme*, fully express the meaning of the writer. William Tyndale, also, (in his *Obedience of a Christian man, &c.*) speaks of 'the *plungynge* into the water as signyfying that we dye and are *buryed* with Chryste as concernynge the olde lyfe of Synne which is Adam; and the *pullynge out* agayn as sygnyfying that we *ryse agayn* with Chryste in a new lyfe.' It would therefore appear that an *exception* has been converted into a *general rule*, and that even *pouring* has been changed into *sprinkling*. But I wish it to be distinctly understood, that I am neither a baptist, nor the son of a baptist; nor is it here my business to undertake a defence of their cause. The quantity of water employed, or the

specific mode of administering the rite, is, in my opinion, of little or no consequence. In adducing the above evidence, therefore, it was simply with the view of evincing, how utterly inconsistent it was for a clergyman to accuse the Serampore Missionaries of sectarianism, in employing the term immersion for baptism; while that sense was so fully recognised, though not now acted upon, by the established church. Indeed, were this charge to be held valid, it would be difficult to assign the limits to which it should extend. It may be safely affirmed, that many of the most accurate and valuable versions, both ancient and modern, are involved in the same accusation; and that there is not one which is directly hostile to that interpretation. As it will place this subject upon a proper basis, I beg leave to exhibit a statement of some of the more important of these versions; and, in order that I may be exonerated from the charge of partiality, or an unfair colouring, to adduce the definitions of the various words employed from the most unexceptionable sources.

"Thus, then, the ancient Peshito Syriac version uniformly renders βαπτίζω by ܒܘܦܝܘܢܐ , which is thus defined by Schaaf:

"Abluit se, ablutus, intinctus, immersus in aquam, baptizatus est. Hebr.

ܒܘܦܝܘܢܐ Stetit. Amb. ܒܘܦܝܘܢܐ Re altiore, columnâ, palo sustinuit, fulsit, stabilivit, erexit. Tinxit, baptizavit. Conjug. ii. Fulsit, sustinuit columnâ, palove. Baptizavit. Conj. v. Baptizatus fuit. *Ethpeel*, ܒܘܦܝܘܢܐ Idem quod *Peal*. *Aphel*, ܒܘܦܝܘܢܐ Immersit, (Num. 31. 23,) Baptizavit.

"Our learned countryman Castell explains it in a similar manner; upon which Michaelis observes,

"In hac baptizandi significatione conferunt haud pauci cum Hebraico ܒܘܦܝܘܢܐ stetit, ita ut stare sit, stare in flumine, illoque mergi. Mihi verisimilius, diversum plane ab ܒܘܦܝܘܢܐ , literumque aliqua permutatione ortum ex ܒܘܦܝܘܢܐ submergere.*"

* There is another Syriac word for baptism, which is employed by the Syrian Baptists; and which I long since proved, in opposition to the statement of the late Editor of Calmet, also

"But whatever may be its derivation, it is perfectly clear that its proper signification is to immerse.

"Thus also the Arabic in Walton's Polyglott, the Arabic of the Propaganda, of Sabat, &c., employ the word ܒܘܦܝܘܢܐ , which we have seen is perfectly identical with the Syriac ܒܘܦܝܘܢܐ .

"In the Ethiopic version, also, the word ܒܘܦܝܘܢܐ is employed, which Ludolf thus explains:

"Conj. VI. ܒܘܦܝܘܢܐ , 'Immersus fuit, in genere, Jos. 3. in specie Baptizatus fuit. Lu. 3. 21. Inf. ܒܘܦܝܘܢܐ : Cum baptizatus esset. Matt. 3. 16. ܒܘܦܝܘܢܐ : Baptizavit. Matt. 3. 11. Acts. 1. 5. (2) Ad religionem Christianam convertit. Christianum effecit. Hinc inepta *Metaph. Pharisæis tribuitur*, Proselytum effecit; quasi v. illud mediante baptismo factum fecissent. Matt. 23. 16. Mark 7. 4. Respondet Græco βαπτίζω, Immergere, abluere; sed improprie videntur accepisse."

"The words employed in the ancient Coptic version as correspondent to βαπτίζω, βαπτισμός, &c., also convey precisely the same idea of immersion; as will be perfectly evident from the following definitions taken from the Coptic Lexicon of Le Croze, edited by Woide:

" $\text{ܘܠܠܥ, III, ܕܘܠܠܥܘܨܘܡܘܨ}$, Vulg. præcipitatio. Psal. liv. 4. ܕܘܠܠܥܘܨܘܡܘܨ , baptismus, Matt. iii. 7. et alibi.

Item, mergere, submergere, $\text{ܕܘܠܠܥܘܨܘܡܘܨ, ܕܘܠܠܥܘܨܘܡܘܨ}$, descendere in profundum. Exod. xv. 5. ܕܘܠܠܥܘܨܘܡܘܨ , devorari. Ps. cvi. 27. (ܕܘܠܠܥܘܨܘܡܘܨ , submergi. Lev. xi. 32.)

ܘܠܠܥ, ܕܘܠܠܥܘܨܘܡܘܨ , baptizare. Mat. iii. 11. cum ܕܘܠܠܥܘܨܘܡܘܨ compositum: ܕܘܠܠܥܘܨܘܡܘܨ , irrepere, penetrare in locum. 2 Tim. iii. 6.

meant to dip. The word alluded to is ܕܘܠܠܥ , which is applied in the Syriac Peshito version of the Old Testament to the dipping of hyssop in blood, Exod. xii. 22; the dipping of the foot in oil, Deut. xxxiii. 24, or in water, Jos. iii. 15, or in blood, Psal. lxxviii. 24; and in the New Testament, to the dipping of the hand in a dish, Matt. xxvi. 23, of the finger in water, Luke vii. 33, 44, &c. I observe, that the last Editor of Calmet has had the fairness and candour to append these observations to the original remarks of the former Editor. See Fragments, No. 615.

ΒΙΟΛΕC, ΒΑΠ, βαπτισμοί, baptis-
mi. Ebr. vi. 2.

Item, baptizari. ΕΒΟΙΩΛΕC bap-
tizatus est. Cateches. Shenutii MS.
ΠΑΤΩΙΩΛΕC, εβαπτίζοντο, baptiza-
bantur. Mat. iii. 6. Marc i. 5. Pas-
sim.*

"The Gothic of Ulphilas employs a perfectly correspondent term to our *dip*, *daupjan*, which is thus defined by Junius in the glossary appended to the four Gospels, published at Stockholm, in 1671 :

"Baptizare. S. δδρα. A. S. depan, dyppan. Alem. taufen, taufan. T. doupen Dan. δδρε. Gr. δδω, mergo, δδπω, aquas subeo. S. doppa fig Ital. tuffare, submergere."

"Among the modern versions which render βαπτίζω by *immerse*, are the German of Luther, the Dutch, Danish, and Swedish; which employ the above words pointed out by Junius. Other versions, which have apparently steered between the two extremes, by rendering βαπτίζω by *washing* or *ablution*, as the غسل ددان of the Persian of Martin, (though he even has sometimes employed the phrase غسل تعمید, which can only mean *ablution by dipping*.) are in fact decidedly on the side of the Serampore translators. It is evident, that to wash the *body* or *person*, without specifying any particular part of the body, must necessarily denote to *bathe*, which clearly implies *immersion*.

"The only other mode that has been adopted, (for I believe none has ever had the hardihood to render βαπτίζω, to *pour* or *sprinkle*), is that of retaining the Greek word; as the *baptizare* of the Latin, the *battizare* of the Italian, the *bautizur* of the Spanish, the *baptizer* of the French, and our *baptise*. This is obviously no translation; and but 'darkens counsel by words without knowledge.' It would naturally lead to the *pusch*, *axymes*, and other barbarities of the Douay version, which even the advocates of this mode would be among the first to deprecate; and, instead of the poor heathen hearing 'in their *own tongue*, the wonderful works of God, they would be under the necessity either of studying Greek, in order to understand the real sense of the terms employed, or be content with the interpre-

tation of their teachers. The adoption, however, of the Greek word, it is clear, militates nothing against our Baptist brethren, and decides nothing as to the real import of the term.* Each party may with equal propriety, claim it as being favourable to his cause, according as he may understand the original term whence these various words are derived. As, however, βαπτίζω appears evidently to exclude the idea of *pouring*, or of *sprinkling*, and as the only other idea that can be attached to it is that of *washing*, which, when applied irrestrictively to the body, must, as above stated, denote to *bathe*, which implies *immersion*; it may justly be considered as decidedly in favour of the Serampore translator. That such is indeed the primitive sense of the Greek word, its derivation from βάπτω, to *dip*, is sufficient to evince; and is thus expressly affirmed by Schleusner, with whom the most respectable lexicographers agree :

"Proprie: *immergo ac intingo, in aquam mergo, a βάπτω, et respondet Hebraico* יָבַח *2 Reg. v. 14, in vers. Alex. et* עָבַח *apud Symmachum Psalm lxviii. 5, et apud insertum, Psalm ix. 6. In hac autem significatione nunquam in N. T. [nisi in baptizandi sensu] sed eo frequentius in script. Gr. legitur, v. c. Diod. Sic. I. c. 36. de Nilo exundante: τῶν χειρῶν θηρίων τὰ πολλὰ ὑπὸ τοῦ ποταμοῦ περιληθόντα διαφθείρεται βαπτίζόμενα, multa terrestrium animalium, a flumine deprehensa, submersione pereunt. Strabo Lib. xii. p. 391. et xiv. p. 458. ed. Casaub. Polyb. III. c. 72. μόλις ἔως τῶν μαστῶν οἱ κίχλοι βαπτίζόμενοι διέβαινον. Idem v. c. 47. et aliis in locis, quæ larga manu dedit Schwarzus in Comment. Crit. Ling. Gr. p. 232. seq.'*

"I trust that these observations will

* It should, however, be remarked, that though these translators adopted the Greek word, yet they clearly understood it in the sense of immersion. Thus Diodati explains "battizzati," Matt. iii. 6, in the edition of 1607, by "tuffati, nell'acqua, per un sacro segno, e cerimonia, testificante, e suggellante la rimessione, e purgamento de' peccati nel sangue di Christo; e la purificazione degli animi per la virtù dello Spirito santo: per laquale altresì i battizzati s'ubbligavano di conversarsi puri, ad ogni lor potere, di peccato: esercitandosi in una continua conversione, et amendamento di vita: vedi Luc. iii. 3:" DIPPED IN THE WATER, for a sacred sign and ceremony, testifying and sealing the remission, and purging away of sin in the blood of Christ, and the purification of their minds by the power of the Holy Spirit, &c.

suffice to exonerate the Serampore missionaries from the charge of bigotry and sectarianism, in thus conscientiously rendering βαπτίζω, to *immerse*. Bigotry, that is, 'blind zeal, or prejudice,' they cannot justly be accused of, while they have the primitive sense of the term, and the rendering of so many ancient and modern translations as the foundation upon which they have grounded their version; nor can they consistently be charged with sectarianism, while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, and others, together with the Church of England itself. If they be bigots, I know not what name the advocates for pouring, or sprinkling, who have no such basis to rest on, merit; and if theirs be a sect, it must be confessed to be a very ancient and a very extensive one. It should be remembered, that the question respecting the *mode* of administering the rite of baptism is a very different thing from that respecting the *subjects* of baptism, or that of pseudo-baptism and adult baptism. Concerning the latter, our opponent brings forward no charge, nor even insinuates that the Serampore translators have ever corrupted or misrepresented a single passage to suit their own peculiar views on this topic.

"But there is another point of view in which the opponents of the Serampore missionaries should consider the subject; and one which involves the most important consequences. Before they 'arraign the British and Foreign Bible Society as guilty of a gross and

unpardonable dereliction of duty,' in aiding the Serampore translators, and prefer a recommendation for them to withdraw that aid; they should be fully prepared to carry their censure, as well as their recommendation, to a much greater extent. In consistency, if that aid be withdrawn from the Serampore missionaries, because they have rendered βαπτίζω, to *immerse*, then must it also be withdrawn from the churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshito Syriac version, the Arabic versions of the Propaganda, of Sabat, &c.; the Ethiopian, the Coptic, and other versions, must all be suppressed. If, however, they are not thus prepared to carry their recommendation to its fullest extent, then must they close their mouths for ever against their Baptist brethren. But should a faction so far prevail over the good sense of the Committee, and the sound and catholic principles upon which the Society is founded, and which have ever been its boast and glory, as well as the most powerful means of its extraordinary success, then its 'honour will be laid in the dust;' and from a splendid temple, in the service of which the whole Christian world could cordially unite, it will dwindle into a contemptible edifice, dedicated to party feelings, motives, and views. The broad basis upon which it is founded is its strength and security; contract this within narrower limits, and it falls into ruins."—*Defence of the Serampore Mah-ratta Version*, pp. 39—45.

MEMOIR OF THE LATE REV. JAMES VINEY.

BY THE REV. H. V. GILL.

It has been remarked by some one, that "biography, which is a species of writing that rarely fails to interest us, when it is properly executed, is, perhaps, never so usefully employed as when it has for its object to rescue modest merit from oblivion, to bring forward to public view those characters in retired life which have eminently exemplified the Christian pattern, and to enrol in the page of history the names of men whom the world overlooked, because their lives and talents were devoted to promote

the interest of the best of causes—the cause of truth and righteousness." Those who knew him best will unhesitatingly say, such a man was the late Mr. Viney, whose personal history we are now about to record. The qualities that marked his character were of the most interesting and valuable kind. There was nothing about him that commanded popular admiration and applause; but in the humble sphere in which he moved, he was greatly beloved by those who were capable of estimating the value

and discovering the beauty of Christian character. His unassuming demeanour—his eminent piety—his indefatigable diligence in the discharge of his ministerial and pastoral duties—his uniform placidity of temper—his manifest solicitude to promote the happiness of his people—and his constant efforts to win sinners to Christ, will render his memory long and deservedly dear to those that knew him; especially to a goodly number who were brought to God through his instrumentality, and who subsequently were favoured with his counsels and his care.

Mr. Viney was born at Lyme, in Dorsetshire, on the 20th day of April, 1778, of parents who, though in humble circumstances, were highly respectable. His father was for many years a valued deacon of the Baptist church at Lyme, and afterwards of the church at Loughwood, in the same county; to the neighbourhood of which place he was called in providence to remove. James was the youngest of six children, two of whom survive him; a brother, and a sister,* the wife of the Rev. Richard Gill, who for more than thirty years sustained the pastoral office over the church at Loughwood. When he was about two years old, Mr. Viney narrowly escaped being drowned: going over a narrow wooden bridge, he fell into the stream which rolled beneath, and the current being strong, he was carried by it a considerable distance, near to a very deep hole, before he was discovered, and rescued from a watery grave. In recording this event, he says, in a sketch of his early life which he has left behind him, "Thus a kind providence watched over my infant life, and preserved me from death, because God had something for me to do in his church on earth." Concerning his early experience he says, "When about nine years old I began to be concerned about the things of God. I used to be frequently asking questions of my mother respecting God, religion, the soul, and eternity; and the ready replies I received from her much impressed my mind. I perceived that I was a sinner, and that God hated and would punish sin. I was greatly alarmed, and I felt a kind of love to Jesus, who, my mother told me, came into the world to save sinners. My ideas, how-

ever, of sin, of the Saviour, and the way of salvation by him, were very confused. I endeavoured to pray, thinking that thereby I should in some measure atone for my sins, and secure the favour of God. I tried to live without sin, but soon found that

"The more I strove against its power,
I sinned and stumbled but the more."

Discouraged and perplexed, yet determined, if possible, to find out the secret of true religion, I had recourse to the Holy Scriptures, by which means my mind became increasingly enlightened to perceive the gospel plan of salvation, and the leading features of Christianity in general.

"One thing in particular, in the early stage of my Christian experience, was of great service to me. A young man, who had just set out in the ways of God, was in the habit of associating with my father, to obtain counsel and instruction from him. I always endeavoured to be present when they met for conversation; and in this way I derived much instruction and encouragement, without apparently seeking it. Sometimes my dear friends would speak to me on religious subjects, but my natural timidity prevented my opening my mind to them; and the more I increased in spiritual knowledge, the more assiduously I endeavoured to conceal my concern about the things of God from the observation of good people."

From this early period of his life, Mr. Viney was enabled to go forward in the ways of God; and though no stranger to the fluctuations in feeling common to the followers of Christ, his growth in knowledge and piety was manifest to his friends and religious acquaintance. In the year 1802, being in the twenty-fourth year of his age, he made a public avowal of discipleship to Christ, and was baptized and united to the particular Baptist church at Collumpton, Devon, to which place he had some time previously been removed. It may be matter of surprise with some, that twelve years should have elapsed from the period of his conversion to the period of his public union with the church: suffice it to say, that his extreme diffidence was the sole cause of this circumstance, and that diffidence marked the whole of his subsequent public career. This step, it appears, contributed much to his happiness, and led to the development of

* Mrs. Gill is now also gone to join the spirits of the just made perfect.

those talents which he strove to conceal; but which were in after life so faithfully devoted to the interests of religion, and so highly appreciated by his Christian friends. Being united to the Christian church, he conscientiously and honourably observed the duties which church membership involves; his regular attendance at prayer-meetings, as well as the more public services of the sanctuary; his unaffected yet decided piety; his extraordinary gift in prayer; and his affectionate concern for the salvation of his fellow men, with the lively interest he took in the peace and prosperity of the church with which he was connected, secured to him the highest esteem of his pastor and brethren. He had not been long in connexion with the church before it became manifest that he possessed more than ordinary talent. In 1804 that devoted man of God, Opie Smith, Esq., in a conversation with Mr. Rumson, then pastor of the church at Collumpton, requested him, if he thought any young man in his church possessed abilities for the work of the ministry, to encourage him to speak; and if the church called him to preach, he would send him for some time with some competent minister for preparatory study. Mr. R. immediately thought of Mr. Viney, and asked him if he had not had thoughts of the ministry. He moreover requested him to speak from a passage of scripture on the next Monday evening conference. Mr. Viney complied, though with much fear and trembling. This engagement confirmed the opinion which his pastor had entertained concerning him, and led to his being frequently engaged subsequently in these conferences with increasing satisfaction, both to the pastor and church. After some time, Mr. Viney was almost forced into the pulpit, to preach before the church, with a view to their giving him a call to the work of the Christian ministry. In recording this circumstance, he says, "I felt much on this occasion, as it seemed so much like a trial. The Lord helped me, and the people approved." From this period his pulpit engagements were frequent at Collumpton and in the neighbourhood, until April, 1805, when, under the patronage of Mr. Smith, he was placed for instruction with the Rev. William Steadman, then pastor of the church in Pembroke Street, Devonport, afterwards president of the Baptist academy, Bradford, Yorkshire.

Mr. Viney commenced his studies under the direction of Mr. Steadman with an impressive sense of the great advantages he now possessed, and a determination to improve them assiduously. In the November following he removed to Bradford with Mr. Steadman, who had consented to take the presidency of the newly-formed Baptist academy there. Mr. Viney was consequently the first student that entered that institution. Here he applied himself industriously to study, and made rapid progress in learning, to the great satisfaction of his tutor, his patron, and friends. He continued in this institution, pursuing his studies with increasing pleasure and advantage, and preaching in the adjacent towns and villages with much acceptance and success, until the latter end of the year 1808, when his academical studies terminated. Before he left the academy, Mr. Viney had received invitations from the churches at York, Rawden, Chester, and Bridgewater, in Somersetshire. After much deliberation and prayer for divine direction, he decided on going to Bridgewater, and entered on his ministerial labours there immediately on leaving Bradford.

The church at Bridgewater at this time was in a low state, and the congregation small, so that at the commencement of his labours in this place Mr. Viney had to encounter discouraging circumstances; nevertheless, so far from being discouraged, he resolved on exerting all his energies, in dependence on the divine blessing, to advance the interests of his Redeemer's cause, and his labours were not in vain in the Lord. He soon had the happiness to see the congregation greatly increased, and the church enlarged. The people felt increasing attachment to him, and gave him a unanimous call to take the oversight of them in the Lord. He accepted their call, and was set apart to the pastoral office on the 26th of April, 1809. No minister, perhaps, ever had a more impressive sense of the awful responsibilities which the pastoral office involves; he therefore entered upon it with holy fear and trembling, and made it his constant endeavour to discharge its duties, both in and out of the pulpit, with the greatest fidelity. He cherished a lively concern for the best interests of his people. The glory of God in the conversion of sinners, and the consistency of the professed followers of the Lamb, always

lay near his heart. He was "instant in season, out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine." He was decidedly a labourer in the vineyard of the Lord. Besides preaching four times, and giving an expository address to his own people every week, he was, during the early part of his ministry, frequently engaged in village preaching. He also devoted a part of every day (Saturday and Sunday only excepted) to visiting his people, to inquire into their state, and to counsel, advise, and comfort them, as circumstances required, as well as to keep up a friendly intercourse with them. In these visits, the poor and the more wealthy shared alike his attentions and his affection. He was, moreover, a willing and active co-operator with his brethren and fellow-townsmen in every effort to do good, both at home and abroad. In addition to these labours, he had at different times young men under his care and tuition for the work of the Christian ministry; for which work he possessed singular qualifications. Mr. Viney continued with the church at Bridgewater for upwards of sixteen years, during the whole of which period his labours were highly acceptable, and very useful; and he had the satisfaction of seeing the church constantly increasing in numbers and respectability. Towards the latter part of his connexion with this church, however, some things painful to his feelings occurred, which he strove but in vain to rectify; he therefore deemed it his duty to remove, which he did in April, 1825. Concerning this event he recorded in his diary,—

"March 27. This day I preached three times to overflowing congregations, especially in the evening, when brother Corp (Independent minister) closed his meeting, and attended with us. Our place was crowded to excess, and a large number of the congregation were in tears; but the Lord supported me beyond my expectations. He is always better to me than my fears. O for a heart to praise him! Thus has ended my labours at Bridgewater; and I trust the Lord will yet prove to all that he has directed me to the step which I have taken, and will guide and bless me in my future arrangements. O that the seed which I have sown may spring up and grow to the praise of his grace. I now throw myself into the arms of my gracious Father and constant Friend,

and may I be satisfied with all his appointments."

"April 6th. To-day I left Bridgewater, after a residence in the town of almost seventeen years. It is a satisfaction to me to know that the bounds of our habitation are fixed by unerring wisdom; and I think I never saw the hand of the Lord more clearly in any event of my life than in this. May the presence of my God go with me wherever I go, and all will be right."

Before leaving Bridgewater, Mr. Viney had received a kind and pressing invitation from the church at Beckington, which invitation he accepted, and commenced his stated labours there immediately on leaving the scene of his former labours. For being directed to this place by the good providence of God, he frequently expressed himself as truly thankful to the wise disposer of all events to the end of his life; for here he spent the happiest and, perhaps, on the whole, the most useful years of his pilgrimage. It was his happiness here to be associated with a most affectionate, considerate, and sympathising people. Of him and the people of his charge it may be truly said, "Their hearts were knit together in love. They were mutually capable of appreciating true excellence, which is not always the case; and influenced by the highest and holiest principles, they studiously strove to promote each others' real happiness and welfare. Nor did they strive in vain, for they were indeed helpers of each other's faith and joy. Here, after prosecuting the duties of his holy calling with unwearied diligence, and increasing acceptance and usefulness, for thirteen years, he terminated his labours and entered into his rest on the 17th day of July, 1838, in the 61st year of his age. For a considerable period before his decease, indications of the decay of the earthly house of his tabernacle were manifest; and particularly the last few months of his life, he suffered much from an affection of the heart, occasioning frequently a distressing sense of suffocation, so that he was obliged to relinquish in a measure his delightful work; but to the last, when his strength would allow, he would proclaim to his dear people the gospel of the grace of God. Though the nature of his disease led him to conclude that his death would be sudden, and for many months he was daily expecting to go hence, he enjoyed a holy calmness

and serenity, which indicated that he felt secure on that immutable rock on which he rested his eternal interests. The writer had much conversation with him but a few days before his death, when he expressed his perfect resignation to the will of his heavenly Father, observing, at the same time, that he did not wish to continue here below a day longer than he could be of some service to his divine Master and to the church. He said he knew in whom he believed, and was persuaded that he would keep that which he had committed unto him. The Lord's day prior to his decease he was visited by the brother who was supplying his pulpit, to whom he said, in reply to inquiries as to the state of his mind, "ALL IS WELL!" To another friend he said, only the day before his departure, "If it were the will of the Lord, I should like to preach to my dear people *once more*;" and from circumstances of subsequent occurrence, it appears that he wished to address them, under the impression that it would be the last time, from the words of Paul, 2 Tim. iv. 7: "*I have finished my course*;" for on the morning of his decease, after having taken his breakfast and engaged in family prayer, apparently better than he had been for some days before, he went to his desk, and prepared the outlines of a sermon on the above words. This was the last act in which he was engaged in this world; for having finished the sketch, he closed his desk, leaned back in his chair, and spake no more. He continued in a state of insensibility for about six hours, and then, without a struggle, he sweetly breathed his soul into the bosom of his Saviour. Just as he sunk in his chair, he was visited by his ever attentive and exceedingly kind friend, Mr. Joyce, a deacon of the church, who, perceiving the alarming state he was in, sent immediately for his medical attendant and

another kind friend and deacon, Mr. Whippie, who continued with him until his spirit fled. The remains of this truly devoted and beloved servant of God were interred in the burial-ground adjoining the chapel at Beckington, and an appropriate and excellent funeral sermon was preached by the Rev. Thomas Winter, of Bristol, from the words which, in all probability, formed the subject of the last reflections of the departed, viz., 2 Tim. iv. 7. The high esteem in which he was held in the neighbourhood was manifest in the hundreds who assembled on this occasion, a great number of whom could not obtain admission.

Of Mr. Viney it may be truly said that, as a man, he possessed the most pleasing and valuable qualities. He was remarkable for an *invariable* sweetness and evenness of temper, a kindness of disposition and courteousness of manner, and a humility and meekness of spirit, which secured to him the respect and esteem of all who knew him. As a Christian, his piety was conspicuous and uniform; he was decidedly the holy man; for from the period of his professing discipleship to Christ, to his death, his character never bore a stain. He was highly esteemed for his consistency of spirit and conduct by many who were classed with the persecutors of the saints. As a minister, his sermons were rich and varied, equally distinguished for simplicity and depth of thought; his language was chaste and simple; his voice pleasing, and his manner solemn and impressive. As a pastor, he was kind, yet faithful; unweariedly attentive to the best interests of his people, devoting his whole time and energies to their service. He was emphatically a good minister of Jesus Christ; and now, having died in the Lord, he rests from his labours, and his works follow him.

THE FRUIT OF THE SPIRIT.

A SERMON PREACHED IN LITTLE PRESCOT-STREET, GOODMANSFIELDS, LONDON, DEC. 17, 1780

BY THE LATE REV. ABRAHAM BOOTH.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. v. 22, 23.

WHEN we contemplate mankind in their fallen state, full of enmity against God, and all that is spiritually good, ac-

tuated by tempers and appetites that are partly devilish and partly brutal; we may compare the moral world to an un-

cultivated wilderness, to a large compass of ground that bears nothing but brambles and noxious weeds, which are neither ornamental in the eye of the beholder, nor useful to the proprietor. But, when we consider any part of mankind as born of God, as passed from death to life, and made partakers of the Lord Jesus Christ for their justification; and as conformed, though imperfectly, to his glorious image by sanctification; when we consider them, as under the influence of the Spirit of truth and grace, and as having such tempers produced in their hearts, and performing such a series of actions in their lives, as are suitable to their new state, and their exalted character: we behold them in a very different point of view; we see qualities attending the human mind, and actions performed in the human life, which are worthy of a rational being, which are worthy of the gospel of Christ, and which portend a glorious issue when this life is over, an issue that is big with infinite felicity and with perfect holiness.

The contrast which the apostle forms in this context, between the *works of the flesh* and the *fruits of the Spirit*, naturally suggest these general ideas.

The *works of the flesh* are many, scarcely to be enumerated. The *fruits of the Spirit* are various; but the principal of them are summed up by the apostle under those particular names which I have just read—*love, joy, peace, &c.* In regard to their general denomination, “fruits of the Spirit,” I spake a little the last Lord’s day in the afternoon. I entered, likewise, on a particular consideration of those fruits of the Spirit, and dwelt pretty largely on the two first that are here mentioned, which are *love* and *joy*. I would now solicit your candid and devout attention, while, according to the ability which God shall give me, I make a few remarks on the remaining particulars.

The next “fruit of the Spirit” which the apostle here mentions, and which likewise claims our first regard, at this time, is *peace*. “Love, joy, peace;” in such order has the apostle placed these three.

Peace, considered as a fruit of the Spirit, may be viewed in two points of light, either as having respect to that peace which the regenerate soul has with God; or to that peace which such a one is desirous of cultivating with christians in particular, and with all

mankind in general. “Peace with God through our Lord Jesus Christ,” is a most capital blessing of divine grace; a blessing without the enjoyment of which it is impossible for us to be happy. To be at peace with him who is governor of the world; to be in a state of reconciliation and friendship with him who has our lives, our breath and being at his disposal; to be at peace with him who is our Lawgiver, and our final judge—must, by every thinking man, be esteemed a blessing essential to his happiness. Yet there is no man who enjoys peace towards God, or peace in his own conscience through the atonement of the Lord Jesus Christ, otherwise than as a fruit of the Spirit, in connexion with the atonement, which is the grand mean of it. For it is by the Holy Spirit’s illuminating influence and applying power, that the sinner, conscious of his wretchedness by transgression, and conscious of the depravity of his heart, is brought into the enjoyment of that peace with God of which we speak.

The man that is awakened to a sense of his lost condition, and feels in a measure to what wretchedness and ruin he is exposed, is hard to be persuaded there is any such thing as peace with God to be enjoyed by him. While, indeed, a person is insensible of the malignity of sin, and of the dignity of God, whom he has often offended by sin; while he is, in a great measure, insensible of the strong corruptions which abound in his heart, and which in their whole exercise are totally opposite to the authority of God in his law, and the grace of God in his gospel; he may imagine, I say, while insensible of these, that it is an easy thing to have peace with God; that it is little more than saying, “I am sorry for my past sins; I will endeavour to amend my ways for the future;” and so reforming his life. But it is otherwise when a man stands convicted of damnable sins, when he stands convicted at the bar of his own conscience, of having acted on hostile dispositions towards his Maker; of having acted the rebellious part against a divine sovereign: when he stands convinced that every,—the least,—inclination towards evil is a breach of that law which requires integrity and purity in the inmost parts; then he feels it is no easy thing to make peace with an offended God. Nor will the preaching of the gospel, though it be preached in its purity, as containing

declarations of salvation by Jesus Christ, however strongly proved from Scripture, produce peace in his conscience, or confidence in his heart towards God, without the special influence of the Holy Spirit. And, upon this account, the peace of which the apostle here speaks, "peace with God through Jesus Christ," may be considered as a "fruit of the Spirit." But this is not all; and, possibly, this may not be the *primary* idea of the term as it stands in the text before us.

Perhaps, (for it is a mere peradventure with me,) the apostle may have his eye on those peaceable tempers, and that peaceful disposition, which the real Christian possesses in some measure, (or else a man is not worthy the name of a Christian,) towards his fellow-creatures in general, but especially towards them that appear to be the children of the living God. There is the greater reason to think that the apostle may have his eye on that amiable temper, because the particulars which follow directly aim at the dispositions of a christian towards his fellow-creatures.

A desire of peace, and a disposition to promote peace, so far as a good conscience, truth, and righteousness, will permit, is certainly a fruit of the Spirit, in those that seek peace on spiritual grounds. There is a wide difference between a person loving to be at peace, barely because there is a sluggishness and inactivity prevailing in his disposition which renders him averse to any thing contrary to that which is peaceful, and a person seeking peace, "following peace with all men," as the apostle speaks, from a sense of duty towards God who requires it; and from a sense of duty towards men as his fellow-creatures, whom he is bound to love as himself.

Every holy disposition, so far as it is really holy in its exercise, is under the influence of divine authority, and is produced by divine agency, through the instrumentality of the truth. So, my brethren, the more we are convinced of the purity, perfection, and excellence of the divine law, which requires us to love our neighbour as ourselves; or, as our Lord explains it, "to do unto others as we should wish them to do unto us," were circumstances exchanged between us; the more we shall seek peace, with the limitations before mentioned. But we are never to aim at peace, if we

cannot possess it with righteousness. We are never to wish for such a quiet, or tranquillity, as in the nature of the thing cannot be brought about or enjoyed without the breach of some divine command; and without opposing the dictates of conscience. But how very frequently, my brethren, are we shamefully wanting in a disposition to peace, even where there is no degree of danger that we shall break any divine command by seeking for it. Our own pride and selfishness, with the supposed dignity of our character, often rise up in rebellion against the performance of what God has made our duty; and which, when performed, would contribute to our own felicity, in the present state.

Here we may observe, that the gospel of our Lord Jesus Christ, as it is denominated the gospel of *peace*, in regard to that ease and comfort which it brings to the alarmed conscience of a sinner that feels his want of Jesus Christ, so it has a most favourable aspect, and possesses the most friendly disposition, towards peace with our fellow-creatures. Nor can we violate that law which requires us "to follow peace with all men," without contradicting the spirit of the gospel itself.

The next particular which the apostle mentions is "*long-suffering*." A person may be said to be long-suffering when, after having received, perhaps, repeated insults and injuries, he is backward to manifest his resentment, or to vindicate himself against the abuses that have been offered him. It is under some such ideas, that the blessed God describes himself "a long-suffering God." So we read several times in the old testament, of God being long-suffering with reference to the conduct of his ancient people the Jews, whom he brought out of Egypt and settled in the land of Canaan. How often did they commit, (if I may so call it,) high treason against him by idolatry! Yet he was long-suffering towards them. It makes indeed one syllable (shall I so express it?) in that glorious name of Jehovah which is recorded in the thirty-fourth chapter of Exodus, for amongst other things he is styled "long-suffering."

Now this is an amiable temper; and supposes great humility and command over our own passions; and is opposite to heat of temper, and a proud revengeful disposition. It is opposite, likewise, to almost all those tempers which agitate

the human breast, and which in their exercise are so detrimental to the peace of society, and the happiness of mankind.

Perhaps long-suffering may be denominated a fruit of the Spirit, because when a christian exercises it towards a fellow-creature that has greatly injured his character, abused his person, or invaded his property, it may be supposed to arise greatly from a consideration of God's long-suffering towards himself; from a consideration of the forbearance, patience, and condescension of his God towards him; who, though he has offended his Maker ten thousand times, though he has acted the perfidious and ungrateful part in many forms, and treated him with great disingenuity and irreverence; God so often was pleased, notwithstanding, to forbear executing vengeance on him as he deserved. Our Lord, we find, in his very striking parable, recorded in the eighteenth chapter of Matthew, inculcates the doctrine of long-suffering amongst men one towards another.

The exercise of this temper, so far as is consistent with the good of that society in which we are connected, and so far as is consistent with the particular rules and laws of God laid down in the sacred scriptures, is a most amiable and useful disposition and conduct.

There is, indeed, a great number of cases, in which to forbear manifesting resentment towards the conduct of one that has injured us would be hurtful to society. But, alas! our own pride and selfishness, and our supposed dignity of character, (as I hinted under a former particular,) spur us on, and make a plea of the good of society, when perhaps it is a mere pretence, and rather to gratify our own tempers than any thing else at which we aim. But how much reason have we to be long-suffering towards one another, when we reflect on the divine long-suffering towards us all! How long did God bear with the manners of the ancient Israelites, in the wilderness, as the scripture speaks? How long has he borne with our manners towards himself, while we were in a state of ignorance, utterly ignorant of his salvation? And how many things has he had to bear with since, we trust, we have been called by his grace to an acquaintance with Jesus Christ?

It is always an indication of pride, and of great moral weakness, in the

mind of a man, who is ready, on every real or supposed affront, to manifest strong resentment. The greater any man's soul is, (if I may be permitted to use the expression,) the more humility will he manifest; and the more command he has over his own tempers, the more cautious he will be in resenting the injuries which are done to him.

Pride is the source of that which is opposite to long-suffering: and, my brethren, if you and I were to rate our humility by the degree of love which we have to peace, (so far as is consistent with righteousness,) and of our love to long-suffering, we should not perhaps, think ourselves so humble, as we may sometimes imagine ourselves to be.

How amiable the conduct and character of our Lord Jesus Christ were, in regard to this! When Jesus was reviled, he reviled not again. Our Lord did not retaliate. Although he had power in his hand to have avenged himself of his adversaries in whatever way he might have chosen, yet he bore with their insults. Accordingly he is, in a particular manner, recommended to us by the apostles as our example in this very case.

The apostle mentions another "fruit of the Spirit," very near akin to the last, which is *gentleness*. Gentleness, however, in this place, seems to have respect to the general temper and conduct of Christians towards their fellow-creatures around them. A temper this, which is not only necessary when provocations are given, and long-suffering is called into exercise, but in all our converse and dealings with mankind; especially in the giving of admonitions to any with whom we may be concerned. This amiable temper will incline us to do it in such a manner as shall show that we do not take pleasure in finding fault, and in giving reproof; much less will it suffer us to do it in heat of temper, and with harsh words; by which it will appear that our own tempers are placid, and the dispositions of our hearts friendly towards them.

The apostle James, when describing the nature of heavenly wisdom, in opposition to the wisdom of this world, in the third chapter of his epistle, and the 17th verse, says, "The wisdom that is from above is pure;" it has regard to truth, integrity, and holiness. "Then," says he, "it is peaceable; it leads to

peace with all mankind, so far as the before-mentioned purity will permit. And then he adds, "it is gentle, and easy to be entreated." Very agreeable is the language of the apostle James to that which is now before us.

Now in distinguishing between gentleness and long-suffering, and between gentleness as a fruit of the Spirit, and gentleness, as the effect of what we may call a natural good temper, or the effect of a polite and really good education, when religion is not concerned, we are to view the exercise of it as prompted by spiritual motives. The Lord Jesus Christ dealt gently with his apostles; the Lord deals gently with us. When he encourages us to ask wisdom of God, he does not upbraid us with our folly, ingratitude, or unworthiness. So far as any good temper is a fruit of the Spirit, it is excited by spiritual motives; it is under the government of a spiritual rule; and it certainly aims at a spiritual end.

O that there were more of this gentleness amongst the professors of the gospel universally! O that there were more of it amongst *us*, his professing people, in particular! Then there would be less offence given by one to another. Then there would be more peace and brotherly love: for as love teaches us to treat the object beloved with gentleness, so such a conduct tends to increase and preserve love. It is not uncommon for us to say, "Such a one called me to account, at such a time, and he reprov'd me." 'Tis true, he was under a mistake; I did not deserve an admonition on that occasion. He had been misinformed, or misunderstood the fact. But yet he did it in such a good-natured way, and manifested such friendship in the manner of doing it, that I could not be offended with him." Gentleness cannot but be admired by all, how little soever it is practised by any.

The next particular the apostle mentions is *goodness*; which seems to intend a prevailing disposition to do good. In one view there is none good but God, as our Lord speaks, "Why callest thou me good? there is none good but one, that is, God." But there is a sense in which goodness is found amongst men. There is a sense, it is manifest, from this and from many other passages in the sacred scriptures, in which goodness is essential to the real Christian. Without it, a person pretending to religion is unworthy of the name.

VOL. II.—FOURTH SERIES.

Goodness, then, as just hinted, is a disposition to communicate good, by promoting the happiness of our fellow-creatures, as far as it lies in our power. This is a fruit of the Spirit; and when distinguished, like the last mentioned particular, from what is called in mere morality a humane disposition, it proceeds from spiritual motives, is regulated by the divine laws, and has noble objects for its end.

Some persons, from their youth up, are naturally kind and humane; they feel for the distresses of the wretched, and must put a force, more or less, on their own dispositions, if they do not afford suitable relief when the object appears in their sight. This is an amiable temper; and yet it is possible, (I apprehend it has been, in fact, in great numbers of instances,) that such persons may not have been under the influence of the Holy Spirit as a sanctifier; they may have been dead in sin all the time. They, perhaps, may not have exercised this disposition under a sense of the divine authority which requires it; nor with a view to the felicity of their neighbour; nor because it is a disposition that is agreeable to the moral character of Jesus Christ; nor because they love God; but because the mere feelings of humanity prompt them to it.

This, however, is a noble temper, and O that there were more of it in natural men! But yet we should be careful not to conclude barely from hence that we are born of God; except we find the conscience, the will, and the heart influenced by divine precepts, and actuated by a sense of the divine goodness to us; and except we find ourselves solicitous to promote the final happiness of our fellow worms.

Goodness expresses itself in communicating relief to the necessitous poor, and "in visiting the fatherless and the widow in their afflictions." It is further manifested by our condescending to perform the meanest offices of friendship, when such performance is necessary.

In the exercise of goodness, with a view to promote human happiness, we imitate the blessed God, who is good, as the scripture says, to all. And the more we feel our obligations to his goodness expressed towards us, the more shall we be excited to do all the good we can to others.

The next particular mentioned by the

apostle as a "fruit of the Spirit" is *faith*, as it is rendered here; though I think (and believe it is generally thought) that it may be understood of *fidelity*.

The word *faith* seems to be used in exactly the same sense as here in Rom. iii. 3: "What if some did not believe, shall their unbelief make the faith of God without effect?" The same original term is rendered fidelity in Paul's epistle to Titus, chap. ii. 10, where the apostle, speaking of servants, and charging Titus to instruct them in their duty to their masters, thus expresses himself: "Exhort servants to be obedient to their own masters, to please them well in all things, showing all good *fidelity*." The very same word in the original, which is rendered faith in our text.

Faith, taken in its common acceptation, may indeed be so understood, as it is undoubtedly a fruit of the Spirit. Believing in the Lord Jesus Christ; a reliance on the divine promises; a committing of ourselves and of all our concerns to the care of Providence, (in all which senses the term faith is used,) are all fruits of the Spirit. But I humbly conceive that the apostle intends fidelity between man and man. Good faith, veracity, or speaking the truth when we have occasion to assert any thing; fidelity in the performance of our engagements; fidelity in the discharge of our duty to masters or superiors, under any character whatever, is certainly an essential branch of true morality.

Fidelity in the discharge of duties and engagements, according to those relations in which we stand one to another; when it is excited by motives of a spiritual kind, and exercised (as I mentioned in regard to the foregoing particulars) according to the divine rule, under a sense of divine authority, with a view to the honour of our Christian character, the benefit of mankind, and the glory of God; it is worthy to be called a fruit of the Spirit.

This faith, or fidelity, is of such capital importance, that it is in vain we pretend to be the followers of Jesus Christ, or to be acquainted with the gospel, if we do not pay an habitual regard to it. How shameful, how scandalous, how detestable it is, for persons professing themselves to be followers of Christ, and to hope for eternal life through the sovereign grace of God in Jesus Christ, not to be persons whose word may be relied on! Not to be persons whose

word may be taken, when they promise to do any thing! How scandalous it is for persons, professing the gospel of Jesus Christ, to be as unfaithful to their promises and engagements as if they made no pretensions at all to religion! Yet it is to be feared there are many professors of the gospel, who come far short of others, that make no profession in regard to fidelity.

How often are servants complained of for not performing their engagements to their masters and mistresses with integrity? How often are masters and mistresses complained of? How often are employers of the labouring and manufacturing poor complained of, for not acting according to their agreement with those whom they employ? How often are tradesmen complaining one of another, that they pay little regard to their word; that there is a want of integrity and of moral principle in their dealings; and that if they have an opportunity of overreaching, in a kind of cleanly manner, they will jump at it, and make the most of it. This fidelity is of great influence and importance indeed to the happiness of society; and it is a very amiable and commendable disposition wherever it is found; though it may not be any thing more than a moral virtue.

The apostle mentions *meekness* and *temperance* as two other fruits of the Spirit; upon which I must beg leave to be short, my time being almost elapsed.

Meekness is near akin both to long-suffering and to gentleness; and I think that long-suffering, gentleness, and meekness are all the daughters of humility. Meekness stands directly opposed to heat and passion; as long-suffering stands opposed to a readiness to avenge an injury. Our Lord practised and exemplified meekness to the highest degree; and Moses seems to stand second to our Lord in the sacred page for the exercise of that virtue. Perhaps no mere man ever had the temper of meekness tried as Moses had, in his exalted situation amongst the ancient Israelites.

Meekness, as it is a friend of humility, is a fruit of the Spirit. And how amiable it is, when we have received ill treatment from the hands of any person, whether through inadvertence or by design, to behave with meekness! We cannot but admire it, how little soever we may possess of it.

Temperance: this has respect to the government of our animal appetites,

particularly in eating and drinking, both as to quality and quantity. Temperance has always been considered as one of the principal moral virtues; as it is calculated to preserve health, to invigorate the mental powers, and to promote the happiness of civil society. And, when there is such a government of the animal appetites, under the influence of divine truth and divine grace, it may be denominated a fruit of the Spirit. Now, says Paul, having mentioned these particulars, "against such there is no law."

"Against such,"—against such things, as it may be understood; that is, against love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, and temperance,—there never was a law enacted by any state; there never was a divine precept given to forbid them. They are such amiable tempers, such delightful dispositions, and are so friendly to the happiness of society, that there never was any government so foolish or so wicked as to prohibit the exercise of them. They are all of them beautiful and amiable, and have an influence in promoting the happiness of mankind. Nor is there any debauchee or infidel in the world, that will dare openly to speak disrespectfully of such things as meekness, temperance, goodness, fidelity, long-suffering, &c. This shows the excellence of God's laws; and that, however much persons may be disposed to

transgress them, they approve themselves to the reason and consciences of men, whether they will or no. Nor is there any divine law laying against the *persons* of those who live under the influence of such dispositions as are fruits of the Spirit; because the possession of such fruits of the Spirit is an evidence that they "are not under the law, but under grace. For whatever the law says, (by way of condemnation,) it says to them which are under it; that every mouth may be stopped, and all the world be found guilty before God."

What a blessed state those persons are in, who are freed from the condemnation of God's righteous law! How blessed the state, and how amiable the character those persons enjoy, who, in the general exercise of their tempers, and in the general course of their conduct, are not liable to be condemned by any law amongst men; but who, on the contrary, manifest themselves to be at peace with God, and the friends of mankind.

Such, my brethren, is the morality of the New Testament. So perfectly fitted are the genius of the gospel, and the doctrines of grace, to produce in the heart, and to manifest in the life, those tempers "against which there is no law."

I leave these few imperfect remarks to your own meditations, and a divine blessing.

AN INQUIRY FOR THE CLOSING YEAR.

"IS IT PEACE?"

Is it peace, dear reader, at the close of the year? Has thy progress been satisfactory, and canst thou say that the cause of God and souls is dearer to thee now than at the beginning of it?—that the Bible is more precious—that ordinances are refreshing—that trials are more patiently endured—and that thy desire is more and more to be the Lord's? Let conscience speak; yes, speak in the solitude of the closet, while sitting down to review the dealings of the Lord, and to examine how matters stand for eternity. It may be a very profitable exercise, and will be so, if you are willing to be faithful, to be tried by the word of God, by the testimony of conscience, and influenced by the

Holy Spirit, who testifieth of Christ as the sinner's only hope, and dwelleth in all those who believe; for "if any man have not the Spirit of Christ, he is none of his."

It may be that the trials of the past year have been many and painful; that there were seasons when nature seemed to shrink, and could hardly say, "Thy will be done." But it is past. How much hast thou learned by it? Whether the immediate stroke was personal or relative, it came under the direction of infinite wisdom, and was intended for thy good. Has it left you with deeper views of the evil of sin—with greater desire to be conformed to the image of the Saviour? and are you

more dead to the world, and alive to the things that are spiritual, than before? If so, you *will have peace*, even 'the peace of God, which passeth all understanding.'

It may be, you have had to mourn over the departure of some from the ways of truth. They ran well for a season; they bid fair to reach the prize; but the world, the devil, and the deceitful heart within, has led them into forbidden paths: they have forgotten their vows, and made the ways of Zion to mourn. Mourn you may for such events as these, yet mourn not without hope; mourn not without efforts to reclaim these wanderers; mourn not without earnest wrestling prayer before the Lord, that the Holy Spirit may again convince them of sin, lead them with deep repentance to the mercy-seat, and there again, with broken, melted hearts, renew their vows, and rejoice over them while they cry, "Restore unto me the joy of thy salvation; uphold me with thy free spirit," and make me thy living temple again, O Lord! Then, dear reader, you will rejoice, and you will have peace, in seeing the restored ones walking uprightly.

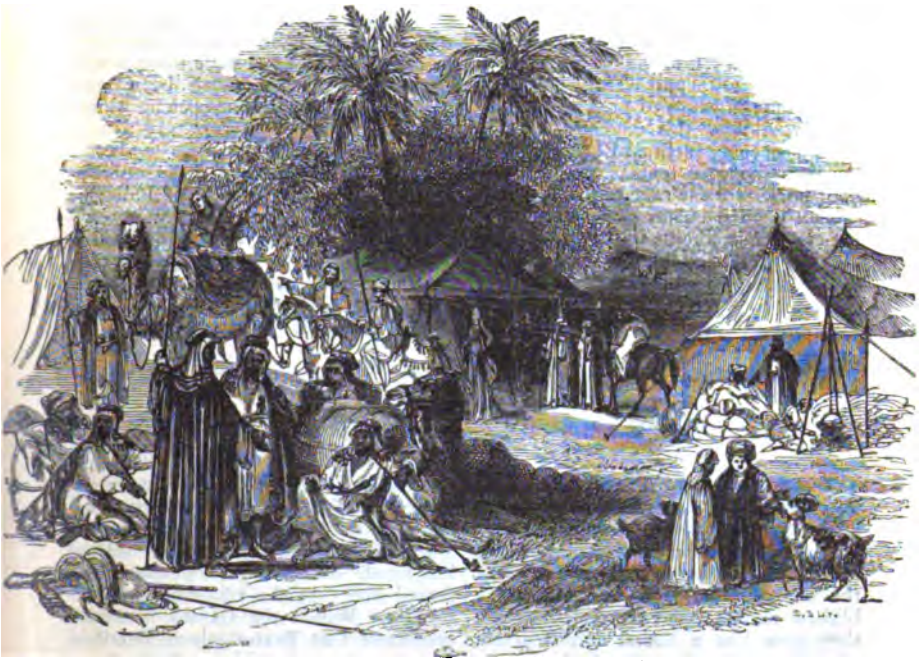
It may be you have been sowing in tears during the past year. God has honoured you to cast in the precious grain, but the enemy hath also sown tares; and you have been discouraged at the want of fruit. Yet remember, "the husbandman hath long patience, until he receive the early and (also) the latter rain." Be ye also patient; the reaping time *shall come*, and you shall have peace, yea, joy also, in seeing that your labour was not in vain in the Lord.

It may be that your path has been rather smoother through the past year; the candle of the Lord may have shone brightly on your tabernacle; your family circle remains unbroken; your holy activities have been honoured with a large share of success; and you are closing the year with exulting strains, "The Lord hath done great things for me, whereof I am glad;" "He that is mighty hath done great things for me;" Blessed be the name of the Lord." Well may you then rejoice; the peace of God dwells in you; and having prayed and laboured for "the peace of Jerusalem," you can "joy in the Lord, and rejoice in the God of thy salvation."

But, dear reader, while you enjoy the peace of God, while it is peace with

you, remember "there is no peace, saith the Lord, to the wicked;" and there are multitudes around you of this unhappy class. "The way of peace they have not known;" and they are urging their way with dreadful speed towards the hopeless world of ceaseless sorrows, where the wrath of God will be revealed. This is a gloomy scene, and you would fain, perhaps, turn from it to look at the triumphs of the gospel, and the enjoyment of divine love; but you must look upon the miseries of the wicked until your heart melts, and you are aroused up to make mighty persevering efforts for their deliverance. Perhaps many of your *neighbours* are in this state: remember it is written, "Thou shalt not suffer sin to rest upon thy neighbour;" "Thou shalt love thy neighbour as thyself." These words demand your prompt, affectionate, spiritual efforts for their salvation; to tell them of Jesus, to beseech them to be reconciled to God. Perhaps, also, many in your *family circle* are enemies in their minds by wicked works. Oh, these surely have a great, an imperative claim upon your holy, affectionate concern for their salvation. Oh, do not rest in peace yourself, while those you love know not the way of peace, and walk the broad, the wide road to destruction.

Forget not that the *heathen world* are yet in darkness; you owe much to them. It is said for your encouragement, "He shall speak peace unto the heathen." Yes, Jesus shall reign over the heathen; his kingdom will come; "the idols he will utterly abolish." Yet you must bear your part in this blessed enterprise. It is not enough to say, "Awake, awake, O arm of the Lord;" but we must respond to the command, "Awake, awake, put on thy strength, O Zion." Give him no rest, until he make Jerusalem a praise in the earth. In the peace of Jerusalem seek your peace; yea, seek it from the first day of the year to the last; and then, notwithstanding enemies without, difficulties around, the deceitful heart, the world, and the devil unite their force to hinder, harass, and oppose you, yet, "strong in the Lord and the power of his might," you "shall be more than a conqueror;" and in reply to the inquiry, "Is it peace?" you shall be able to say, It is well, it is peace; yea, "grace, mercy, and peace, through our Lord Jesus Christ."



DWELLING in tents has been a common practice in Palestine and the adjoining countries from the remotest times. The patriarchs Abraham, Isaac, and Jacob removed frequently, and "pitched their tents" in a variety of attractive situations. When the Most High brought forth his people from Egypt, we are told that "he cast out the heathen before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." "At the Hebrew conquest," says the editor of the Pictorial History of Palestine, "we find a very distinguished Kenite, Heber, living in tents in the very heart of Palestine, much in the same way, apparently, that the Hebrew patriarchs did before, and as the Arabs do now, in the same country, and the Eelauts in Persia. No doubt this was the case with other clans of the same people, and that too at a late date: for the kindness of a Kenite family to Moses, during his exile, was not only an ultimate benefit to that family, but secured from molestation such of the tribes as chose to submit to the Hebrews. Such of them as did not probably joined the Edomites and Amalekites; for we

know that it was their practice to associate with more powerful tribes in times of difficulty, by which means their distinct existence was in the end lost. From the top of the mountain to which the king of Moab called Balaam to view and curse the camp of Israel, that prophet was able to view the place of those Kenites who held aloof from the Hebrews. He mentions them along with Amalek and Edom, and intimates that they abode in caverns: 'He looked upon the Kenites, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.' But it is rather uncertain whether we are to infer from this, that those of the Kenites who were near the Dead Sea and Scir sought the limited shelter which people of their habits required in the caverns which abound in the mountains of that neighbourhood, in preference to living in tents; or that they had taken refuge in them under the pressure of existing circumstances, when they were in dread of the Hebrews. The former seems probable enough, particularly since the caverns are described as their 'dwelling-places.'

Speaking of the Plain of Esdraelon,

the same well-informed writer observes, "In the distribution of Canaan to the people of Israel, by Joshua, this celebrated portion fell to the lot of Issachar, who in its fertile and well-watered soil had abundant cause to 'rejoice in their tents.' And at this day some of the more peaceably inclined Bedouin tribes are seen living in tents, surrounded by their flocks, for the sake of the rich pastures it affords. Thus the latter end of the country is like its beginning. *Then* the old patriarchs wandered with their flocks among the towns and villages of

Canaan, and fed them, even in the peopled districts, without molestation. This was before the country had become populous; and now the same thing is witnessed when, after having been most populous, it has again become thinly peopled."

It is by the politeness of the publishers of the Pictorial History of Palestine that we are enabled to place an engraving belonging to that work, representing one of these Bedouin encampments, at the head of this article.

BAPTIST WORTHIES.—No. VI.

FRANCIS BAMFIELD.

THE learned and excellent Francis Bamfield, A. M., descended from an ancient and respectable family at Poltimore, in Devonshire. From his birth, A. D. 1615, his parents designed him for the ministry of the gospel in the established church, with a view to which they gave him a liberal and first-rate education. At the age of sixteen he entered Wadham College, Oxford, as a commoner; and after pursuing his studies with diligence and success for the space of seven years, took his degree in arts A. D. 1638. On leaving the university, he received episcopal ordination from Bishop Hall, and soon afterwards was introduced to a living in Dorsetshire worth £100 a year. There he was "instant in season and out of season" to promote the interests of religion and education among his parishioners, distributing Bibles and religious books among the young and ignorant, providing employment for the poor and industrious, and spending the whole of his salary in works of mercy and benevolence.

When the civil war commenced in the reign of Charles I., between the advocates of arbitrary power and the friends of true liberty, Mr. Bamfield was a sincere loyalist and a zealous conformist; as a proof of which he used the book of Common Prayer longer than any other minister in the county. In return for such attachment to "our pure and venerable church establishment," he was rewarded with a prebend's stall in the cathedral of Exeter, May 15, 1641. Soon

after he had taken this step in the ladder of ecclesiastical promotion, the corruptions, abuses, and abominations of the system engaged his attention, unsettled his mind, changed his opinions, and forced him into the ranks of Nonconformity. Wood, the Oxford historian, insinuates that Baxter gained Bamfield over to the parliament, and corrupted his principles: however that may be, it is certain he ceased to view the established church as the conservator either of piety or of freedom; and in the year 1653 took the engagement to be faithful to the government then established without the king or the house of lords.

Sherborne, in the county of Dorset, was at that time without a minister; and the parishioners knowing and appreciating the talents and worth of Mr. Bamfield, sent him an invitation to become their pastor. At first he refused, but afterwards accepted their invitation, and laboured among them with general acceptance till the Act of Uniformity came into operation. On that very day he preached his farewell sermon to a numerous and beloved flock, who valued his ministerial and pastoral labours; and ceasing to be a minister of the established church, he became an advocate and a sufferer for Nonconformity.

In the month following his expulsion, he began to preach in his own hired house to all who had courage and resolution to attend; but in the midst of the service he was interrupted by the agents of the bishop, and taken to prison, in company with twenty-five of the princi-

pal persons assembled on the occasion. But on the Lord's day Mr. Bamfield preached in the prison-yard, and numbers of the townspeople assembled in an adjoining yard to hear him. He was at length released, on obtaining sureties for his good behaviour and appearance at the next sessions." Afterwards he was confined eight years in Dorchester jail, where he preached to his fellow-prisoners with such earnestness and power, that a church was formed within its walls of those who "had obtained like precious faith with himself;" thereby verifying his own remark, "that whatever way the devil and his instruments take to hinder grace, God will wisely overrule to further it."

In the year 1675 he was set at liberty; but resolving to obey God rather than man, and longing after souls in the bowels of Jesus Christ, he began to do the work of an evangelist in several adjoining counties; for which offence he was apprehended in Wiltshire, and kept in Salisbury jail eighteen weeks. At length he was released from confinement and removed to London, where he spent the remainder of his days. Determined to search after truth as for hid treasures, and to obey the laws of the New Testament, Mr. Bamfield renounced his former views of baptism, and henceforward united with a section of the Baptist denomination.

In the year 1675, he formed a church on the principles of the Sabbatarian Baptists, laying down the following rules as the terms of union and fellowship:—"We own the Lord Jesus Christ to be the one and only Lord and Lawgiver to our souls and consciences; and we own the Holy Scriptures of truth as the one and only rule of faith, worship, and life; according to which we are to judge all our cases." If in every age since the time of Christ and his apostles these principles had been understood and recognized by rulers in church and state, the page of history would not have been stained with the record of popish cruel-

ties or of protestant persecutions. Auspicious time! when all shall acknowledge Christ as the Lord of the conscience, and receive the New Testament as "the book of the church." Mr. Bamfield and his flock assembled for religious worship at Pinner's Hall, Broad Street, where the spies and emissaries of persecuting zealots found them out, and caused them no small trouble. On the 17th of February, 1682, when in the very act of worshipping God, a constable, followed by several armed men, rushed into the meeting, and in the king's name ordered Mr. Bamfield to come down from the pulpit. This insolent command he properly despised, and refused to leave the pulpit, unless by force. "I have a warrant from the lord mayor to disturb you," said the constable. "And I have a warrant from Jesus, who is Lord Maximus, to go on," replied Bamfield. However, he and six of his people were taken before the mayor, fined ten pounds each, and dismissed. On the following Lord's day, they were disturbed in like manner by the entrance of constables and officers—the *carnal* weapons of a corrupt church. On the latter occasion Mr. Bamfield was taken out of the pulpit by force, and conveyed to Newgate. On the 17th of March, 1683, he was brought before a jury, who found him guilty by the express command of the judge. Soon afterwards he was called up to receive his sentence, when the recorder declared him out of the king's protection; to remain in prison during his life, or during the king's pleasure; and to forfeit all his goods and chattels.

"The hardships which Mr. Bamfield endured soon brought him to his end. At his last trial he was kept ten hours in the bail-dock, a cold and disagreeable place. But he soon received his discharge, death performing that kind office for him in Newgate, Feb. 16, 1684, to the great grief of his fellow prisoners and a very numerous acquaintance."

T. P.

THE ABOMINATION OF THE EGYPTIANS.

WE think this may more particularly refer to the cow, which more generally than any other animal was revered by the Egyptians as the representative of Isis. This animal was never sacrificed by them; but we all know how common a sacrifice the heifer was among the Israelites. Other animals were worshipped

in particular districts, such as the sheep and the goat, and the inhabitants of those districts would have been offended to see them sacrificed; but, as an instance in which all Egyptians would have been offended, the cow may be preferably adduced.—*Pictorial History of Palestine, Part V.*

MISSIONARY HYMN.

From Beddow's "Miracles in Egypt, and other Poems."

THE Indian main, and the African host,
The isles of the ocean, the lands of her coast,
Shall marshal their tribes to the house of the Lord,
And bow in the fulness of time to his word.

Their idols shall crumble, their glory shall wane,
The moles and the bats shall inhabit the fane;
From Zion the law of the Lord shall go forth,
From lands of the morning to climes of the north.

And are not the harvest-fields white even now?
See! Bel stoopeth lowly, and Nebo must bow,
The hydra of India quails at the cross,
The gold of her shrines is accounted but dross.

The pride of the crescent is hastening away;
The fane of the idol is gone to decay;
The light of the altar is waning and dim,
And low are the tones of the Mussulman's hymn.

Oh, arm of the Lord! in thy glory awake,
In brightness the morn of thy presence shall break;
The princes of Sheba their treasures shall bring,
And Seba shall kneel at the feet of her King.

HYMN FOR A REVIVAL PRAYER-MEETING.

BY THE REV. P. J. SAFFERY.

"In those days will I pour out my Spirit."—Joel. ii. 29.

SING, for the promised days are ours,
The days when on "the parched ground"
Descend the fertilizing showers,
And life and beauty breathe around.

Now shall the Spirit from on high
Be poured upon the thirsty soul;
And heavenly verdure bless the eye,
Where'er the "floods" of mercy roll.

The church no longer waits to know
At what blest hour her Lord will come,
And by His Spirit dwell below;
Herself to be His chosen home.

Soon as the heavens received her Lord,
The church his promise turned to prayer,
And "in one place, with one accord,"
Waiting, received the promise there.

Blest Spirit! now to thee we turn;
The scenes of Pentecost renew,
And truth on human lips shall burn,
To kindle, quicken, and subdue.

Again, in faith we wait and pray;
Fill "all the house" where now we meet;
Baptize our souls, and on this day,
The wonders of thy power repeat.

HYMN FOR AN AWAKENED SINNER.

Thou present God! whose flaming eye
Now penetrates my inmost breast;
To whom my thoughts all open lie,
And my whole heart is manifest:—

Thou, Saviour! who, from sovereign love,
For me endured mysterious loss;
Stooped from thy radiant throne above,
Down to the manger—garden—cross:—

Behold me prostrate at thy throne,
O'erwhelmed with grief and shame, that I
So long should thy just claims disown,
Thy grace despise, thy power defy.

Oh! wash my crimson guilt away,
In thy atoning, precious blood;
Thy Spirit's power in me display;
Prepare my heart as thine abode.

Now, my whole self to Thee I give;
To all I have I own thy claim;
Henceforth to Thee alone I'll live;
I take thy cross and hail its shame.

The world no more shall have my heart;
I will obey thy gracious call;
With all besides I freely part
That Thou mayest be my *all in all.*"

SIMPLE.

VESTIGES OF THE INVISIBLE RULER.

From "Polynesia."

"Nay, rather," she resumed; "bid me proclaim
To listening worlds the glory of His name!—
Greatness with goodness infinite combined!
Wisdom, and might, and mercy unconfined!
His eye, the sun—his breath, the living breeze—
The clouds his chariot—and his path the seas!
Pervading all things—boundless in his sway!—
Such is the God to whom the Christians pray;
Such is the God, who from his throne above,
Sends to our isle the messengers of love!"

Thus passed the night, with heavenly converse fraught,
Till morn surprised the teacher and the taught.
They rose to go; but still he seemed to plead
For some new proof of her adopted creed:—

"Nera! thou sayest thy God is ever near—
Ever before us—yet he is not here!
Show me his form—his foot-prints on the shore—
Let me but hear his voice—and I adore!"

"See God?—on Him no eye of flesh may look!
That sight the seraphim alone may brook!"

"Nay; try me, if thou would'st insure belief—
Or show at least some servant from thy Chief."

"Then lift thine eyes! See where yon clouds are rolled
Along the sky, like waves of burnished gold!
Look steadfastly! What seest thou in yon skies?"

"The sun."

"The sun?—then why avert thine eyes?"

"Nay, surely thou dost mock me—'tis the light—
The dazzling sun that overpowers my sight!"

"O'erpowers thy sight!—and, yet would'st look on Him
Whose very 'servant' turns thy vision dim?
Nay—nay! till thou canst brook the sun at noon,
Believe—but do not ask that fearful boon!"

"Then let me hear his voice!"

"That voice we hear
When rocks are rent, and howling winds career.
Rememberest thou that fatal, fearful day,
When half our plaitain-groves uprooted lay?—
When yon blue deep, lashed into boiling waves,
Tossed its proud foam through Tonga's shattered caves?
When, as by fiends pursued, at midnight dark,
Yon coral reef received the stranded bark—
While crashing thunderbolts and flashing leven,
Shook the far hills, and glared athwart the heaven?"

THE PREACHING OF JONAH.

When hills were split, and mighty forests seared ?
 'Twas then His arm was seen, His voice was heard !—
 Remember'st thou ?”

“ Yes ; when great Tangalo',
 Put out the sun, and chafed the waves to snow—
 Tore up our groves, and as the blast pursues
 The parched-up leaves—sank—scattered our canoes !
 But, sure—though such dread Tangaloa's path—
 Thy God's a God of *mercy*—not of *wrath* !”

“ True, true. He speaks not in the storm alone,
 When hills are rent, and forests overthrown ;
 Nor when the world of waves usurp the land,
 See we alone the working of his hand.
 I see Him moving in the summer beam—
 I hear his voice of mercy in the stream.
 In hope—in grief—in hours of joy or care—
 Where'er man is—a present God is there !
 His earth and sea ; by Him yon sky is trod—
 Whose stars are but the footsteps of their God !”

“ Canst mark the foot-prints by the ocean's flood ?
 The trace of living things by hill and wood ?
 Canst mark their various traces, and declare
 If man, or beast, or sea-bird hath been there ?
 Yes ; this—all this thou canst—yet dost not see
 The mystic footsteps of the Deity !
 But I, where'er I walk—where'er my eye
 Wanders o'er earth, and sea, and starry sky—
 'Mid paths and footsteps numberless, can tell
 The steps of Him—the God invisible !
 His works His footprints—nature's boundless frame,
 The glowing altar where he sets his name !”

THE PREACHING OF JONAH.

“ Yet forty days,” the sacred prophet cried,
 “ And Nineveh shall be o'erthrown. Her state,
 Nor regal dignity, shall aught abate
 The fierceness of Jehovah's wrath :—the tide
 Of her iniquity, and lust, and pride,
 Swollen to a torrent, shall with direful weight
 Roll back upon herself. How desolate !”
 Repentant-struck, the monarch casts aside
 His robe imperial, and sackcloth wears,
 And sits in ashes. Now the royal decree
 Proclaims—“ Ye sons of foul impiety,
 Assume my garb, and posture ; let your tears
 Suffice for meat and drink ; lift up on high
 To heaven's insulted God, your suppliant cry.”

REVIEWS.

The Voluntary System: a Prize Essay, in reply to the Lectures of Dr. Chalmers on Church Establishments. By JOSEPH ANGUS, M.A., Pastor of the Church worshipping in New Park Street Meeting, Southwark. London: 8vo. pp. 258. Price 6s. Cloth.

Jethro: a System of Lay Agency, in connexion with Congregational Churches, for the diffusion of the Gospel among our Home Population. London: 8vo. pp. 396. Price 5s. Cloth.

Our Country; or the Spiritual Destitution of England Considered; and how far it can be supplied by Lay Agency, especially as employed by Congregational Churches. By JAMES MATHESON, D.D. London: 8vo. pp. 200. Price 4s. Cloth.

THAT the interests of our country require that unprecedented exertions should be made for the promotion of religion among our increasing millions, is a conviction which all classes of professed Christians have at length been brought to avow. The theologians of Oxford, the evangelical adherents of the established church, and the various denominations of dissenters, are, in this particular, of one accord: no man contemplates the aspect of society with satisfaction; no man contends that all that is necessary is to proceed in the customary track, at the customary pace; all agree that some decided and active measures ought to be promptly taken. What should be done, is therefore a question of evident importance; and we rejoice that it is a question to which public attention is awake. Some are invoking legislative interference, and calling for the multiplication of ecclesiastical edifices, and the augmentation of clerical stipends; some are contemplating new arrangements of existing endowments, hoping thereby to pacificate and avoid those collisions which impend; some are exciting Christian liberality, and devising plans for augmenting its streams, and directing them into new and promising channels. The general stir occasions controversy and anger: still it is better than the lethargic and self-complacent spirit which it has succeeded. Many who take erroneous views of the course to be adopted, and

contend for them furiously, are yet actuated by conscientious and devout principles: and though conflicts may become increasingly fierce, and evils of various kinds may be produced by the strife, we doubt not that the general issue will be advantageous to the cause of truth and righteousness.

The three publications whose titles introduce these remarks, owe their existence to this excitement. They are all prize essays, and they all evince a conviction that a new and energetic course must be adopted;—a conviction not peculiar to the writers; but shared, evidently, by the examiners, and possessed, in some degree, by the influential bodies from whom the proposal for such productions came. The first has obtained a prize of one hundred guineas, offered by the Protestant Society for the protection of Religious Liberty, for the best essay in answer to the Lectures of Dr. Chalmers on Church Establishments, and in defence of the Voluntary System. The adjudicators were Dr. Raffles, Dr. Pye Smith, and W. Tooke, Esq.; and it will afford pleasure to many of our readers, to learn that the successful writer is the pastor of a church of our denomination in the metropolis. The other works were occasioned by a proposal made by the Congregational Union for essays on the subject of lay agency in the promotion of the gospel; and the examiners, Dr. Bennett, Dr. Fletcher, and Joshua Wilson, Esq., have assigned to the author of "Jethro" the first prize of one hundred guineas, and to Dr. Matheson, the second prize of twenty-five guineas.

The work of Mr. Angus, though it contains substantially an answer to Dr. Chalmers, yet does not refer to him by name very frequently, or attempt to follow him step by step in the track which he selected. In the first chapter, treating of certain sophistical statements of the voluntary question, he shows that it is not a question of authority, or of the necessity of agency, or of the truth of the gospel, or of creeds, or of economy, or of objectionable taxation only, but one of momentous principles, connected with the highest interests of religion and the soundest lessons of philosophy and experience. This is a fact of immense

importance, though one that is overlooked by many well-meaning people both among churchmen and dissenters. The objection to an establishment which most powerfully influences pious men is not secular but religious: their zeal arises not from political or economical views, but from their solicitude for the spiritual interests of the community. In the second chapter, Mr. Angus defines the question at issue between the advocates of voluntarism and of a state church. In this we think he is less happy than usual: he says that "the question we have to investigate is this—whether the peaceful subject of a government, who conscientiously believes the religious sentiments and the religious worship of the established sect more or less unscriptural, ought to be *compelled* to support and diffuse them, and then punished, either by direct penalty or by *exclusion* from equal privileges, for his conscientious belief?" Our objection to a State church is founded on a wider basis and is more comprehensive: it impugns compulsion in the support of religious sentiments and worship, exercised towards those who are *not* conscientious opponents as well as those who are, towards those who deny the authority of the scriptures as well as those who regard the established dogmas as unscriptural; in any case, as well as when followed "by direct penalty or by exclusion from equal privileges, for his conscientious belief." In these views however the author participates, though he has not expressed them clearly in his formal definition. He proceeds to illustrate the injustice of a state church, and to show that the existence of a state church involves persecution. In doing this he explains the principles of free trade; proves that its rules are founded, not on expediency only, but on justice; shows that establishments violate them; and refutes the arguments in favour of this violation whether drawn from the New Testament or the Old. Having held up to view the penalties of various kinds which are involved in the existence of a church establishment; the deleterious influence of the system on the government, and on the church; and its inconsistency with the example of Christ, the peculiar sanctions of his religion, the nature of religion as a service of voluntary devotedness, and the fundamental principle of Christ's reign which forbids the aid of the civil power;

he proceeds to describe the office and duties of the civil ruler. Here he explodes the theory which holds that it is the duty of the magistrate to support religion; shows that the office of the magistrate respects the actions of the subject, but does not include in any case the regulation of his faith; refutes the objections founded on the immoral tendency of infidelity and on the practical value of the bible; and illustrates the consistency of his doctrine with reason, expediency, and scripture.

Judgment on the manner in which Mr. Angus has performed his undertaking is already pronounced by the unanimous decision in his favour of the very respectable examiners who unanimously awarded to him the prize. If it be expected however that we should characterize the performance, we hesitate not to ascribe to it great moderation in the treatment of an exciting theme, combined with a soundness in regard to principle which has led to the incidental expression of correct opinions on several collateral topics. It indicates a mind well stored with general information, and propense to polite literature. The diction is always neat, and frequently elegant. It is a work which will delight and instruct very many of the younger branches of nonconformist families, many of whom need to have the subject set before them in an attractive form; while on account of its gentleness and candour, it is peculiarly suitable to be put into the hands of those who are prejudiced in favour of national churches.

From the last chapter, which relates to the Principles and Prospects of the Voluntary System, we select a specimen:

"1. Having attempted, in the preceding chapter, to prove that the principle of ecclesiastical establishments involves essentially injustice and persecution, and is therefore unchristian; and that it is utterly repugnant to all right conceptions of the duty and office of the civil magistrate; it remains that some other principle be put in its place, demonstrably consistent with scripture, and sufficient, under the blessing of the Divine Spirit, to secure the maintenance and ultimate diffusion of the truth.

"2. The two main roads of argument that have been traversed and described by the advocates of the existent system are these:—(1) that governments are bound, by 'dutiful necessity,' by claims of conscience, to the maintenance and propagation of what they deem truth; (2) they are so bound by claims of calculation and interest. All hold the establishment of religion to be a duty, but not all on the same grounds. Some say, that the ground is scripture and conscience; others, that it is expedi-

ency and national advantage. To the first class belong Hooker, Inglis, and Mr. Gladstone; to the second, Warburton, Paley, Coleridge, and Dr. Chalmers.

"3. The difference of these lines of argument is of importance, chiefly because of the difference of the practical conclusions to which they lead. The reasonings of Hooker and Inglis, professedly founded as they both are on scripture and divine right, are available only for the support of Christianity; the reasonings of Mr. Gladstone, on the contrary, are equally available for the support of whatever the magistrate himself thinks to be truth; though, in the latter part of his work, he tries to limit the application of them to English episcopacy, by the fiction of apostolical succession. In the theories of Warburton and Paley, the established religion ought ever to be the religion of the majority, and of the majority only; whilst, in the theory of Coleridge, a 'national clerisy' is all for which he contends, though he is inclined to reckon it a 'happy accident' if there be found a 'Christian church;' and in that of Dr. Chalmers, his arguments—all of them—go to support the endowment of 'evangelical protestantism,' of what sect is a matter of no great moment, only, to secure all the advantages of an establishment, it must be the protestantism of *one* sect. It is remarkable enough, that each of these great men has condemned more or less of each theory, his own only excepted. In truth, on almost every point on which an inquirer might oppose any of their conclusions, he might count on having in his favour the authority of some of the rest.

"4. (i.) In the theory of HOOKER the church and the commonwealth are one—a theory founded on mere fiction, and, as Mr. Gladstone has observed, altogether inconsistent with facts. Dissent is *not* rebellion; canons are *not* laws till confirmed by the government; excommunication is *not* banishment: so that the acts of the church are not the acts of the state, nor are they vested necessarily with its authority.

"The theory of INGLIS is founded on the examples of the Jewish theocracy, and on the precepts of the New Testament. To these precepts and examples it is not necessary again to refer, the reader will find them quoted and explained in the preceding chapters. To omit every other argument, it is proof sufficient against this theory, that on its principles dissent is idolatry, and toleration, sin.

"The treatise of Mr. GLADSTONE is remarkable for the grandeur and solemnity of its diction, but by no means for novelty and truth. He holds, that in 'fulfilment of his obligations as an individual, the statesman must be a worshipping man. But his acts are public—the powers and instruments with which he works are public—acting under and by the authority of the law, he moves at his word ten thousand subject arms; and because such energies are thus essentially public, and wholly out of the range of mere individual agency, they must be sanctified, not only by the private personal prayers and piety of those who fill public situations, but also by the public acts of the men composing the public body. They must offer prayer and praise in their public and collective character—in that character wherein they con-

stitute the organ of the nation, and wield its collective force. Wherever there is a reasonable agency there is a moral duty and responsibility involved in it. The governors are reasoning agents for the nation in their conjoint acts as such; and therefore there must be attached to this agency, as that without which none of our responsibilities can be met, a religion; and this religion must be that of the conscience of the governor, or none. . . . For these reasons, then, the *public* profession (and, as he goes on to prove, the public encouragement) of religion ranks among the personal obligations of governors as individuals.

"To confute this theory, it is only necessary that it be stated in plain language. It holds, that the civil magistrate is bound to compel his subjects to support his own faith, however great the number of those who conscientiously reject it; and that he is bound, too, to inflict penalties on all dissentient sects by the introduction of a test law, and the exclusion of them, not only from the offices of the church, but from those of the state; and that such injustice and persecution are necessary duties of the magistrate, not that the people may be instructed in religious truth, but that the 'acts of the governing body may be sanctified by the offices of religion.' Under the Jewish law, compulsion was *ita*; under the gospel, it seems, compulsion is part of our 'national sanctification!'

"5. (ii) The reasonings on which Warburton, Paley, Coleridge, and Dr. Chalmers, found their respective theories of the utility of an establishment are sufficiently distinct to require a separate enumeration.

"WARBURTON teaches, that civil society, being defective in the regulation of motives, and in the sanction of reward, has, in all ages, called in the aid of religion. The state has for its *only* end the security of the temporal liberty and property of man; for its means, coercion. The church, on the other hand, has for its ends the salvation of souls; for its instrument, persuasion and the sanctions of religious truth. In these circumstances, the state needing the sanctions of religion, and the church the protection and power of the state, an alliance is formed between them, having for its object their mutual advantage.

"Now the only arguments insisted upon in this theory are,—that the state cannot discharge its duties without the sanctions of religion, nor the church its duties without the powers of the state;—both of which are refuted by facts. The duties of heathen governments have been discharged without receiving help from any one of the *peculiar* sanctions of Christianity, and the duties of the American government are now discharged without receiving sanctions from any one system of religion; whilst, on the other hand, it is notorious that the duties of the church are more efficiently discharged (in all matters in which Warburton asserts that she needs the aid of the civil power) among voluntaries than in the establishment. It is not true that the church needs the power of the state; nor is it true that the state needs the sanctions of the church.

"PALEY founds his theory of a church establishment on its utility; and holds, that as voluntary efforts would be insufficient, a legal

provision for the maintenance of state clergy is necessary to the preservation and communication of religious knowledge. The religion of the state should always be that of the majority, not necessarily that of the magistrate, as the chances of the truth of their system are at least as high as those of the truth of any other system.

"The theory of COLERIDGE is stated in language of great beauty, though of very imperfect distinctness. He attempts to prove, that 'in order to the well-being of the body politic, there must enter into its composition an estate, whose office it shall be to supply those governing and harmonising qualities of character, without which the remaining elements cannot advantageously cohere'—a theory that goes far to prove the importance of religion, but by no means the importance of religious establishments. Religion does, doubtless, supply the most powerful elements of union and influence, only it is begging the question in dispute to conclude, that therefore the diffusion of religion is the business, not of the church, but of the government.

"The lectures of Dr. CHALMERS teach that Christianity is the sure foundation of national prosperity; that individual efforts, without the aid of government, are insufficient to bring it within reach of the whole population; that the division of the country into parishes of commodious extent, with a general care of souls over all persons within them, is the most efficient method of giving to Christianity a general influence; and that such division cannot be effected but by the endowment of one protestant sect.

"With the exception of his opinion of what ought to be the endowed creed, it will be seen that the theory of Dr. Chalmers does not differ materially from that of Paley. They both hold that the authority of an establishment is founded upon its utility, and that its end is the maintenance and diffusion of religious truth.

"To the fallacies on which these conclusions are founded there has already been occasion to allude. Their advocates take as granted (1) that, because voluntarism has not yet supplied religious instruction to the whole population, therefore it is incompetent to do it; and (2) that what cannot be done by voluntary exertion must be done by a government tax, levied even from those who conscientiously disbelieve the endowed faith.

"(1) Now, the correctness of both these assumptions dissenters deny. Voluntarism has not yet evangelized the people, and therefore it cannot evangelize them, is no conclusive reasoning; much less conclusive than the following,—the established church has not yet evangelized the people, and therefore it cannot evangelize them; much less conclusive, because she has had longer time to do it, and because whatever has been done by dissent has been done, for the most part, in spite of the church, while all that has been done by the church has been done with the help and co-operation of dissenters. And besides, (2) even if voluntarism cannot diffuse religion, it can never thence be proved that therefore the government ought to diffuse it, unless it be first shown, that to diffuse it is essential to the existence of civil society, or

that the postponement of the primary ends of government to the secondary, and the introduction of distinctions that involve injustice and persecution, are consistent with the precepts of Scripture, and the conclusions of a comprehensive and enlightened experience. From what has been said in preceding chapters it will be seen that this cannot be shown. The endowment of religion is not essential to the being of a government, and therefore no reasons of necessity can be urged in its behalf; nor is it essential to its well-being; but, on the contrary, injures alike the commonwealth and the church, making the one suspected, secular, feeble, and, by its injustice, alienating the minds of the subject from the laws and constitution of the other. So that, were it true that voluntarism is incompetent to secure the ends for which God designed it,—were the history of the primitive church, and of the universal diffusion of the gospel in early ages without an establishment, a pure fiction,—and the success of the same principle in America even more questioned than it is,—still the present system, which makes men hostile to the government without making them friendly to religion, must be earnestly and justly condemned.

"In spite of these facts, however, it is not seldom that the question of an ecclesiastical establishment is put so simply, and yet so sophistically, as 'to deceive, if it were possible,' even the most watchful Christian. 'Why may not a government,' it is asked, 'do what is done by a private person—aid the diffusion of what it deems truth?' It may not, we reply, because it is not a private person, but a public body; because, what it does it does in the name of another, and with the wealth and influence of another, and that, too, not the name and influence of a majority only, but of the whole people; because what it gives is not its own, but theirs; because, if it give to one of the sects, it withholds unjustly from the rest; if it patronise one, it punishes the rest,—punishes them for doing as God has bidden—for reading and judging for themselves,—and thus inflicts injustice and persecution; because this system is injurious alike to the state and to the church,—promoting tyranny and rebellion in the one, dividing, weakening, secularising, the other; because it is repugnant to the express precepts of the New Testament, which teach—that the support of the ministers of the gospel is to be left to them that receive them,—that this support is to be given, not from compulsion, but from love,—that the business of life is sanctified only by the acts of voluntary personal devotedness,—and that the principles of Christ's reign forbid the employment of the sanctions of the temporal power. The question needs no other reply till these objections be completely removed.

"6. In denying the consistency of ecclesiastical establishments with the well-being of a government, with the unity and success of the church, with the express precepts and principles of the gospel, it must not be supposed that dissenters think religion a system of duty and truth that relates to God and the individual only, or that they deem it indifferent whether religion be generally diffused, or 'the people be perishing for lack of knowledge.' They hold

on the contrary, that its duties and truths are relative between man and man, and that if they were generally believed and practised, they would add unspeakably to the prosperity of the government. 'Righteousness exalteth a nation, and sin is a reproach.' But it does not follow that all the subjects of a government should be compelled to diffuse it; much less that they should be compelled to diffuse such a mixture of it with what they believe to be earthy and human as hinders rather than promotes the advancement of truth. Nay more,—they think that, because the laws of religion are of universal authority, its truths of universal application, and their influence on the happiness of the individual and of the nation permanent, therefore they need not the sanctions or the interference of the state. From the essential elements of the Christian character will ever spring up the most powerful impulses to religious devotedness. To believe and to seek to propagate the faith are essentially one. The conversion of the world is at once the business and the privilege of the church."—*Angus*, pp. 179—190.

This last sentence introduces appropriately the remarks we have to make on the two other treatises. "*The conversion of the world is at once the business and the privilege of the church.*" By the voluntary system, we do not mean the system of every man doing what is pleasing to himself; we do not mean any system which worldly men are likely to appreciate, or which would work well in their hands: we mean the system of willing exertion on behalf of the cause of a beloved Saviour, and for the promotion of the spiritual interests of men whose necessities are contemplated by a truly Christian mind. It is faith working by love which, in this sense of the expression as well as others, will overcome the world. The love of God and zeal for his glory, operating in the hearts of genuine Christians, is the principle to which we look for the triumphs of the church. This, to be effectual, must operate in believers generally, not merely in their official leaders; and it must incline to active service, not merely to increased pecuniary contribution. No supply of paid agents will be sufficient; the disciples, as such, must set themselves to it in good earnest; then, but not till then, will the work be done.

The phrase Lay Agency is hardly congenial to our taste; yet we are not sure that they who selected it as descriptive of what they wished to see discussed, meant by it any thing that is opposed to our sentiments. There is, however, a tone, especially in the larger of these publications, which does not quite harmonize with our predilections in the

manner in which the *employment* of this lay agency is spoken of, and its *regulation* discussed as matter of ecclesiastical polity. The writer seems to be familiar with some system or other, in which ampler prerogatives pertain to *clerical agency* than we have been accustomed to see accorded or claimed. His argument accordingly appears to be directed rather to the shepherds than to the flock; his object is to induce ministers to permit the people to act, and to manage them well in their new sphere of labour, rather than to incite the people to act, and regard it as the duty, the bounden duty of every disciple to do all he can in the service of his master. The following disclaimer was not unnecessary, and we are glad to do justice to the author's deliberate sentiments by quoting it:—

"The distinction itself, indeed, of men into lay and clerical, is the offspring of pride, and wholly unknown to the word of God. It was one of the first of the manifold mischievous devices of priestly ambition. Altensfaig, in his *Lexicon Theologicum*, has given us the appropriate definition, according to the literature of popery, of these two important terms, which is as follows: 'A clergyman signifies a learned man, scientific, skilful, full of knowledge, accomplished, and intelligent. A layman signifies an unlearned man, unskilful, silly, and obtuse.' The lexicographer then institutes a comparison of their respective characters and claims: 'Every clerk or clergyman, in so far as he is a clergyman, is respectable; a layman, again, so far as he is such, is despicable: clergymen also are as a body justly superior, and ought to have precedence of laymen.' These words in the palmy period of popery were full of meaning; and amongst Protestant churchmen they have meaning still—meaning which most materially affects the subject of this treatise. It is truly lamentable to find the venerable Scott, a man clothed with almost every Christian excellence which can adorn or ennoble human nature, and that near the close of his long and observant life, penning such counsels as the following to a clergyman who had consulted him as to the best mode of managing prayer-meetings. He gravely asserts, that if the clergyman 'attend, none should officiate except himself, or some clerical friend or assistant; for it must destroy all ministerial authority and influence for him to be present while one of his flock, a *layman*, is the mouth of God to the company, or of the company in addressing God.' Is there any thing in the sacred Scriptures so profoundly studied by, and so intimately known to the great commentator, which in spirit or expression bears the remotest resemblance to this language? Whether does it savour most of Rome, or of Jerusalem—of the principles of Paul, or of the pope? How the generally candid, enlightened, noble-minded man who wrote the Commentary on the Scriptures could indite the letter of which the above is an extract is not a little marvellous. One would surely have

thought that Thomas Scott had 'not so learned Christ.' But after this display of the great expositor, under grey hairs and a weight of years, we can hardly be surprised at finding the more youthful biographer of Mr. Walker eulogizing his hero for the inflexible rigour with which he preserved his clerical dignity amid the rustics of Truro in Cornwall. He assures us that in certain religious societies which the excellent Mr. Walker formed for the edification of his parishioners, 'he assumed that due control of the people which belongs to the minister, and prevented all improper trespass on his province by reserving to himself the sole performance of the devotional exercises.' In support of this Cornish discipline, Mr. Sidney contends that laymen officiating in the presence of their authorized minister, and endeavouring to rival or eclipse him in prayer, exhibit great violations of decency and order! Such is the extraordinary language of the biographer and relative of Rowland Hill. This language indicates a state of things of which we are free to confess we have no conception. This is a species of emulation which must be confined to the establishment. Congregational churches know nothing of such rivalry. Such are the views of some evangelical churchmen; but they will soon cease to be exhibited in England; the diocesan of Chester has done enough to put an end to such impertinence, folly, and mischief."—*Jethro*, pp. 124—126.

Dr. Matheson acknowledges freely the greater readiness of the Baptist churches than of the Independents to employ the agency which he advocates, and makes some correct observations respecting abuses to which it is liable.

"The Baptist denomination has exhibited a greater readiness to employ lay agency in preaching than our own; and yet, perhaps, no body of Christians has suffered more from the abuse of this mode of Christian exertion than it has. Had the Baptists been less divided, their moral strength would have been greater. The circumstances which have led to many of these divisions have been in some degree connected with lay agency, and on that account I notice them here. The frequent employment of lay brethren has been rather a matter of necessity than of choice. A number of country churches were feeble, and unable to support the ministry of the gospel among them, so that unless private Christians had assisted they would have had no preaching at all. This circumstance has identified the Baptists with lay preaching more than our own denomination, and has we fear in some instances produced an indifference about pastoral oversight. This has been one of the evils, and other evils have been felt, to a greater or less extent, according to local circumstances, from the unrestrained preaching of members in the churches to which they belong. Zealous men, but with undisciplined minds, frequently go to considerable length in doctrine, most frequently to what is called high doctrine. The absence of a well informed and prudent man, as pastor, has given undue importance to these individuals. A striving for pre-eminence sometimes takes place, and parties are not unfrequently formed. If a

pastor should at length be settled over the people, division probably ensues, and unless counteracted by the popularity and prudence of the minister, the cause dwindles into a state of inefficiency, and can hardly sustain itself, far less diffuse the gospel around. There can be little doubt that such a state of things may fairly be traced to the absence of a regular pastor; and where the same cause exists in our own churches, similar effects will follow."—*Matheson*, pp. 14, 15.

"The Baptist denomination includes about 1000 churches, and has been mainly instrumental in preserving the light of the gospel in many places. It has done less for the manufacturing and mining districts than the Methodists; but it has done more in the agricultural counties than the former body. As a proof of this it may be stated, that in the sixteen counties already named, as having so few Wesleyans, and those to a great extent in towns, the Baptists have 486 churches, and a greater number of members than the former. Many of their churches are in small country towns and villages where no other dissenters are to be found, and where generally no gospel is preached in the parish church. To them, therefore, the people are indebted for the light of truth. Might we not hope then, as there is no prejudice against lay agency in that denomination, that efficient aid would be given by them to any aggressive movement that may be proposed for the religious interests of our countrymen? There can be no doubt that assistance will be rendered in such a case according to the ability possessed. This is not so great as we might have expected, considering the number of their churches, and the pressing nature of the demand for help. If indeed only one half of their churches should answer the urgent call made upon them to send out Christians to teach the ignorant, we might reasonably expect the most important results. At the same time it must be admitted, that in consequence of the feebleness of many of their churches in country places, arising sometimes from hasty divisions and from other circumstances not blameworthy, all their energies are required to sustain the cause of Christ among themselves. The consequence is, that persons employed in secular business during the week supply the pulpits on the Sabbath. No pastoral superintendence can of course take place, and the destitute neighbourhoods are neglected, all their moral strength being required for home demand. I believe these evils are lessening daily, the number of regular pastors is increasing, and in various quarters they feel that union is strength. In manufacturing districts, with some exceptions, little may be accomplished by them; but in agricultural counties, if their churches will only enter heartily into the work, they can materially promote the cause of Christ."—pp. 42, 43.

The ten chapters of the work entitled "*Jethro*" are on the necessity of increased efforts to spread the gospel—on the value and necessity of lay agency in evangelical operations—on the benefits which have resulted from lay agency in Great Britain and in foreign parts—

on the evils incident to lay agency, with their causes—on the preparation of congregational churches for evangelical exertion—general views and illustrations of church union, congregational classification, district division of churches, and lay helpers—on the several departments of lay agency—on the several classes of lay agents—on the harmony of the preceding arrangements with the practice of the apostolic churches, and with the principles and constitution of congregational churches—and considerations addressed to the churches of the congregational body, with their bishops and deacons. The several departments of lay agency are considered to be, first, the church—secondly, the children of the church—thirdly, the congregation—fourthly, the population in the vicinage of chapels in towns and cities—and fifthly, the village population. The several classes of lay agents are described thus: visitors and tract distributors—sabbath-school teachers—catechists—domestic expositors and helpers—lay preachers. In reference to all these agents and agencies, the author gives plans which we cannot consider separately, but which deserve attention. Whether they are applicable to the use of congregational and baptist churches generally, is a point on which we do not wish to dogmatize: they certainly seem to us to require, on the part of the lay agents, much leisure, talent, perseverance, and docility; and on the part of the pastor who is to superintend, direct, and impel the whole machinery, much tact, influence, and physical energy. If the plans can be carried into execution in the spirit in which they are devised, good must ensue. If this be done in any church, it will afford evidence that it possesses already extraordinary gifts, unusual zeal, and much of the wisdom that is from above. The perusal of the work will, however, furnish to the ministers and active members of any community many valuable suggestions, and it is well adapted to enkindle within them a right spirit.

With the following observations respecting a kind of agency which is in some places superseding personal exertion for the diffusion of truth, we entirely concur. The author is speaking of "a species of institution which has sprung up of late years under the somewhat affected appellation of City and Town Missions."

VOL. II.—FOURTH SERIES.

"Wherever such missions exist, it was a happy day which beheld their formation; but although a seeming paradox, it will be a day far happier still, which shall witness their amicable dissolution. Were it our province to offer them counsel, it would be to this effect:—Settle your affairs, convene your constituents, surrender your trust, and let your society expire by resolution. Let the agents be divided among the members of the committee, and with them let such members return to their several churches. Let the ministers of such churches arouse them at once to their duty towards a perishing neighbourhood. Let the churches adopt and liberally support the agents; and let the latter go forth with the full sanction of the pastors and churches respectively. Let them severally labour with the church and for the church, with which they are connected. Let them have their appropriate post in its evangelical arrangements. Let them take a chief share in all its evangelical operations, and occupy a foremost place in leading on the ranks of its gratuitous agency. Let them, in a word, be pastoral assistants in the work of God. Such a return to the order of scripture and of nature will add fivefold to their efficiency. Thus allied to the pastors, backed by the whole weight of the churches which they represent, and sustained on every side by zealous bands of gratuitous agents, these men will find themselves in a position wholly new—a position of strength and stability, comfort and usefulness, presenting a bright and cheering contrast to that of the town or city missionary. He is a missionary who proceeds from no church nor association of churches; he is appointed, ruled, and removed at pleasure, by a convention of individuals: he goes forth ostensibly to convert men, yet he forms his converts into no Christian fellowship, and he administers to them no church ordinance: in his official capacity he is of no communion—he is merely a general teacher, toiling on in insulated solitude. Such an agency, in its best estate, is necessarily feeble and impotent; and its effects clearly viewed, closely analysed, and considered as a whole, are, and ever must be, of a corresponding character. This institution, moreover, is utterly crippled in its movements by the nature of its constitution and its forced catholicity. It is throughout a system of gags and fetters, and must ultimately share the fate of its fraternity. It is merely an ecclesiastical fungus, not a spiritual organization, like a church of Christ, endowed with inherent self-supporting vitality; it, therefore, necessarily depends for its very existence upon the uncertain zeal of two or three artificially connected individuals. But an institution which is to bring deliverance from spiritual thralldom to the millions of England, must partake of a more enduring character, wield weapons of greater power, and employ agencies a thousand fold more numerous, and of greatly more diversified operation."—*Jethro*, pp. 184—186.

Christian Instruction Societies, on the other hand, receive from both these writers deserved commendation. Dr. Matheson, in referring to their operations in London, observes that "the members

of a Christian church may contribute liberally of their property to religious institutions, for nothing is more easy to some persons than to give money, if personal services are not required; but to give time and energies as well as property, and to exercise self-denial in visiting the habitations of the ignorant and vicious, indicates a more healthy state of things in the metropolitan churches than some have been disposed to admit."

"There is one interesting feature in this branch of lay agency—I refer to the employment of Christian females. Without departing from the delicacy and propriety of the female character, they can in this way promote the best interests of their fellow-creatures. It may be said, that the co-operation of private Christians in the spread of the gospel is one of the improvements of modern times; yet it seems to bring us back to the days of the apostles. And though our Phœbes and Priscillas may never have their names recorded on the page of history, not one of them is forgotten before God. Many who are now forsaken, ignorant, and wretched, will bear witness at the last great day to their friendly visits, their Christian converse, and their sympathizing kindness. A prudent and experienced Christian woman can render invaluable service in the tract department. She may not have talents or opportunity for Sunday-school labour, but an hour or two in a week she can spare, without neglecting other duties. To the afflicted of her own sex especially, she is well able at once to communicate the knowledge of salvation, as well as soothing and relief to their bodily wants and distresses.

"It does appear to me, that the system of tract visitation deserves the patronage of every Christian, either by his personal services or pecuniary aid; and every church that desires the character of a missionary church, should organize either a Christian Instruction or a town Tract Society. In no other way can its members so easily and safely co-operate in diffusing around them the truths of the gospel. There is nothing here to stir up jealousy, to foster ideas of pre-eminence, or to inflate with pride. There is no part of the duty that has a tendency to raise one upon another; no room for invidious comparisons—all are equal; they are workers together, and nothing more, while the scenes they are called to witness, and the very nature of their employment, are fitted to promote their own spiritual improvement. This agency is already at work; what is required is to extend it to every place where it is needed, to systematize and make it more efficient; while, at the same time, we are satisfied with nothing less as the result than the conversion of many sinners to God."—*Matheson*, pp. 74—76.

It would give us pleasure to multiply quotations, but we must not. Both these essays open with very affecting representations of the spiritual condition of the majority of our countrymen; they both contain very valuable suggestions

respecting modes of usefulness to be adopted by individuals and churches; and they both conclude with energetic appeals to the heart and conscience. Three more useful volumes than those which are now before us do not often lie together on the same table.

Friendship with God, illustrated in the Life of Abraham. A Series of Discourses, preached in St. George's Church, Everton, by the Rev. R. P. BUDDICOM, M.A., F.A.S. 2 vols. 12mo. Price 12s.

In these volumes, the author has furnished his friends with forty discourses on different subjects, not very obviously, yet, perhaps, warrantably connected with the life of Abraham. They contain many and important evangelical sentiments, commingled with others, either doubtful or erroneous. The style is exuberant, and sometimes obscure; yet generally animated, and sometimes approaching to eloquence. There is much imagination, though not in very good taste; but there is yet more of fervid and devout feeling, which would render them interesting and impressive, to those at least who heard them delivered from the pulpit, for whom in particular they were committed to the press.

It is neither possible nor desirable to attempt a minute analysis of all these sermons, as this no doubt will be adequately effected by others; but we shall confine our notice to three in reference of "infant baptism," as falling somehow to our special care. We regard it, indeed, as no unimportant part of the honour and value of this periodical, that it is called, almost alone in this country, to defend the doctrine of believers' immersion. Not that we object to any minister preaching or writing against our views; for, if we were merely partizans, we could select no course so productive of our advantage as baptists; while, as the advocates of truth, we rejoice to have it tried, for it is pure gold, and must come untarnished from the burning. Mr. Buddicom must give his own reasons for discoursing on "infant baptism," which, though brief, are not unimportant, or unimportant—"The faith of many," he says, "concerning it, is I am afraid, so feeble, because their information is so scanty and deficient." Is this because the scriptures are obscure or silent on the sub-

ject? or because the pastors have been careless or unsuccessful in explaining it? or because they have neglected it altogether, fearing if they said any thing, they should only convert the "feeble faith" of their hearers into absolute unbelief? Our author deserves our applause for his courage and good intentions, if not for his success. We cannot help, however, suspecting, that the zeal evinced of late by some of the clergy on behalf of the "divine right" of children, has resulted somewhat from the anticipated consequences of the recent registration acts. Those acts are of great national moment; yet they were opposed on sectarian grounds, and a nation's progress was to be arrested, lest the sacraments of the church should be treated with indifference or scorn. It was a goodly concession, concerning the rottenness of the foundation on which the popular faith and clerical rights were seen to totter together. But comfort was found in new doctrines, which if they can be established, are likely to last longer than the old. If parliament would not support or compel pædobaptism, they determined that the church should do it better than ever. Bereft of the stay of fashion and interest, they determined to lean on the bible; and, when it was no longer necessary to be registered in the vestry, they proclaimed the importance of having, through them, the names of the children written in the Lamb's book of life. That this was the case with Mr. B., we are neither disposed nor warranted to affirm; but it is some consolation to know that times and opinions are altered;—that the doctrine of infant baptism is being doubted, where such doubts would have been regarded as little short of blasphemy;—that the appeal is now made, not to authority, but to the scriptures; and that they are necessitated to investigate and argue, whose forefathers thought it enough to call men before them, ascertain they were anabaptists, brand them with heresy, and burn them at the stake.

Mr. Buddicom is imaginative, rather than logical; so that we are not surprised that new trains of argument are not even attempted. He has, however, compensated the lack of originality by additional industry; so that the notes, quotations, and references crowded into the pages devoted to this subject, far surpass those that appertain to every other. Yet the result is, that coherence is immolated

on the altar of variety; and the evidence is weakened by the number of the witnesses, who too often tell a different tale. At one time the reason why the apostles would understand they ought to baptize infants was, that they had always been circumcised; at another, they learn the same principle from the alleged pædobaptism enforced by the tradition of the elders. Sometimes circumcision is applauded as "a seal of the righteousness of faith," and then deprecated as "the carnal letter of the law;" now we are told, that "it shows the evangelical character of the covenant," and then, that "it concerned not the children of Israel, but the whole seed of Abraham," Ishmaelites, and Midianites; that "it served, not for the distinction of Israel from other nations, but of the seed of Abraham from all other people:" yet "the Jews had become odious and ridiculous to all other nations on account of this rite;" and "it was the seal of the promise of Canaan," in which many of Abraham's children had no share: that when Christ came, "he repealed not the command" to circumcise; but, lest it should therefore be thought still in force, we are assured, that "the rite of circumcision is abolished by the great law-giver." We grant, that the doctrine of baptism is not in the least affected by the affirmative or negative of these propositions; yet such contrarieties are calculated to excite suspicion, in regard to that subject on behalf of which they are employed, and out of which they seem naturally to arise. The baptist should be grateful, that whether his opinions be true or false, they are not so embarrassed; and that, if he cannot command the resources of human learning in this matter, at least he does not need them.

In these discourses, it is natural to expect, that what is called the argument from the Abrahamic covenant would not be overlooked; in it therefore our author is at home, and evidently feels so. In compassion to some of our youthful readers, who may (as we once did) wonder what this argument is, and what it has to do with baptism, we will attempt a brief explanation of both. God made a covenant with Abraham: that covenant was *spiritual*; circumcision was the seal of initiation into it; but infants received that seal, and were thus initiated: therefore in the nature of things, and by divine appointment, infants may be initiated into a *spiritual*

covenant. Admitting the soundness of this argument, (which we do not,) it would simply prove that infants *might* be baptized, if God had commanded it; not that he has commanded it, or that they ought. It is consequently further contended, that baptism is merely a substitute for circumcision, and therefore the law which regulated the application of the latter must determine the application of the former. As this is more easily affirmed than established, Mr. B. is as remarkably prodigal of assertions as he is niggard of proof. He tells us, that "circumcision was the prelude of baptism," and that "baptism was substituted for the rite of circumcision." In vain is it urged, that this is nowhere affirmed or implied in the book of God; it is enough that all pædobaptists declare its truth. If it be so, however, then one ceremony under the old dispensation prefigured another ceremony under the new; although this is contrary to all our notions of type and antitype, and opposed to the apostle's explanation, that it indicated the spiritual circumcision of the heart. If it be so, then the unbaptized must perish; for all the uncircumcised were cut off from the people. If so, then Christ and the Jews could not need it; for they had been favoured with the elder rite, and needed not the younger born: but they not only endured it, they eagerly desired it. If so, then Paul needed not circumcise Timothy, or argue with those who required the gentile converts to submit to the rite, for by referring to the divinely appointed substitute, he might have spared the pain of the one, and crushed the sophistries of the other; and no doubt would, had he lived in these later days of theological discovery. If, however, every thing shows, that baptism is not the substitute of circumcision, then the objects of the one cannot determine the objects of the other, and we are left to ascertain the proper subjects of baptism, from the terms or spirit of the law that originated and still enforces the rite. The position of the baptist then is, that, as there is neither precept nor example for the baptism of infants in the divine word, we are not required to do it; and, unless we are prepared to usurp the throne of the heavenly legislator, are not allowed to practise or enforce it. But Mr. B., like true virtue, flourishes most in the greatest difficulties. Not attempting to deny that the scriptures

are silent on this matter, he tells us, "that this silence, so far from being an objection to infant baptism, is a strong confirmation of its authority!" He who can find proof of the divine origin of ceremonies, in the fact that they are not mentioned in the bible, never need lack divinity; nor is there much ground to hope that he will be greatly awed by revelation who can achieve his noblest triumphs without it. Hence, though the baptists allege that the commission of our Lord, "Go, therefore, teach all nations, baptizing," &c., &c., requires instruction before baptism, we are informed, that our version is erroneous; that by this "the first occasion was given to the enemies of infant baptism," and that the words should be rendered, "make all nations followers of my faith, disciples to the truth and blessedness of my religion." Now, granting the reverend gentleman all this, who would be prepared for the conclusion to which he immediately arrives—that "upon this ground our Lord is so far from requiring as a necessary prelude to baptism that children should be first taught, that he requires rather the sacrament to precede, and the instruction to follow!" There is nothing like confidence in a public speaker, and surely nothing short of an extraordinary afflatus of it at that moment would have sustained Mr. B. in uttering, or his hearers in enduring, such unconscionable assumptions.

But, though great and powerful in assertions, he is not content with them. There are other weapons in theological strife more easily and effectually employed. The baptists, of course, are kindly honoured with an alliance with the characters and doings of the fanatics of Munster; and their "perverseness" and "bewilderings" are assumed, though unpitied; but surely they will be surprised, if not grateful, to discover, and that too by the aid of this respected clergyman, that they "pronounce it no less vain, no less impious, to pray, that God would pour forth his Holy Spirit upon them, (infants,) than that he should illuminate or sanctify a stone or a tree." But our impiety is only correspondent to our cruelty. We are the robbers of helpless infants, who cannot speak for themselves, and of treasures which the church, in fervently maternal solicitude, has provided, and in comparison of which all earthly wealth is as the mire of the streets. There is something in the cry

of "Stop thief!" which immediately fires the indignation, and prompts the movements of every virtuous and disinterested citizen. Kidnapping, however, chills the very heart, and "to hurt a poor child" stands at the top of the popular catalogue of crimes. But to plunder their religious privileges is to add sacrilege to barbarity. It would seem, however, that such is the conduct and character of those who dare to speak against infant baptism; nor can we wonder that kind and honest people should be angry with those who act so unworthy a part, and feel anxious to avoid all participation of the crime by taking their children to the clergyman and the font. But, as many baptists do not believe, and perhaps never imagined, they do so much injury, we shall endeavour to enlighten them by transcribing from the work before us a statement of the case:—"How great hath been, since Israel's day, the harvest of souls to Jehovah, in the Jewish and gentile church, by circumcision and by baptism! . . . Christian parents, who have in faith, by the Saviour's own ordinance of baptism, thus given your children into the refuge of the covenant, and into the open arms of its Administrator's everlasting mercy! . . . And shall not the same tide, of the same hope, yet clearer, brighter, fuller, and more transporting, rise within you, as water from the rock in Horeb, smitten by the prophet's rod, when you see your children baptized for new life, in the name of the Father, and of the Son, and of the Holy Ghost!" Mention is made of the "mighty magnitude of privilege, and blessedness which it exhibits to the eye of faith; the happy repose whereto it invites a parent's heart." As we, by title deeds, purchase and convey lands to our children, "even so doth the great and gracious Landlord of heaven and earth, put both us and our children into the copyhold of salvation, confirming it by the seal of baptism. . . . Regeneration, whereof we will, at present, simply regard baptism as the sign and seal; albeit, I am persuaded, that it extends much beyond such limit, even to an ample spiritual signification and conveyance."

If all this be true, verily the baptists are of all men the most infatuated and guilty. To blast the hopes, and hinder the repose of parents—to cut off unoffending babes from the "refuge of the covenant," when they might so cheaply

be put into it—to bar them from the waters of the "new life," when the hand of any clergyman would supply them—to neglect or invalidate the title-deeds of their salvation, and to choke up the only channel through which an "ample conveyance" of regenerating grace can come upon their souls;—are acts, as far surpassing in atrocity and wantonness, spoliation and infanticide, as the redemption of the soul and the ages of eternity surpass in importance and permanence the shadowy moment of time; acts, too, for which there cannot be pretext or excuse, and aggravated by every attendant circumstance, perpetrated by those who have no quarrel to avenge, no booty to gain, no danger to avoid, and upon those who can deserve no injury, yet are unable to remonstrate, to resist, or avoid it! But, if this be true, baptists are not the only guilty parties; for if the regeneration of the world is so easily effected, how is it that Mr. Buddicom, and his brethren of similar powers and pretensions, have not gone forth, and by baptizing the infants of all nations, quietly and at once brought down among us the millennial glory? How tremendous will be the guilt of those, who, through many passing years, witnessed the anguish and crimes of a world's unregeneracy; though, with a little travelling, and less water, they might have made all things spiritually new! With what consistency, with what warrant, can he or they (as in these discourses he often does) urge on those who had thus been made partakers of the new life, the warnings and threatenings of the Bible; affirming that they are guilty, depraved, lost, under the curse of the law, exposed to hell, and certain of falling into it, unless they repent and return! He believes in the final perseverance of the saints, yet they who had the title deeds of salvation are left with nothing but the curse; they who were made members of Christ, and children of God, are now heirs of wrath, and children of the devil; and they who once had an "ample conveyance of regeneration are "now dead in sins, and hastening to everlasting death! What "hope" or "repose" can such statements impart to anxious parents, who have been mocked with manifest delusion; and what can be the intrinsic value of benefactions so mysteriously given, and so capriciously taken away? Our consolation is, that we have never

fostered the delusion, or been stung by the disappointment; and that we can most comfortably waive our claim to the honours and emoluments of pædobaptism, till its advocates can decide amongst themselves in what they consist, and whence they are to be derived.

The History of the Church of Christ, from the Diet of Augsburg, 1530, to the eighteenth Century. In three volumes. In continuation of Milner's History of the Church of Christ. By the Rev. HENRY STEBBING, M.A. Vol. I. London: 1839. pp. 520.

SHOULD this "Continuation" be completed, of which we have some doubts, we shall hope to have the opportunity of giving that attention to it which a work of such importance demands. At present we can only say that Mr. Stebbing has disappointed us. We have some historical sketches, with lengthy disquisitions interspersed among them; but we look in vain for a clear and connected narrative of events. Nor is the history complete, even as far as it is carried in this volume. Nothing is said of Italy, Spain, or Portugal; nothing of Ireland. The whole world is passed over, with the exception of Germany, France, Great Britain, Sweden, and Denmark. This is a serious defect in a work which professes to be a "History of the Church of Christ."

Should the author proceed with his design, we would take the liberty of hinting to him that it is the province of the historian rather to record facts than to enumerate opinions, and that nothing wearies a reader more than dull and dry discussion on points of doctrine. How-

ever useful such discussion may be, it is quite out of place in a history. We beg leave further to suggest the great desirableness of more frequent and full reference to authorities.

The late Rev. J. Scott, of Hull, undertook a continuation of Milner's History, and published two volumes, highly creditable to his talents and industry. (See Baptist Magazine, vol. xviii., p. 514; vol. xx., p. 606.) It is somewhat singular that there is no reference whatever to them in the work now before us. For anything that appears to the contrary, Mr. Stebbing is the first and only continuator of Milner. We cannot persuade ourselves to believe that this is a wilful omission; but certainly Mr. S. ought not to have been guilty of such an oversight.

Although we cannot award Mr. Stebbing the praise of skilful authorship, we are happy in being able to speak in high terms of the excellent spirit which pervades his volume. And we are still more happy in applying this remark to the chapter in which he treats of the "Anabaptists," as they were then called. It is entirely free from the misapprehensions and prejudices which have disgraced many pædobaptist histories, and is characterized by a commendable fairness of statement, and a truly Christian liberality.

"The object of law," Mr. S. observes, referring to the persecutions suffered by the Baptists, "*the object of law is conduct, not opinion; and whenever this is forgotten, tyranny of the worst description overthrows the bulwarks of society.*" p. 207. This is a golden sentiment: had it been acknowledged and acted on in past ages, what misery and bloodshed would have been prevented!

BRIEF NOTICES.

Aids to Preaching and Hearing. By the Rev. THOMAS H. SKINNER, D.D., Author of "Thoughts on Evangelizing the World." London: 24mo. pp. 288. Price 3s.

Any one who contemplates an entrance on ministerial engagements, will do well to listen to the counsels contained in this volume. They relate to mental discipline, the studies of a preacher, power in speaking, doctrinal preach-

ing, preaching Christ, and similar appropriate topics. But the work is not exclusively adapted for ministers and candidates for the pulpit. The members of destitute churches may read it with great advantage, with the view of determining what the best preaching is, a subject on which there is much misapprehension in England as well as in America, that they may use their influence accordingly to procure it for themselves and their children.

Notices of the Reformation in the South-West Provinces of France. By ROBERT FRANCIS JAMKSON. London: 12mo. pp. 207. Price 5s. 6d.

This is an interesting episode of French History, giving an account of the religious vicissitudes of the ancient kingdom of Navarre, from the era of the Reformation to the repeal of the edict of Nantes in 1685. It consequently includes a biographical sketch of the celebrated Jeanne d'Albret, the mother of Henry the Fourth, of France, and a view of her exertions on behalf of the Protestant cause. Its value is greatly enhanced by the fact, which the author states in the Introduction, that he derived his materials during a residence in the district to which it refers, from an extensive collection of curious works preserved in the ancient monastery of the Cordeliers at Pau.

The Autobiography of THOMAS PLATTER, a Schoolmaster of the Sixteenth Century, translated from the German, by the Translator of "Lewater's Original Maxims." London: 24mo. pp. 106. Price 2s.

The manner in which "Master Thomas" tells his story is so simple and sprightly, so utterly unlike the manner in which modern biography is generally presented to us, that almost any life so related would furnish an evening treat. But his adventures as a keeper of goats, a travelling scholar, a ropemaker, a printer, a teacher of languages, and the various steps by which he rose to be "professor in the head school next the university, in the far-famed city of Basle," are so diversified, as not only to yield entertainment, but also to illustrate usefully a state of society very different from our own.

The Council of Trent; comprising an Account of the Proceedings of that Assembly, and illustrating the Spirit and Tendency of Popery. London: 18mo. pp. 190. Price 1s. 6d.

This is an abridgment, by the author, of a volume which we had the pleasure of recommending to our readers in May last, entitled "A Text-Book of Popery, comprising a History of the Council of Trent, held A. D. 1545—1563, and a complete View of the Theological System of Popery." By J. M. Cramp." To persons for whom the original work is too copious or too expensive, this edition, published by the Religious Tract Society, will be advantageous.

What should the Church do? or Self-Denial instead of Mendicant Appeals to the Government and the People. A plain and practical Tract, respectfully dedicated to the Archbishops, Bishops, and Clergy of these Times. By HENRY BUTTERFIELD, M. A., of Her Majesty's Chapel Royal, Windsor. Windsor: 8vo. pp. 28. Price 1s.

"This," says Mr. Butterfield, "is what I have to suggest. Could not the archbishops and bishops devise a bill for levying a tax upon all church property accounted for in the aforesaid three millions and a-half? It would be a hard case, indeed, for the church to be an unwilling spectator of some millions dying in their sins, without being able to obtain the sanction of a

law, by means of which the evil might be mitigated. And who would prevent the self-sacrifice? The sovereign would not, when its object became known: the nobles would not: the clergy would not: the people would not: other churches could have no reasonable objection." "A tax of five per cent. upon the acknowledged revenue of the church, would produce annually the sum of £150,000. Let us consider it £130,000, net annual revenue, for the building of churches. Then, at the end of ten years, we have one million three hundred thousand pounds expended in church property, which, if well managed, by the appointment of able ministers of Christ, would not only support them in their all-important work, but furnish a proportional share for church extension." With what degree of readiness "the archbishops, bishops, and clergy of these times," will fall in with the proposal, remains to be seen.

The Religion of Protestants a Safe Way to Salvation. By WILLIAM CHILLINGWORTH, M. A. In two volumes. London: 18mo. pp. 439, and 506. Price 5s. cloth.

The republication of this elaborate defence of Protestantism is seasonable, and the conductors of the Tract Society have done wisely in sending it forth without alteration or abridgment.

On Baptism; chiefly in Reply to a Tract, entitled, "The Baptism of young Children is to be retained in the Church, as most agreeing with the institution of Christ, by Clericus Eboracensis." In a Series of Letters to the Vicar of Scarborough. By B. EVANS. London. Price 9d.

It is probable that the Vicar of Scarborough, however averse to our usual practice, would have preferred the immersion of some scores of his parishioners in water, to that immersion in quotations from Foreign and British pedobaptists, which his baptist neighbour has prepared for him.

Circular Letters from the Baptist Associations, 1839.

In addition to those which were noticed in August, we have received the following letters. BERKSHIRE—The Duty of Church Members encouraging a Public Profession of Religion; by B. Godwin. BRISTOL—The Duties of Ministers and Members of Churches as to the Religious Instruction and Spiritual Welfare of the Young; by W. Yates. EAST KENT—Eminent Piety in its relation to the Prosperity of Christian Churches; by D. Pledge. WEST KENT and SUSSEX—The Inconsistency of Marriages between Believers and Unbelievers; by W. G. Lewis. MIDLAND—The Efficacy and Sufficiency inherent to Instituted Means; by W. Rogers. SOUTHERN—Historical Sketch of the Churches of the Association; by T. Tilly. EAST and NORTH RIDING of YORKSHIRE—The Practical Tendencies of the Doctrine of Election; by D. Thomson.

Infant Sprinkling Considered, Contrasted, and Renounced. With a Dedicatory Address to the Rev. J. Leifchild, D.D., of Craven Chapel. London: pp. 16. Price 2d. or 12s. per hundred.

The substance of this tract is extracts from

American writers; the dedication bears the name of Mr. Burns, pastor of the General Baptist Church in Mary-le-bone.

Extracts from Holy Writ, and Various Authors, intended as Helps to Meditation and Prayer, principally for Soldiers and Seamen. By Capt. SIR NESBIT J. WILLOUGHBY, R.N., C.B., K.C.H. London: 12mo. pp. 198.

This work is printed for gratuitous circulation, and evinces a laudable desire to be useful, which we trust may be gratified. The extracts, which are in general very short are taken principally from the writings of Mason, Sturm, Jay, H. More, Bogatsky, and Marks.

The Children's Missionary Magazine. Conducted by a Missionary Student. Volume the second. London.

Episcopalians may put this into the hands of their children, without fear that they will learn from it the existence of any other missions than those belonging to their own and kindred churches. Whether the editor is aware of the existence of baptist missions or not is uncertain.

Psalms, Hymns, and Spiritual Songs. By Isaac Watts, D.D. London: Ward & Co.

The excellence of the paper, the beauty of the type, and the copiousness of the indexes, entitle this edition to honourable mention.

A Guide to the Study of the Pentateuch; being a Series of questions on the Five Books of Moses, with references to works in which answers may be found; intended for the higher classes in Schools, and for Students in Divinity. By J. THOMPSON, M.A., St. John's College, Cambridge, and Second Master of the Blackheath Proprietary School. London: 16mo. pp. 232.

The works to which the reader is referred for answer to these questions are, chiefly—Horne's, Bushby's, and Tomline's Introductions to the study of the Scriptures—Jones's Scripture Antiquities—Graves on the Pentateuch—Gray's key to the Old Testament—Newton on the Prophecies—Parkhurst's Greek Lexicon—Cruden's Concordance—and the works of the Rev. C. Simeon.

Pulpit Studies; or Aids to Preaching and Meditation, chiefly Narratives and Facts. London: 12mo. pp. 234. Price 4s.

Thirty-four sketches of sermons, evangelical in sentiment, and, in some cases, ingenious in their structure.

Home; or, The Months; a Poem, or Domestic Life. By JOHN PLAYER, Author of "Fanny's Child." London: 12mo. pp. 174.

"The rich sirloin,
The Norfolk turkey—delicate though large,
The piquant ham, the puddings ample round,
And famed mince-pies, with other things a score,"

are excellent in their places; but we warn all aspirants to poetic honour, that better things than these are necessary to sustain the dignity of blank verse.

Divine and Moral Songs for Children, by the Rev. Isaac Watts, D.D. Illustrated by Anecdotes and Reflections by the Rev. INGRAM COBBIN, M.A. Embellished with beautiful Wood-cuts. London: 24mo. pp. 135. Price 2s.

The young reader will derive additional instruction, as well as entertainment, from the appropriate anecdotes and reflections introduced into this edition, which is well printed also, and attractive to the eye.

RECENT PUBLICATIONS

Approved.

The Miracles in Egypt, Sketches of Socialism, and other Poems. By GEORGE BEDDOW. London: 12mo. pp. 240.

Polynesia; or, Missionary Toils and Triumphs in the South Seas. A Poem. London: 12mo. pp. 116. Price 4s. 6d. cloth.

Biographical Varieties; or, Memoirs of eminently Pious Men of different Professions and Ranks in Life. By JOHN WHITECROSS. Author of "Anecdotes Illustrative of the Assembly's Shorter Catechism." Edinburgh: 24mo. pp. 359.

Collins's cheap Edition of Select Christian Authors. The Rise and Progress of Religion in the Soul illustrated in a course of Serious and Practical Addresses. By PHILIP DONNBRIDGE, D.D. With an introductory Essay by John Foster, Author of "Essays on Decision of Character," &c. Glasgow: 8vo. pp. 175. Price 1s. 9d.

Collins's cheap Edition of Select Christian Authors. Private Thoughts on Religion, and other Subjects connected with it. By the Rev. THOMAS ADAM, late Rector of Wimringham. With an introductory Essay by Daniel Wilson, D.D., Lord Bishop of Calcutta. Glasgow: 8vo. pp. 80. Price 10d.

Transplanted Flowers; or, Memoirs of Mrs. Rumpel, daughter of John Jacob Astor, Esq., and the Duchess de Broglie, daughter of Madame de Stael. With an Appendix. By ROBERT BAIRD. Glasgow: Collins. 24mo. pp. 108.

Lectures to Young Men on the Formation of Character, and on Reading. By JOSEPH HAWES, D.D. Reprinted from the eighth American edition. To which is added, an Analysis of the Lectures. London: 18mo. pp. 124. Price 1s. 6d.

Youthful Piety exemplified in the last Illness and Death of Ann Clitheroe, aged fourteen years and eight months. By the Rev. J. COTTRELL, rector of Blakeney, Norfolk, and late Fellow of St. John's College, Cambridge. Second edition. London: 16mo. pp. 108.

Reminiscences of Maria Elizabeth London: 16mo. pp. 34.

A Spiritual Treasury for the Children of God, consisting of a Meditation for the Evening of each Day in the Year, upon select Texts of Scripture. Humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By WILLIAM MASON. London: (Tract Society) 12mo. pp. 426. Price 4s.

British Quadrupeds. London: (Tract Society) 16mo. square. pp. 254. Price 4s. cloth gilt.

The Christian Almanack for the year 1846, being Bissextile, or Leap Year. London: (Tract Society) 12mo. pp. 84. Price 6d. gilt.

The Tract Society Penny Almanack for 1840. *London.*

The Sheet Almanack. (*Tract Society.*) *Price 1d.*

The Pocket Book Almanack for 1840. *London :* (*Tract Society.*) *Price 2d.*

A New Explanatory, Astronomical, Commercial, and generally useful Almanack, for the year 1840, containing an Account of the Earth's motion in its Orbit, Eclipses, &c.; with the explanation of terms used in this and other Almanacks. By J. ROWBOTHAM, F.R.A.S. *London : 12mo. pp. 48. Price 1s.*

Pastoral Superintendence. A Charge delivered at the Ordination of Mr. A. M. Stalker, over the English Baptist Church, Aberdeen, July 17, 1839. By JONATHAN WATSON, Minister of the Gospel, Cupar, Fifa. Published by request. *Aberdeen : 12mo. pp. 15.*

The Power of Religion exemplified in the Remarkable Experience of AGNES BRAUMONT. Written by herself. With a Preface by THOMAS MIDDLEDITCH. Third edition. *London : 24mo. pp. 16. Price 6d.*

The Nobleman's Son: an Allegory. By JACOB ABBOTT. *London : pp. 29. Price 3d.*

The Revival of Religion. By JAMES DOUGLAS, Esq., of Cavers, Author of the "Philosophy of the Mind," "Truths of Religion," &c. &c. Third edition. *London : 12mo. pp. 23. Price 6d.*

Geography of the Bible; or, some Account of the Countries and Places mentioned in Holy Scripture. *London : (Tract Society) 18mo. pp. 194. Price 1s. 6d. cloth.*

The Fear of God. By JOHN BUNYAN. First printed A.D. 1679. *London : (Tract Society) 18mo. pp. 174. Price 1s. 6d.*

The Young Man from Home. By JOHN ANGELL JAMES. *London : (Tract Society) 18mo. pp. 152. Price 1s. 4d. gilt.*

Primitive Christianity; or, the Ancient Catholic Faith of the Apostolical Christians. A Discourse delivered by the Rev. JOHN GOESNER, on quitting Munich. Translated from the German. *London : (Tract Society) 18mo. pp. 69. Price 6d.*

Early Christian Lessons continued; or, the Girl's Own Book; consisting of Addresses to Young Persons who have recently ceased to attend Sabbath Schools or Bible Classes. By MRS. MATHEWSON, Author of "Explanation of the Principal Parables," &c. "Meditations of a Christian Mother," &c. &c. *Glasgow : 16mo. pp. 197.*

Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the American Board of Commissioners for Foreign Missions. By EDWARD W. HOOKER, of Bennington, Vermont. *London : (Tract Society) 24mo. pp. 302. Price 2s. cloth.*

The Minister's Pocket Companion; or, Hints to Pastors and Preachers. By JAMES SMITH, Cheltenham. *Che. Price 4d.*

The Teacher's Test: being an Address delivered to the Teachers of the Chelmsford and West Essex Sunday School Union, at the Independent Chapel, Billericay, on Thursday afternoon, Oct. 17, 1839. By the Rev. E. TEMPLE, Rochford, Essex. *London : pp. 14. Price 3d.*

Christian Lyrics: select Poems on New Testament Subjects. *London : (Tract Society) 32mo. pp. 312. Price 2s. 6d. cloth gilt.*

A Collection for Junior Classes, consisting of Moral and Religious Pieces in Prose and Verse, selections from Natural History, Descriptive and Scientific Pieces, &c. To which is added, a List of Latin Primitives. By ANDREW VUITCH, Master of St. George's School, Edinburgh. *Berwick : 12mo. pp. 191. Price 1s. 6d.*

Sermons to Young Children, by a Lady. *London : (Tract Society) pp. 119. Price 6d.*

An Appeal to the Wisdom and Piety of our Ancestors; as affecting the expediency of Church Reform. By a Graduate of the University of Oxford. *London : 8vo. pp. 30. Price 1s.*

Christian Duties in the various Relations of Life. By T. LEWIS, Islington. *London : 12mo. pp. 362. Price 4s. cloth.*

An Appeal to the Young; occasioned by the Sudden Death of a Sunday Scholar; addressed especially to the Senior Classes in Sabbath Schools. By ELIZABETH RITCHIE. *London : 24mo. pp. 66. Price 6d.*

Truth Displayed and Christ Exalted. By W. PALMERS. Being the Substance of a Sermon occasioned by the death of the late Mr. Thomas Bonfield, Chatteris, who departed this life August 15, 1839, aged 55 years. Delivered in the Independent Chapel, Aug. 28th, and printed by request. *London : 8vo. pp. 49. Price 1s.*

Plain Abstracts for Popular Use of all the Acts of Public Interest passed in the Session 2 & 3 Victoria, 1839. Including the Metropolitan and other Police Acts, the Postage Act, the Paper Duties Act, the Copyright of Designs Act, new Regulations for the Protection of Parties dealing with Bankrupts, the Acts for the Improvement of Prisons, for the Abolition of the Slave Trade, for the Suspension of the Usury Laws, &c. &c. With the full Titles of all the Acts passed during the Session. To be continued annually. By JOHN H. BARRY, Author of "Plain Instructions to Executors," &c. *London : 24mo. pp. 68. Price 1s.*

A Catechism of the Natural History of Man; containing an Account of the peculiar Character of the Human Species; their Progress and Development; and a Sketch of the different Varieties of Mankind, with the Causes of these Distinctions. Illustrated by nine Engravings. By JAMES NICOL. *Edinburgh: 24mo. pp. 72. Price 9d.*

An Introduction to Arithmetic. By JAMES GRAY, late of Peebles and Dundee. A new and greatly improved edition, adapted to modern practice; in which the Rules are considerably simplified, and several new and useful ones introduced. To which is added, an improved Rule for the Extraction of the Cube Root, by which the operation is performed with nearly as great facility and accuracy as that of the Square Root. By WILLIAM RUTHERFORD, Royal Military Academy, Woolwich, late Mathematical Master of the Corporation's Academy, Berwick-upon-Tweed. *Berwick : 24mo. pp. 144. Price 1s. 3d.*

An Elementary Grammar of the French Language; to which is added, a Classification of the Genders and Nouns. By EDWARD WARD FOSTER, St. John's Terrace, Derby, Author of "Literal, Analytical, and Idiomatical French Exercises," &c. *London : 12mo. pp. 120. Price 2s. 6d.*

Dart's Instructive Forfeit Game. An Amusement for Juvenile Parties. Instruction in Natural History, Natural Philosophy, Astronomy, Scripture Biography, and eight Miscellaneous Subjects, calculated to amuse and instruct a Party of from half-a-dozen to thirty-two persons for a whole evening. *London : Price 2s. 6d. Coloured.*

The Congregational Calendar and Family Almanack for 1840, being Blasestile or Leap Year. Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales. *London : 12mo. pp. 120. Price 1s.*

INTELLIGENCE.

AMERICA.

THE EPISCOPAL CHURCH IN THE UNITED STATES.

WHEN we say that the British Critic is the organ of the highest class of High Church Men, our readers will know how to appreciate the following extracts from an article in the last number of that Review. They consist of facts and opinions: the facts are worthy of notice, as throwing light on the state of religion in America, and the opinions, as illustrating the progress towards Rome of an increasing party in this country. It may be desirable to premise that "The Church" means throughout, the episcopal sect, to the exclusion of all other Christians; and that the following is not an abstract of the article, which occupies more than sixty pages, but only some remarkable passages.

"Few passages in the history of the Church are better calculated to raise the Christian heart in admiration and gratitude to the Giver of all good, than her fortunes in the United States of America, and still more, as appears probable, hereafter in retrospect, even than now. Her power in withstanding persecution, in overcoming heresy, in retaining her hold over nations, in absorbing into herself and exercising the functions of political bodies, nay, her mere continuance in the world, though always to appearance losing ground and breaking up,—all these signs of an everwatching Providence are most wonderful; yet not less than any is the spectacle of the mustard-seed cast upon the wilderness, finding a lodgment in the hard soil, and taking root, no one knows how, and promising to become a large tree. In her first planting, and almost wherever she has been propagated, the Church went out as a whole, completely organized, fully furnished in all things, even though one or two individuals were the keepers of the treasure. A bishop going out to convert the heathen, evolves a Church from himself by his apostolical powers, and transmits to it the perfect creed which he has brought with him. Far otherwise was it with the Church's planting in America—she found her way thither in the most feeble and destitute condition. She had no bishops, no visible form of government, churches but in parts, scanty ordinances, few teachers. She was overrun and overborne by other forms of Christianity, and, when the revolution came, she lost the pro-

visions which had been made for her support. By that rough tempest the tender or rather sickly vine which the mother Church was rearing as she best might, was torn down from the props and lattices on which she had been trained; and lay along the ground to be trampled under foot by passers by. How were those broken branches ever to bear fruit? How was that to grow which could not stand? Who would have prophesied any thing hopeful of her, who thought it worth while to prophesy at all? Yet the principle of life was there; the holy stranger was for a while silent and was forgotten; but at length 'the fire kindled, and at the last she spake with her tongue.'"

"It is with the moral world as with the material. Genius is creative; truth and holiness draw disciples around them; the Church is a mother. This then is our own special rejoicing in our American relations; we see our own faces reflected back to us in them, and we know that we live. We have the proof that the Church, of which we are, is not the mere creation of the State, but has an independent life, with a kind of her own, and fruit after her own kind. Men do not gather grapes of thorns or figs of thistles; the stream does not rise higher than the spring; if her daughter can be, though the State does not protect, the mother too could bear to be deserted by it."

"There seems to be no lack of liberality in contributions among the laity of the Church, Mr. Caswall says,—

"The New York Episcopalians are pre-eminently distinguished for their disposition to assist all the institutions of the Church. If there is an infant parish established in the West, and unable to erect a place of worship, application is made to New York. If there is a new Episcopal school to be instituted in any part of the country; if there is a Church burnt down; if there is a professorship to be endowed, recourse is instantly had to New York as the place where substantial tokens of sympathy may certainly be expected. Applicants after applicants come crowding in, and the fountain of benevolence still remains unexhausted, and even increasing in abundance. I have been credibly informed that many of the wealthiest merchants habitually devote a tenth part of their incomes, and sometimes much more, to religious purposes."

"This munificence shows itself, as it should, in the erection and decoration of

churches. At Hartford, in Connecticut, where lately was a wooden building, in which Bishop Chase officiated—

“A splendid and substantial Episcopal Church, of stone, has been erected in its stead, and presents the noblest specimen of Gothic architecture which I have seen in America. At the time of my visit the tower was not wholly completed; but when finished, I should think that the expense could not fall short of twenty thousand pounds. The interior is in perfect keeping with the exterior; all is rich and solid, without any superfluous or trifling decorations. In one of the windows is a striking painting of the Ascension, executed, as I was informed, in Italy.”

“The poorer districts seem to vie with the more wealthy in their voluntary care of an unendowed Church—

“Not unfrequently he receives a wagon-load of substantial comforts, such as two or three barrels of flour, ten or twelve bushels of apples, a barrel of cider, and a sack of potatoes. Sometimes he is agreeably surprised by the receipt of a complete suit of clerical apparel, a hat, a pair of boots, or a variety of articles for his wife and children. I am acquainted with a young clergyman who, within a few weeks, received two or three fees for marriage of a hundred dollars each (22*l.*) I have known fifty dollars (not a fee) to be presented to a clergyman on a baptismal occasion, and an equal amount at a funeral, though gifts of this description are not frequent. Medical men and lawyers seldom charge a clergyman for their services, and quite recently the missionary bishop was conveyed on board a steam-boat, without cost, from New Orleans to St. Louis, a voyage of more than a thousand miles.”

“Mr. Caswell informs us of the consideration which was exercised on different occasions towards himself—

“A gentleman of the Episcopal Church, residing in Circleville, a connexion and namesake of the justly-celebrated nonconformist Dr. Doddridge, was part-owner of a commodious line of boats on the Ohio canal. Hearing of my indisposition, and of my arrangements for leaving Portsmouth, this worthy man, though almost a total stranger, informed me that accommodations would be provided at no expense, for myself and wife, on board one of his vessels. Such offers are made, in this country, with the intention that they should be accepted; and, accordingly, I did not hesitate to comply. The journey by canal was one of 330 miles, and would have cost us together about twenty dollars.

“Instances of similar liberality to clergymen are by no means unfrequent in

America. In travelling through Ohio, it has several times happened that after spending a night at an inn, and having taken supper and breakfast, the landlord has refused to accept any payment on hearing that I was a clergyman. For the same reason, a drayman, whom I once engaged to remove my furniture from one house to another, resisted all my efforts to induce him to receive a compensation. There are captains of steam-boats who sometimes will carry clergymen at half-price, or without any charge.”

“It should be observed, that this attention is paid to other ministers besides clergymen. ‘Medical men,’ the author adds, ‘also prescribe for the ministers of all denominations, and for their families gratuitously.’”

“And now, having said enough by way of introducing the reader to the American Church in its present state, we proceed to our main point, which is as follows. We have been surveying the remarkable birth of this Church out of the ashes; its instinctive appreciation of the succession; its silent cherishing of it when obtained; and afterwards its sudden and vigorous development. Yet there is a very great deal to do still in America in the way of both the extension and the development of the apostolical principle; extension through the body of Churchmen, development as regards itself. The former of these deficiencies every one will admit; many of its members do not yet hold the doctrine of the succession, though the number of maintainers is increasing. So far, however, every thing is as we could wish; nothing substantial can be done in a hurry. ‘A great, and it is believed, an increasing number of the clergy,’ says Mr. Caswell, ‘are strong in their assertion of the apostolical succession, and decline ecclesiastical intercourse with dissenting bodies.’—p. 331. Again: “In every diocese there are very many, sometimes a great majority both among the clergy and the laity, who habitually consider their bishop as possessed of apostolical authority, transmitted in an unbroken chain from the primitive ages. This opinion gives a dignity to the office in the estimation of the religious, such as no temporal wealth and no worldly titles could confer.”—p. 86. All this is as well as it could be; but what we are anxious about, what meets with serious impediments, and is seldom even recognized as desirable, is the second of the above desiderata, the full and unreserved development of the apostolical principle itself. American Christians possess and profess a high gift; but as yet they appear scarcely to understand, any more than ourselves, what that possession and profession involve.”

“ Mr. Caswall, for instance, tells us that “ the communion-table seldom occupies its appropriate place, but is often little more than a narrow board placed in front of the reading-desk, in the situation usually occupied by the clerk in the Church of England.”—p. 280. He adds, however, that in some churches of recent erection, the altar occupies a conspicuous and somewhat elevated position in a recess at the extremity of the building opposite to the main entrance. This is a promising symptom of development going on in the Church, in spite of extraneous influences.”

“ The ancient practice of bowing at the name of Jesus is disused to a great extent; but some extenuation of this omission may be found in the circumstance that the custom is not enjoined by canon as it is in England.”

“ The practice of turning to the east when the creed is repeated has been entirely forgotten.”

“ The burial grounds are generally remote from the churches, and are never consecrated.”—p. 283. “ In the Table of Vigils, &c. (in the Prayer-Book) the vigils are wholly omitted.”—p. 243. “ There is no place in America in which the service of a Church is performed daily, unless the General Theological Seminary at New York may be regarded an exception.”—p. 295. “ Some clergymen almost entirely neglect the observance of the feasts and fasts of the Church. I have known a few who have declined to celebrate Ash Wednesday, and Good Friday, while they have united with other denominations in monthly meetings of prayer for missions, colleges, or other objects of interest.”—p. 337. “ The saints' days which occur during the week are very frequently left unnoticed, while weekly lectures on the nights of Wednesday or Thursday are very general.”—*ibid.* “ The service for the churching of women is seldom used, except in the case of English people, who desire to conform to the practice of their ancestors.”—p. 299.

“ Here there is abundance to do in the way of development. If persons neglect the ordinances of the Church, it is because they do not believe their virtue and efficacy.”

“ On the other hand, we are glad to learn from Mr. Caswall the following pleasing manifestations of a Catholic spirit in the details on worship;—at Christmas the churches are decorated with evergreens, tastefully hung in festoons. Since holly, box, and laurel cannot be obtained, ‘ boughs of the cedar, pine, and hemlock are employed in their stead. These decorations are commonly arranged by the young ladies of

the congregation.”—p. 283. This is as it should be; the same interesting class should also employ themselves in working altar cloths, and ornamenting service books, the modicum of embellishment which political revolutions have left us. Again:—

“ The sign of the cross has lately made its appearance on many churches, agreeably with the early custom.”

“ Both infants and adults are sometimes baptized by immersion, according to the rubric. This, again, is cheering news. In one Episcopal Church in Kentucky, the font is in the shape of a large bath, six or seven feet in length. Several persons in Philadelphia have been baptised in the river, pp. 297, 298. Mr. Caswall observes in another place,—

“ In baptist neighbourhoods there are episcopal clergymen who greatly desire to see the old English rubric restored, by which all persons were required to be immersed at baptism, except when they were sick and unable to bear it. I am acquainted with a small episcopal congregation situated in the midst of Baptists, in which not a single infant has been presented for baptism during seven years, the parents being greatly influenced by the arguments of the sectarians.”—p. 337.

“ This is a curious instance of ‘ extraneous influences’ working the right way.”

“ It may seem harsh thus to speak of ‘ Episcopacy’ and ‘ Episcopalians,’ yet we hope it will not shock any one if we say that we wish the words, as denoting an opinion and its maintainer, never had been invented. They have done great mischief to their own cause. We are ‘ of the Church,’ not ‘ of the Episcopal Church;’ our bishops are not merely an order in her organization, but the principle of her continuance; and to call ourselves Episcopalians is to imply that we differ from the mass of dissenters mainly in Church government and form, in a matter of doctrine merely, not of fact, whereas the difference is that we are *here*, and they *there*: we in the Church and they out of it.”

“ We ought not to be sanguine about any thing; the right rule is to hope nothing, to fear nothing: to expect any thing: to be prepared for every thing. The course of religion is guided through the world far otherwise than human conjecture determines. Yet looking at the sincerity, zeal, and activity of the Anglo-Catholic clergy, both here and in America, the pleasing thought will suggest itself to us, that, since to him that hath more is given, they are about to receive a reward for the good thing in them, however poor and worthless it be, by some

greater good to come. A fuller gift of Apostolical light may be destined for them in the councils of divine mercy; they shrink from it at present and close their eyes, for it dazzles them. Still in time they may be enabled to bear it: and then it will be seen that in the ranks of popular Protestantism, nay, and of Dissent, there have been many Crypto-Catholics unknown to themselves,—many who, by patient continuance in well doing, are earning for themselves, against their will to be—what they as yet in ignorance condemn, under the names of Papist, or even Pagan—Catholic believers in the Catholic Church of Christ.”

JAMAICA.

EXTRACT FROM A LETTER LATELY ADDRESSED BY A GENTLEMAN IN JAMAICA TO A FRIEND IN THIS COUNTRY.

I think it highly probable there will be a deficiency in the total amount of crops this year, and different parties will assign different reasons. One thing I believe, that where properties have been conducted by persons capable of managing free men there will be found a good average return, and *vice versa*. It is the fashion to abuse the Baptists. I have seen most of their congregations, and I believe that they are the best labourers in the country. When an estate is peopled by them, there is an *esprit du corps* in favour of a good return, and I am sure their ministers are very anxious the people should work well. The stability of their establishments they well know, even if higher motives did not prompt, depends on this, and they are, all of them, very extensive in their plans. Townships, chapels, school-houses, are building in all quarters, and I think it is to their credit that they do not, and will not associate with the planters, and this is one cause why they are branded, and some others less so.

The strength of the Wesleyans is chiefly in the towns, the Baptists on the estates; and the people on these estates move in masses in their professions. They cannot, of course, be supposed able to form critical judgments on disputed points, but there is more common sense in them than a stranger might suppose, and much readiness at simple deduction, and I believe they are rising up to the ennobling circumstances of their new situation with more steadiness and rapidity than any other people I have ever read or heard of. Every circumstance has led to this. The misconduct of the planters, the base attempts to cajole them, the tyrannical ejections, the enormous prices demanded for rent, and even Lord Normanby's proclamation, which would have provoked any other people to rebellion, have stimulated their minds into exertion.

Another circumstance will powerfully af-

fect the destiny of the colony. I believe I stated something of this kind about two years ago, as likely to take place in Demerara. It takes effect here faster than I expected. I mean the desire of the people to possess land in fee-simple of their own. Land which might once have been bought for 1*l.*, 2*l.*, or 3*l.* an acre, can only be bought for 4*l.*, 6*l.*, 10*l.*, or more. The Baptist missionaries have most of them bought land in this way, and generally have a township, reserving a piece for chapel and school-house, or residence, and thus there is a New Birmingham, a Sturge-town, Sligo-ville, Clarkson-town; and through all the country I have passed the number of pieces of land cleared is a powerful evidence of something, the full effect of which is yet to be developed.

SOUTH AUSTRALIA.

GERMAN REFUGEES.

Having directed the attention of our readers repeatedly to the sad necessity under which some of the subjects of the King of Prussia, and some of the inhabitants of other German States have been laid, of expatriating themselves, in order to preserve the liberty of worshipping God according to the dictates of their own consciences, it has afforded us great pleasure to peruse the following account of one of their settlements, which is given in the *Southern Australian* of May 4:—

“All our readers probably are aware that there exists, about three miles from North Adelaide, a German village named Klemzig, but we have reason to think that this interesting little settlement is not so well known amongst us as it deserves to be. Klemzig is situated on the northern side of the Torrens, on the estate of George Fife Angus, Esq. Like Adelaide, it is surrounded with noble trees, and from many points commands near views of our magnificent range of mountains. The river winds past it, and contains, for the season, a considerable depth of water. An air of serenity pervades the spot, which is exactly such a one as the imagination would portray as the retreat of persecuted piety.

“The industry and quiet perseverance of the German character have been fully developed in Klemzig. Four or five months only have elapsed since the hand of man began there to deface the features of the wilderness, yet near thirty houses have already been erected, and good and spacious houses some of them are. All are neat, clean, and comfortable. They are built mostly of pisé or of unburnt bricks, which have been hardened in the sun. The more humble cottages consist of brushwood and thatch.

"The sloping bank of the river is covered with gardens. These consist of small unfenced plots of ground, separated by narrow paths. Considering that the season most favourable for gardening has not commenced, the number of vegetables which the Germans have at the present moment under culture affords strong proofs of their industry. Among these are lettuces, potatoes, cucumbers, French, broad, and scarlet beans, carrots, turnips, onions, radishes, spinach, brocoli, cabbage, and green peas; also, melons, maize, mangel wurzel, mustard and cress, and a few flowers.

"The inhabitants themselves are not the least interesting subjects for contemplation. The visitors will find them one and all as busy and cheerful as English bees in the spring season. Out of doors they are weeding, or watering, or building, or fishing, milking, washing, cutting wood, or carrying water. Within doors the housewife plies her domestic toil with equal assiduity. She is engaged in bread-making, butter-making, cooking, cleaning, or some such occupation. Not a soul is idle. Even the children who are too small to work, yet large enough to learn, will be found in ordinary school hours receiving the tuition of their excellent and indefatigable pastor.

"The visitor will be struck by the obliging dispositions and courteous manners of the people. The male peasant raises his hat as he passes you, and bows with an air equally removed from boorishness and servility. The female, although perhaps bending under a load of wood, has a smile and some other expression of respectful courtesy to offer the passing stranger. Even the few natives who assist them in some of their labours appear to have imbibed their spirit, being retiring and unobtrusive. We do not disparage our labouring fellow-countrymen in Adelaide, when we say that they may learn one or two valuable lessons from our German brethren in Klemzig.

"We trust these observations will not be thought out of place. We do think our neighbours are entitled to much consideration from us. Driven from their native country because they would not yield to that worst kind of tyranny which seeks to rivet chains on men's minds, and dictate to them their faith, they came hither, erected their altar among us, and are now presenting us with a model of practical colonization well worthy our individual imitation."

ABORIGINES.

The following sentiments respecting the Aborigines of South Australia do honour to the Governor, Col. Gawler, by whom they were addressed to the grand jury at Adelaide, March 21:—

"I am much gratified at the manly and decided manner in which the grand jury

have expressed their benevolent feelings on the subject of the Aborigines.

"In common with the gentlemen of the grand jury I have observed, with anxiety, the progress of events and opinions in this particular; and I have also seen, with deep regret, that, as is in substance expressed by the presentment, petty offences and depredations have been increasing among the Aborigines, and that these evils have been accompanied by a corresponding increase of impatience and animosity against them by some settlers.

"I cordially unite in opinion with the grand jury, that 'measures should be speedily taken to promote their civilization, and protect such rights as are unalienable to man, with a view to their advantage, and to the security of the colonists.' Such measures have been, for some time past, under consideration, and are actually in progress.

"Every friend of morality, however, must see with deep concern that that vice which brutalizes man, or rather which degrades him lower than the brute—drunkenness—that vice which especially renders man a burden to himself and a pest to society, is, through the example or at the instigation of thoughtless and abandoned persons, gaining ground among the natives. As one of the leading points of hope for them, its progress must be steadily and universally discontinued by us.

"Hitherto the Aborigines in this province have been fostered by the colonists in general, with a degree of judgment and humanity scarcely ever equalled and never surpassed in the history of colonization. After such a commencement, we may look with great confidence for a continuance of the same general standard of conduct, under the increasing difficulties which must accompany the extension of our settlements and the spread of European vices.

"The Aborigines have been brought under British laws, to the utmost of my power, when they are guilty of crimes. I will not, from any mistaken sympathy towards them, suffer those laws to be evaded; but, at the same time, as the Aborigines may be punished by our laws, by those laws they must also be protected, and I look to the juries of the colony for steadfast support in defending them according to the full scope and power of British statutes, against every lawless aggression.

"It must also be remembered that if, on the one hand, we have set before them the blessings of Christianity and civilization, we have, on the other, received from them this beautiful country, of which, until our arrival, they were the undisputed possessors. For this, the foundation of brilliant hopes to the colonists, we owe to its native and aboriginal proprietors at least a heavy debt of charity, humanity, and patient forbearance."

ASSOCIATIONS OF BAPTIST CHURCHES, 1839.

Name of Association.	Time of Meeting.	Place of Meeting.	Moderator.	Secretary.	No. of Churches.	INCREASE.			DECREASE.			MEETINGS NEXT YEAR.		
						Baptized.	By letter.	Restored.	Dead.	Dissevered.	Reparated.	Place.	Time.	
Hertshire, &c.	May 21 & 22	Coate, Oxon	R. Pryce	.....	19	46	6	3	17	16	14	Blackley	May 12
Huckinghamshire	May 15	Waddesdon Hill	H. H. Dobney	P. Tyler	18	89	6	4	25	14	30	Gold Hill	June 10	
Bristol	May 22 & 23	Bath	P. Cater	T. Winter	44	353	49	10	90	74	47	Minchinhampton	June 18	
Glamorganshire	June 19 & 20	Caeorsalem	W. R. Davies	J. James	41	226	108	105	27	37	100	Salem, Langyres	May 26	
Kent, East	May 28 & 29	Canterbury	T. Scott	J. M. Cramp	12	126	39	3	11	40	13	Ramsgate	June 2	
Kent, W., & Sussex	June 4 & 5	Sandhurst	F. Overbury	W. Groser	25	162	17	4	83	44	30	Brighton	June 10	
Lancashire	May 22 & 23	Bacup	J. Acworth	D. Marsh	33	300	64	5	56	27	58	Accrington	June 3	
Lancashire	April 3 & 4	Spalding	W. Margerum	J. Craps	9	52	3	..	7	14	17	Lincoln	June 9	
Midland	May 22 & 23	Willenhall	J. Wassall	J. Blakeman	36	148	34	17	32	35	26	Bromsgrove	June 9	
Monmouthshire	May 28 & 29	Morish, Rhos	D. Edwards	D. Phillips	39	466	83	99	75	30	107	Llanwenarth	May 26	
Northamptonshire	May 21 & 22	Northampton	W. Gray	.....	25	123	24	1	41	36	15	Aldwinkle	June 9
Southern	May 22 & 23	Landport, Port-	Cakebread	T. Tilly	29	166	27	8	37	16	22	Lymington	June 9	
Western	May 22 & 23	Barnstaple [sea	R. May	H. Trend	46	321	32	9	26	28	68	Bridgewater	June 10	
Yorkshire, N. & E.	May 22 & 23	Malton	J. Rowe	B. Evans	11	88	11	5	19	8	19	Scarborough	June 9	
Yorkshire, W. Rid.	May 22 & 23	Halifax	J. E. Giles	F. Clowes	41	300	44	11	62	32	69	Bradford	June 9	
					428	4966	557	284	1568	451	1635			

Clear increase in Fifteen Associations, comprising 428 Churches, 2163.

The Letters from the other Associations have not yet come to hand.

NEW CHAPELS.

STOKE-HAMMOND, BUCKS.

On Wednesday, Oct. 23, 1839, a new Baptist meeting house was opened at Stoke-Hammond. Mr. Turner, of Great Brick-hill, commenced by reading and prayer; and Messrs. P. Tyler, of Haddenham, and H. G. Grainger, of Waddesdon-hill, preached on the occasion.

WEST DRAYTON.

The Baptist chapel in this village was reopened, after enlargement, on the 6th of November. Sermons were preached on the occasion by the Rev. J. Aldia, and the Rev. J. H. Hinton; and devotional services were conducted by brethren Fuller, Hawson, Hedcock, Hunt, and Nash.

BOROUGH ROAD, SOUTHWARK.

A large and commodious chapel was opened for the use of the General Baptist church under the pastoral care of the Rev. J. Stephenson, A.M., on the 13th of November. In the evening it was lighted by a single Bude light, suspended from the centre of the ceiling, which amply illuminated every part of the chapel, and produced an effect, we are informed, which was in the highest degree agreeable.

NEW CHURCH.

CUTSDEAN, WORCESTERSHIRE.

In a small chapel, which was opened for divine worship, in this village, on the 30th of July, by the Rev. Messrs. Coles, Welsford, Cole, Smith, Mills, and other brethren—a new church was organized on the 14th of November. The Rev. T. Coles, M.A., of Bourton-on-the-water, on this occasion, described the nature of a gospel church, and distributed the elements; and the Rev. J. Acock, of Naunton, addressed the newly-formed community.

ORDINATIONS.

DOVER.

On Tuesday, Oct. 22, the Rev. J. P. Hewlett, late of Kingsbridge, was publicly recognised as pastor of the Christian church assembling on the Military-road in this town. After reading the Scriptures and prayer, the Rev. J. M. Cramp, of St. Peter's, delivered the introductory discourse. The Rev. H. J. Bevis, of Ramsgate, proposed the usual questions, and offered solemn prayer for a blessing on the union of pastor and people. The Rev. W. Copley, of Eythorne, delivered the charge. The Rev. E. Davis, of Deal, addressed the

church. The Rev. T. Scott, of Brabourne, closed with prayer. In the evening, the Rev. J. H. Hinton, of London, preached from John iii. 16; and the newly-recognised pastor closed with prayer. The site of the proposed place of worship is in a thickly-populated neighbourhood, and remote from any other place in which the gospel is preached.

HONITON.

The Rev. J. B. Titherington, late of Winchester, was publicly recognised as pastor of the Baptist church at Honiton, on the 29th of October.

MISCELLANEA.

BAPTIST UNION.

At a meeting of the Committee of the Baptist Union, specially convened to receive the Rev. Archibald Maclay, A.M., of New York, agent of the American and Foreign Bible Society, held at 6, Fen Court, Fenchurch Street, Nov. 15, 1839, James Low, Esq., in the chair, it was resolved unanimously:—

That this meeting, having read the letters presented by the Rev. A. Maclay, A.M., of New York, and listened to the statements made by him in relation to the object of his visit, assure him of their fraternal regard, and offer him a cordial welcome.

W. H. MURCH, D.D. }
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE. }

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

The first anniversary of this institution was held at the mission house, Walthamstow, on Friday evening, Nov. 15, when a considerable number of its friends and supporters attended. A brief report was read; addresses were delivered by Rev. Eustace Carey, and Rev. R. Philip, of Dalston. The devotional exercises were conducted by Rev. Dr. Pye Smith; Rev. J. Dobbin, of Bow, late of Arundel; and Professor Kidd, of University College. There are at present eighteen children in the institution, and applications are made to the Committee for admission on behalf of several others. It is intended to hold a general meeting of the subscribers and friends of the institution, in London, in the course of the spring; when a detailed report of its progress and resources will be made. The anniversary of the opening of the school will continue to be held on the premises, but during one of the summer months. The

Committee feel assured, that the more the object and plans of the institution are known to the friends of Christian missions, the more they will be appreciated and liberally sustained.

PROFITS OF THE SELECTION.

List of the Widows to whom votes were granted by the Trustees of the New Selection, June, 1839:—

Recommended by Rev.		
Mrs. J. J. Edwards	- - -	£4
A. J. Driver and T. Dawson	- - -	4
C. J. M. Sowle and E. Steane	- - -	4
F. E. Steane and J. Dyer	- - -	4
A. Dr. Price and W. Groser	- - -	4
S. J. Lister and M. Fisher	- - -	4
C. W. Groser and J. Belcher	- - -	4
N. W. Walton and Sh. Evans	- - -	4
H. M. Kent and W. Keay	- - -	4
S. P. J. Saffery and John Dyer	- - -	4
K. Thos. Robinson and M. W. Flanders	- - -	4
M. W. Davies and E. Steane	- - -	4
H. Dr. Price and John Dyer	- - -	3
S. G. H. Orchard, and J. W. Brooks	- - -	3
H. J. Reynolds	- - -	3
E. C. W. Gray and John Barker	- - -	3
P. W. Gray and John Barker	- - -	3
W. E. A. Claypole and W. Williams	- - -	3
M. John Vincent and G. Wilder	- - -	3
B. B. Evans, and B. Harness	- - -	3
W. J. M. Soule, and J. Edwards	- - -	3
G. J. Jordan, and J. Foster	- - -	3
E. J. Whittemore and T. Williams	- - -	3
F. J. B. Wax and W. H. Coombs	- - -	3
G. W. Barnes and J. Baynes	- - -	3
W. E. Theobalds and F. A. Cox, D.D.	- - -	3
A. C. W. Collier and G. Griffin	- - -	3
A. C. G. W. Moulton and W. Syckelmoore	- - -	3
H. C. E. Bury and J. Sprigg	- - -	2
L. John Fry	- - -	2
B. John Fry	- - -	2
T. John Jordan and J. Foster	- - -	2
P. W. Yates and D. Wassell	- - -	2
D. J. James and J. Richards	- - -	2
R. J. James and J. Richards	- - -	2
P. T. Clarke and S. Davies	- - -	2
A. J. Whittemore and J. Trimming	- - -	2
E. W. J. Inkins and D. Jarman	- - -	2
T. B. Thomas and E. Price	- - -	2

JOHN BUNYAN'S RELEASE FROM PRISON.

It has been often stated, and generally believed, that Bunyan was released from prison through the kind interference of Dr. Barlow, Bishop of Lincoln, in consequence of his friendship for Dr. Owen, "by two persons offering a cautionary bond to the bishop, that the prisoner should conform in half a year." In the *Herald of Peace* for October, an article written by the editor refutes this representation, and gives an account of the transaction so circumstantial as to claim belief, and more honourable to Bunyan himself, as well as to the parties principally concerned in his deliverance. It gives a detailed history of the release of above four hundred members of the society of Friends, and many other dissenters, among whom was John Bunyan, as contained in an auto-biographical manuscript written by the celebrated George Whitehead, and published after his decease. We extract the following paragraphs:

VOL. II.—FOURTH SERIES.

"Among other good effects," says George Whitehead, "which followed this said declaration, before it was cancelled and made void, was the king's discharge and deliverance of many of our suffering friends out of the prisons, remitting their fines, and releasing their estates, (by his letters patent, under the great seal,) which were forfeited to the king by judgment of premunire. And for the discharge of the aforesaid sufferers, I faithfully laboured and solicited. Some account whereof follows. Soon after the before mentioned declaration of indulgence was published in print, as I was solitary upon the road, returning toward London out of the country, a very weighty and tender concern fell upon my spirit, with respect to our dear friends in prison, being above four hundred in and about England and Wales, many of whom had been long straitly confined, under divers persecutions, sentences, and judgments, as to imprisonments, fines, forfeitures, banishments, for meeting, not conforming, not swearing allegiance; divers under sentence of premunire, some having endured ten or eleven years imprisonment.

"Whereupon I was really moved to write a few lines to the king, requesting their liberty, which I intimated to our honest and loving Friend, Thomas Moor, who was often willing to move the king in behalf of our suffering Friends for their liberty, the king having some respect to him; for he had an interest with the king and some of his council, more than many others had; and I desired him to present my few lines to the king, which he carefully did; and a few days after, both he and myself had access into the king's presence, and renewed our request which I had made to him in my letter; whereupon the king granted us liberty to be heard on Friday, as he said, before the council, being the next council-day the same week.

"And then Thomas Moor, myself, and our Friend Thomas Green, attended at the council chamber at Whitehall, and were all admitted before the king and a full council, and being called to go up before the king, who was at the upper end of the board, I had a fair opportunity to open the case of our suffering Friends as a conscientious people, chiefly to show the reason of our not swearing allegiance to the king; that it was not in any contempt or disrespect, either to the king's person or government, but singly as it was a matter of conscience to us not to swear at all, in any case, and that in sincere obedience to Christ's command and gospel ministry, Matt. v. and James v. When I had openly and more fully pleaded our suffering Friends' case, the king gave this answer, viz. 'I'll pardon them,' &c.

"Whereupon Thomas Moor pleaded the

innocency of our Friends, that they needed no pardon, being innocent, &c. The king's own warrant in a few lines will discharge them; for, where the word of a king is, there is power, said Thomas Moor. The king answered, 'Oh. Mr. Moor, there are persons as innocent as a child, or children new born, that are pardoned, that is, from the penalties of the law; you need not scruple a pardon,' &c. The lord keeper added, 'I have told them that they cannot be legally discharged, but by a pardon under the great seal.' Then stood up Duke Lauderdale, and made his reflection upon what Thomas Moor said, in this manner:—

"May it please your majesty, I wonder that these men should be no better counselled to accept of your gracious pardon; for if your majesty should by your own private warrant release them out of prison, their prosecutors may put them into prison again the next day; and still their estates, forfeited to you upon premunire, remain confiscated, so that their persons and estates cannot be safely discharged, without your majesty's pardon under the great seal.' With which the rest of the council concurred.

"Whereunto I returned this answer, viz., 'It is not for us to prescribe or dictate to the king and his council what methods to take for our Friends' discharge, they know best their own methods in point of law; we seek the end thereof, namely, the effectual discharge of our suffering Friends out of prison, that they may live peaceably, and quietly enjoy their own,' &c.

"Whereupon they all appeared satisfied, and the king said, 'Well, I'll pardon or discharge them,' &c".

"When the instrument for discharge of the prisoners was granted to our Friends, there being other Dissenters besides Quakers in some prisons, as Baptists, Presbyterians, and Independents, some of their solicitors, especially one William Carter, seeing what way we had made with the king for our Friends' release, desired their friends in prison might be discharged with ours, and have their names in the same instrument; and earnestly requested my advice or assistance, which I was very willing to give in compassion to them; and accordingly I advised them to petition the king, with the names of the prisoners in it, for his warrant, to have them inserted in the same patent with the Quakers, which accordingly they did petition for, and obtain.

"So that there are a few names of other Dissenters who were prisoners in Bedfordshire, Kent, and Wiltshire, as I remember, in the same catalogue and instrument with our Friends, and released thereby; which I was also very glad of, that they partook of the same benefit, through our industry. Our

being of different judgments and societies did not abate my compassion or charity, even towards those who have been my opposers in some cases. Blessed be the Lord my God, who is the Father and Fountain of mercies, whose love and mercies in Christ Jesus to us should oblige us to be merciful and kind one to another, we being required to love mercy, as well as to do justly, and to walk humbly with the Lord our God."

The editor of the Herald of Peace adds, "I have seen the original document which George Whitehead mentions in this narrative, eleven skins of vellum, to which is appended the great seal of England, and a fine likeness of King Charles. The clause in which Bunyan's name occurs runs thus: 'Johanni Fenn, Johanni Bunyan, Jobanni Dunn, Thomæ Haynes, Simoni Haynes, Georgio Farr, Jacobo Rogers, Johanni Rush, Tabithæ Rush, and Johanna Curfe. Prisonariis in Communi Gaolâ pro comitatu nostre Bedfordiæ.'"

The paper, of which we present our readers with but a small portion, is altogether interesting.

CHAPEL DEBTS.

The publication of the following resolutions, unanimously passed at the late general meeting of the *Norfolk and Norwich Association of Baptist Churches*, it is hoped by the Secretaries, may prevent some good brother, who contemplates visiting the county on a begging excursion, from incurring trouble and expense in vain:—

- I. That the Committee of this Association receive applications for assistance for the discharge of chapel debts, and examine their claims upon the support of the associated churches.
- II. That the Committee give the preference, other grounds of claim being equal, first to the cases of churches united with this Association; next, to the cases of churches in Norfolk; and, then, to the cases of churches at a distance.
- III. That the Committee affix their recommendation to the cases which they consider deserving of support, with a view to their being presented by the applicants to the churches in the Association.
- IV. That the Committee do not affix their recommendation to the case of any church in this county, unless the erection, or enlargement, by which the debt was incurred, was first submitted to them for their sanction; or unless the debt was incurred before the passing of these resolutions."

RELIGIOUS FREEDOM SOCIETY.

On Monday last a deputation from the Central Committee of the Religious Free-

dom Society, consisting of the Revds. John Burnet and William Bean, Sir James Williams, Messrs. J. H. Tredgold, J. Morley, jun., John Head, and E. Smith, accompanied by the Parliamentary Agent to the Society, had an interview with the Marquis of Normanby, and presented the following memorial:—

“ To Her Majesty's Principal Secretary of State for the Home Department.

“ The humble memorial of the undersigned members of the Central Committee of the Religious Freedom Society, composed of Local Associations in various parts of the United Kingdom, for promoting the Civil Equality of all Religious Denominations,
“ Respectfully sheweth,—

“ That your memorialists, deeply commiserating the case of a Protestant Dissenter, now incarcerated in Chelmsford gaol, beg leave to submit to your lordship a brief statement of its leading features.

“ That the name of the prisoner is John Thorogood, who for several years carried on the business of a boot and shoe maker in the town of Chelmsford, in the county of Essex, where he gained the respect of his fellow-townsmen, by the uniform upright-ness and consistency of his conduct.

“ That on or about the 14th day of Sept., 1838, he was summoned personally to appear before Thomas Brooksby, clerk, one of Her Majesty's Justices of the Peace, to show cause why he refused to pay the sum of 5s 6d., being the amount assessed upon him for a church-rate.

“ That he appeared in pursuance of such summons, and then and there gave in a written paper, in which he stated that he disputed the validity of such rate, and that his reasons for doing so were, that no proper estimate had been laid before the vestry meeting at which the rate was agreed to, and that it was improperly and unequally assessed.

“ That thereupon the justices refused to adjudicate upon the case.

“ That on or about the 14th day of Nov. 1838, John Thorogood was served with a citation to appear in the Consistorial Court of the Bishop of London, on the sixth day after the service of such citation, to answer to the churchwardens of Chelmsford in a certain cause of subtraction of church-rates.

“ That he did not appear to such citation, because of the expenses that would attend upon such a proceeding, although he believed that the church-rate aforesaid was bad in law.

“ That on the 16th day of Jan. last, he was taken into custody, and lodged in the aforesaid gaol of Chelmsford, where he has remained ever since.

“ That he has suffered great privations

and losses in consequence of such imprisonment.

“ Your memorialists beg leave to remind your lordship that the House of Commons has, on two occasions, declared by its votes, that the civil jurisdiction of the ecclesiastical courts ought to be abolished.

“ Under these circumstances your memorialists venture to express the hope, that the Government of which your lordship is a member will adopt speedy measures for carrying into effect the twice-recorded sentiments of the House of Commons, and for liberating John Thorogood from his cruel and oppressive imprisonment.

“ C. Lushington, Chairman.

“ W. H. Murch,	“ Wm. Bean,
J. R. Mills,	T. H. Boykett,
D. Edwards,	F. A. Cox,
Thomas Price,	J. Fletcher,
Edward Smith,	Edward Smith,
J. H. Tredgold,	James Mathews,
Wm. Tozer,	W. Ford,
Robert Fletcher,	Algernon Wells,
J. H. Hinton,	James Williams,
John Morley, jun,	Samuel Green,
Thomas Morell,	J. M. Hare.”
John Burnet,	

We understand that the deputation were courteously received by his lordship, who observed, that although this was a case in which the Executive could not discharge the prisoner, it was one which would receive the favourable consideration of the Government.—*Patriot*.

AVERAGE MORTALITY OF ALL MANKIND.

The population of the whole earth has been variously estimated between eight hundred and a thousand millions of souls.

If we fix upon an intermediate number, say 946,800,000, and assign 30 years for the continuance of each generation, we shall find that the “ children of men” come into the world and go out of it at the following average:

Every Moment	1
— Minute	60
— Hour	3,600
— Day, 24 hours	86,400
— Week, 7 days	604,800
— Month, 30 days	2,592,000
— Year, 365 days	31,536,000
— Generation, 30 years	946,800,000

Pocket Diary.

PROPOSED PROTESTANT COUNCIL.

We perceive that the idea of a General Council of Protestant Churches has met with favour in Scotland and Holland, between the clergy of which countries some communications have taken place on the subject. Will the Church of England meet Dissenters in such a Council?—*Patriot*,

CORRESPONDENCE.

ON EXISTING AND PROJECTED BIBLE SOCIETIES.

To the Editor of the Baptist Magazines.

My dear Sir,

The letter, addressed to the Baptist Churches in Great Britain, from the Board of the American and Foreign Bible Society, which appeared in the last number of the magazine, and that of Mr. Cramp, which has the same general bearing, render it probable, that the translation-question at issue between our denomination and the Committee of the Bible Society, will now be brought to a conclusion. Having been present in America at the very first private meeting on the subject of a separation which was held in New York; having been one of the two who presented "the Protest" here to the Committee of the Bible Society; and being aware of the anxious feelings of many of our Christian friends—I feel that, it is not improper, at this critical juncture to make a few remarks.

I perfectly agree with the avowal, that "the position of our denomination with regard to the Bible Society is *unsatisfactory*," because our silence and inaction probably induce them to imagine, that we are content with their reasons for doing nothing for us, (in relation at least to the New Testament,) and because we are at present giving no very public demonstration of our attachment to that most important department of Christian and missionary effort for which we have been heretofore pre-eminent. What we should all be most solicitous of combining on this occasion, is the *suaviter in modo* with the *fortiter in re*. That we are strong *in re*—in the general ground we take, when we affirm that the entire word of God, *fairly and fully translated*, should be circulated in all the languages of mankind, cannot admit of a doubt,—a principle which, if it applies in any case, applies *a fortiori* to our own; it is, therefore, peculiarly desirable, that we should be inoffensive as much as possible *in modo*, in the measures we adopt, and in the methods of carrying them into execution. To avoid an undue excitement of the passions when we have great principles to maintain amidst fierce opposition, and great injustice to endure amidst plausible pretences, is surely one of the noblest achievements of Christianity, and that to which we, as a denomination, may now well aspire. Participating most fully in the decided sentiments that have been expressed publicly in the Protest, and more privately by individuals, I would nevertheless, with

all deference and affection, submit to my brethren, and the members of the denomination generally, that while they speak and act, (as I apprehend they will be more and more called upon to do,) with decision, they do not allow themselves to indulge in hard words, and criminating insinuations. Even in what appears to us inexplicable and palpably wrong, let us, without rousing the indignation of others by severe animadversions on their presumed motives, pursue our own honest and independent course. I trust this remark will not be understood as reflective, but as premonitory.

The basis of all active measures in the denomination, which may have a bearing upon the offensive conduct of the Bible Society's Committee, should be a *clear necessity*. When general union is so important to advance a great object, as well as for the cultivation of our own spirituality of mind, it should be manifest that we are not forward to divide upon a slight affair, but that we are impelled by principle to separation. We equally err by a tenacity of adherence to what is, or involves, incurable wrong, for the mere sake of union, and by hastiness in withdrawing from long cherished and extensive combinations of usefulness, from mere distaste or personal offence. In the present instance, I think, we are free from any such imputation. The affair itself is not insignificant, and we have not been precipitate. Who could fairly charge this upon us, were we even to form a separate Bible Society to-morrow, when several years have elapsed since the discussions began, and years have elapsed, too, since our American friends withdrew from the parent institution, and formed their own. We have not only received by direct communications the benefit of their experience, but witnessed, by the sums they have raised and sent to us, the greatness of their success.

We have been slow, then, and reluctant, to adopt any separate measures: we have been careful and deliberate in considering what ought to be done. If we act now, it is certainly not in haste, and only because of the conviction that millions will suffer an eclipse of the truth if we pause any longer, and because we are in fact compelled to it by a moral necessity. *What* ought to be attempted is another question. Prompted alike by the convictions of our own minds, and the urgency of our American friends, *something* should be determined; that is, unless the Bible Society's Committee should retrace their steps—an event which I cannot think hopeless from the language

adopted by them at the conclusion of their last report.

It would be worthy of the calm deliberating character which has hitherto distinguished the proceedings of the *protesters*, to make another and (as it assuredly must be) a final effort to rectify the conduct of the Bible Society's Committee. Such an effort may, in all probability, have been made by the time this letter is issued. If it be successful, we shall feel the highest emotions of pleasure, because it will prevent the alternative, painful in itself, but yet inevitable, of adopting some ulterior measures. If driven to this necessity, let not the Bible Society view us as assuming a hostile attitude; for it would be quite possible to unite as a denomination, for the purpose of obtaining the circulation of what we deem the most correct version of the Scriptures in all languages, without seeking to injure or to disparage the labours of the great central institution. We may lament the narrowness of their ideas, and the consequent contraction of their efforts; but we can never forget the philanthropy of their principle, the magnitude of their labours, and the fervour of their zeal. What is evil we deplore: what is deficient we will seek to supply: what is useful we will hail and assist. Other and brighter days may dawn, and the primitive spirit be yet revived. Let them abandon the post of critics, which they cannot successfully occupy, and resume the hallowed office of Bible distributors, and the Society will then emerge from the mists of controversy fair as the moon and bright as the sun.

But if they persist in retaining their new-modelled character, we would respectfully inquire whether they can conscientiously aver that we are wrong? We ask them whether it is wrong for any body of Christians, precluded by others with whom they are associated from presenting the New Testament to the millions of our apostate race, in a translation of it, which they deem the most complete and vernacular in each language, to do this by raising pecuniary means, and organising a separate agency? Why should they be displeased with a denomination, any more than with an individual, for engaging in the work of separate translation and distribution? Notwithstanding their different practice, and their denials of justice to us, they do not affirm,—at least I presume not,—that our rendering of the Greek terms in question is wrong. They do not say—and who, with lexicons and scholars of every grade, and every country, eye of their own party too, against—positively, plainly, universally, against them—and with all antiquity against them—who will have the temerity to say, that these terms do not mean immersion? And is it not a responsibility too heavy to incur, for any man or

body of men to declare they shall *not* be translated? Is it fear? Is it prejudice that operates? Whatever it be, we respectfully demand whether the Christian can justify himself in acting under any other influence than a supreme love of the truth? What, I may inquire, would the Bible Society's Committee lose by the concession required? So far as I can perceive, only one thing, their *inconsistency*. They would then become manifestly right, and more extensively useful.

Our denomination is, doubtless, thankful to God, and to our transatlantic brethren, for the aid which has been rendered to our Oriental translations; but it would be improper to depend on the American Society to supply our lack of zeal; besides that the ever widening sphere of their labour precludes the hope of being long able to rely on their resources alone. The question then returns, if the central Institution here continues to reject our appeals, ought we not to provide for ourselves? But the method adopted, and even the terms employed should be carefully considered. It has long occurred to me, and it may therefore be ventured as a suggestion, that the *Bible Translation Society* might be a fit designation for what is chiefly our object; and it would have the advantage of avoiding the appearance of evil. Another thought has also suggested itself, and as my worthy friend in the last magazine has intimated the wish for discussion, I take leave to name it—that the formation of such a Society, if we are indeed driven to it, might be made the instrument of establishing a closer connexion of Christian intercourse and missionary combination than has hitherto subsisted between England and America; and might possibly lead in the end, if not at first, to the constitution, and to the conducting by means of corresponding Committees, of a united agency which might assume the title or something like it, of the *American and British, or British and American Bible Translation Society*.

After so long a letter I may well be in haste to conclude, by subscribing myself,

Yours faithfully,
F. A. Cox.

Hackney, Nov. 18, 1839.

ON EXISTING AND PROJECTED BIBLE SOCIETIES.

To the Editor of the Baptist Magazine.

Dear Sir,

With ineffable delight have I perused the letter from the Board of the American and Foreign Bible Society, to the Baptist churches in Great Britain, inserted in your number for the present month; as likewise

the Rev. J. M. Cramp's correspondence. Very gratifying also is it to be informed, that the Rev. A. Maclay, A.M., has arrived in England, to prosecute the objects of the mission with which he is intrusted. It is presumed that very few, if any, of our Baptist brethren, in these realms, are not disposed to go along heart and hand with Mr. Cramp, when he says; "I stand prepared to join my brethren in forming a Bible Society on the plan and principles adopted by our transatlantic brethren." The humble individual writing this, begs to declare himself also prepared to follow the same course. Quere, Do not the sustentation, and the forwarding, of our oriental translations, pe-remptorily inculcate the prompt and energetic pursuit of such a step on the part of the Baptist denomination universally? Thanks be to God, our American Baptist brethren have done what ought ere now to have been achieved by our friends at home. And now, kindly and wisely invited and encouraged to make common cause with them, in so grand and worthy an enterprise, let us to a man, cheerfully and zealously respond to their call. Consistency, the destruction of a master-error, and the claims of our Eastern translations of the sacred scriptures, summon us to the undertaking. During a long series of years have our offerings been presented on the altar of a society that was imagined perfectly catholic and unsectarian. But proving itself otherwise, particularly, if not exclusively, in reference to the Baptist persuasion, and refusing to aid our translations, confessedly scriptural, because they necessarily strike at the root of what we conscientiously believe, with the erudite Gill, to be "a part and pillar of popery," the very basis of national churches, and therefore of that mercetricious union betwixt church and state, which is the parent of delusion and hypocrisy, oppression and relentless persecution,—it is time to recede, and to accomplish all in our power for the diffusion of the "lively oracles," not only "without note or comment," but also without covert or guise.

If, as we may now hope and expect, a society, either connected with, or framed on the same principles as, the American Foreign Bible Society, will be established in this country, put down my name for an annual subscriber of one guinea. And should the Rev. A. Maclay make a tour of Britain in behalf of such an institution, it is to be wished that he would not omit South Wales, where I am certain his mission would be hailed with heartfelt pleasure, and by none more unfeignedly than by,

My dear Sir,

Yours faithfully in gospel bonds,

MICAH THOMAS.

Abergavenny, Nov. 13, 1839.

ON THE LIQUIDATION OF CHAPEL DEBTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me again to occupy a small portion of your columns, in the first place, to offer my thanks to my unknown friend, Mr. Rees, for the manner in which he expresses his desire to carry out the plan for the liquidation of our chapel debts. Prior to the appearance of his letter, other friends in a distant part of the country, which I have lately visited, spoke to me of their interest in the plan, before they knew I had written it, and their readiness to use all their influence to accomplish the design. One immediately promised his £100 towards it; and a ministering brother told me, that another of his friends would do the same. Thus, in a short visit, I found many approve; and I have no doubt, that the mass of the friends connected with our churches would, if consulted, approve also.

But I have been asked, suppose the whole debt paid, how would I meet cases for the future; for, if the old plan is continued, the evil will soon present itself again? I admit this. I not only would remove the present burden; but adopt such plans as should prevent its recurrence. It is the evil of the begging system, the mendicancy to which it reduces ministers and people, as well as the debt, I want to destroy. But this cannot be done without some new and vigorous measures. I submit the following outline of a plan; it is only a rough sketch, but it will be understood. Let us form a denominational society for building chapels. We have a local one in London: throw it open. I would make the present Committee of that Society, the central committee of the new one. I would invite the whole of the associations in the kingdom to compose the Society, and every church in the association, according to the number of its members, to contribute to its funds. The necessity for any erection, the places, the cost, &c., should be decided by a committee of the local association chosen for that purpose; and, when approved, the case should be forwarded to the central committee, who should have no power of rejection. To such a fund the churches might average £5 a year, which might be collected by local agents without much expense, and transmitted to the general treasurer in London.

The advantages of such a plan would be manifold. The following I think would be indisputable.

It would insure a great saving of money. I perhaps underrate when I say, that a third of what is collected now goes in expenses. Then, frequently, chapels cost more from the ignorance of the good people concerned in their erection. Now from all these inconveniences we might be free.

It would produce more uniformity and security in our structures, and Deeds. We might have some general design, plain, but suitable for the former, whilst a model Deed would be adopted, to which all the other would be conformed. Then these latter might be deposited in some central place where they would be safe.

But, most of all, it would save many an amiable and pious minister from mortification and insult, and many a church from degradation and injury. Of the former, how many have sacrificed health, and the best feelings of their nature, in this painful business! and of the latter, how often has the absence of their minister led to declension, if not to division.

That something of this kind is wanting cannot be denied. Every-where the cry is heard, "the begging system is intolerable." We must, Sir, try some other; but no other can be efficient which will not include the whole. We are separated enough already from one another, and we want something to unite us. Let the "Baptist Union" take up this matter. It will be worthy of its attention. Some good brethren tell me, they do not join it, because they cannot see what denominational matter it can undertake or accomplish. Let them try this. It is important; nothing more so. Its magnitude will arouse the energies of the body; the simplicity of the means will engage them all.

I am yours sincerely,

A COUNTRY MINISTER.

Nov. 15, 1839.

IS IT NECESSARY OR DESIRABLE TO URGE THAT BOTH SHOULD GO DOWN INTO THE WATER?

(To the Editor of the Baptist Magazine.)

SIR,—I observe in your account of a baptism in the Established church at Caernarvon, an intimation, (not I suppose from the editor,) that it were more scriptural for both to descend into the water.

Now, as a Baptist, a member of a sect which justly prides itself in allowing nothing to be of obligation unless clearly required by the word of God, I demur to the construction frequently put on this passage. That it proves that the going down of both into the water is *warrantable*, I allow freely; but is it a *binding* precedent? If every thing done by Christians in New Testament times be *binding* on us, we must not stop here. The upper room, the reclining posture at the sacrament, the kiss, the washing of feet, with many other things, are still *binding*. Why do we consider them not to

be so? Because they were, in our judgments, *accidentally* connected with the fulfilment of divine commands in those times and places. For instance, a command to eat together in remembrance of Christ involved the use of an upper room, in a country where (as formerly in our own) such rooms were the largest; and of couches for reclining, where that was the usual posture, in eating.

The command is "*immerse THEM*;" this included, of necessity, at "a certain water," and in many other places, the partial immersion of the immerser, but surely does not require, that if places are constructed for immersing, that their construction should necessitate the semi-immersion of the baptizer. I freely allow any to indulge their preferences as to what *looks* best,—thousands think a minister *looks best* in a gown which few of our denomination do,—but let not our predilections for past practice amongst us become "a power to *decree* rites and ceremonies;" or let us at once acknowledge the hateful and mischief-making article alluded to to be sound and scriptural.

To your present correspondent, the passage in Acts viii. 38, has always appeared rather against than for the universality of the practice contended for as binding by some.

It was mentioned *expressly*, as he thinks, because it was *less* usual. Every narrator is more disposed to note what is rare than what is common—the emphatic repetition of the word *both*, appears like the mention of something which the writer supposed his readers would not think likely. A phraseology exceedingly common in the New Testament.

We ought, in my humble opinion, to be exceedingly jealous as a denomination, of adding in the slightest degree to what is really required by Scripture. We must not allow our hosts of opponents to say, that we render doubtful inferences *binding*. Simplicity is our glory. Let us hold fast all that is clearly required; let us not be tenacious when we have no positive command, or no precedent which can be *proved* binding. I have heard Baptists speak on this subject in a manner which convinced me that had they lived in Elizabeth's time they would not have abated to the Puritans one iota of the disputed ceremonies. Let no beholder of our practice say, "Who hath *required* this at your hands?"

Begging leave to add my humble acknowledgment of your successful efforts to improve our periodical,

I am Sir, yours,

A Lover of the Liberty wherewith
Christ has made us free.

Bradford.

EDITORIAL POSTSCRIPT.

On a subject on which much choice has been presented to us this month, we have selected for the perusal of our friends two letters, which express what seems to be the unanimous judgment of the English Baptists. We refer to the position in which the British and Foreign Bible Society has unhappily placed itself, and the necessity under which conscientious Baptists are laid to adopt some plan for the protection and encouragement of competent translators who wish to express fully and faithfully their view of the meaning of those inspired documents which they undertake to render into the languages of heathen nations. As there is no material difference of sentiment among our correspondents, we have not deemed it necessary to print more than two of the communications; but we beg to assure our friends at a distance, that their brethren in London are alive to the importance of the subject, and are taking those preliminary measures which, in their judgment, the solemnity of the case requires.

As some of our readers may have heard that the pastor of the Baptist Church at Canterbury has been arrested on a charge of High Treason, in consequence of his having received into his house a nephew, who had been engaged in the late insurrection in Wales, we are happy to be able to state that he was discharged on his own recognizances, on Tuesday last, by order of the Secretary of State for the Home Department. It does not appear from the accounts which we have seen, that the slightest blame attaches to Mr. Davies.

It is exceedingly desirable that persons who intend to bequeath property to religious or charitable societies, should take care to describe them with technical propriety. A gentleman named Hill, formerly of Lambeth, and recently of Serbiton, near Kingston-on-Thames whose will has just been proved at Doctors' Commons, left the residue of his estate, amounting to about £80,000, to four institutions, which are so designated as to leave his intention doubtful. His language is, "I give and bequeath the same and every part thereof, unto the governors, directors, and managers of the London Missionary Society for Promoting the Scriptures in Foreign Countries, and unto the governors, directors, and managers of the Home Missionary Society; the governors, directors, and managers of the London Bible Society, and unto the governors, directors, and managers of the Evangelical Society for the Benefit of Widows of Evangelical Ministers; in equal fourth parts. Such several fourth parts respectively to be paid to the said several gover-

nors, directors, and managers, or other persons as shall be respectively entitled to receive the same under and by virtue of the rules and regulations for the government thereof." The codicil is dated 30th Sep. 1839.

It is to be hoped that the Religious Freedom Society will immediately take some steps in reference to the unconstitutional, and we believe, unprecedented conduct of Lord Hill, in interfering with the religious liberty of a military officer at Winchester. Major Armstrong has been for some time in the habit of preaching in different places, and of giving weekly exhortations to such of the troops as were disposed to listen to him. On Lord's-day evening, Nov 4, he preached in the Independent Chapel, in Winchester, at the request of the minister, Mr. Thorn. But, it appears from a letter addressed by Mr. Thorn to the editor of the Patriot, that "the High Church party took the alarm at learning that a field-officer not only attended a conventicle, but actually officiated in the pulpit. It was deemed to be a disgrace to the army, disorderly in religion, and what ought to be prevented for the future. Colonel Boys was appealed to, and pressed to use his authority for avoiding a repetition of the evil. With this he complied. A reference to Lord Hill was the result, and an order from the Horse-guards confirmed the decision of Col. Boys. The consequence is, that the major can preach no more; and even the prayer-meetings and pious exhortations in the regiment are forbidden, to the great regret of the pious soldiers who usually attended them."—If the fact be so, the friends of religious liberty throughout the empire should immediately address Her Majesty, requesting the removal of Lord Hill from his office.

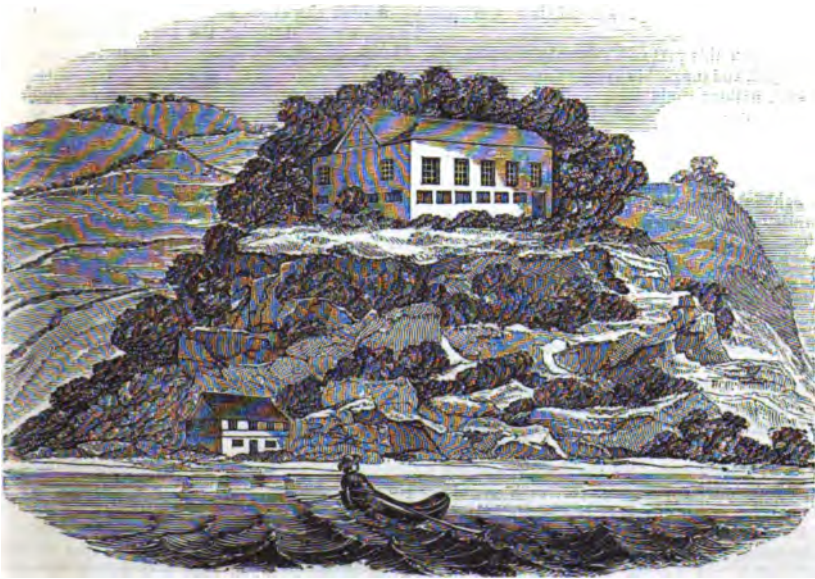
The subscription on behalf of the victims of Jamaica Juries amounts to rather more than £1000. It is scarcely necessary to say that the larger the contribution raised now by the friends of negro freedom, the less likely is it that new demands will be made upon them.

The New York Times, as quoted by the Patriot, announces that, "By a law of the last session of the Alabama Legislature, all free persons of colour, who remain in the State after the 1st of August next, are to be enslaved!"

We are informed that five lectures on the injurious tendency of Popery in England, recently delivered in Prescott Street, by the Rev. C. Stovel, are, at the earnest request of many who heard them, about to be published; and that Mr. Stovel has commenced another course of lectures on the Canons of the Council of Trent relating to Justification.

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



CHAPEL AT RIO BUENO, JAMAICA.

THE above sketch represents the chapel at Rio Bueno, as seen from the harbour. We subjoin a brief outline of the history of this station, furnished us from the pen of its esteemed pastor, Mr. Dexter.

With the exception of an occasional sermon or two by a brother of the Wesleyan Society, the Gospel of Jesus Christ had never been preached at Rio Bueno till the beginning of the year 1828. Our deceased brother Mann, in the beginning of that year, took measures to supply it steadily; and the first sermon, preached in connexion with our Society, was delivered in the house at the foot of the rock, by brother Knibb, while on his way from Kingston. Brother Mann shortly after formed a church, by dismissals from Falmouth; and it might be said, in the

Vol. I.

language of Holy Writ, that "the Lord added to the church daily such as should be saved."

In the course of the next year a number of the members were dismissed, to form the new church at Stewart Town, over which, together with Rio Bueno and Falmouth, our departed brother continued to preside till he was suddenly removed to his reward.

It was soon found that the place of meeting was so near the sea as to render it exceedingly laborious and painful for the speaker to make himself heard; and, as large and suitable

premises were for sale on the hill above, they were, after considerable trouble, purchased, and converted into a chapel capable of containing about 500, and a residence for the missionary.

In the year 1831, Mr. Knibb finding it impossible to attend, in a proper manner, to the three stations, determined to confine himself to Falmouth and the surrounding country; and Mr. William Whitehorne, who, while studying for the church, had become convinced of the propriety of believers' baptism, was chosen to succeed him over the other two churches.

The number of members at Rio Bueno was now increased to about 120; a blessing appeared to attend the preaching of the word, and the people were dwelling together in love, when the unhappy disturbances broke out in the neighbouring parishes, and martial law was proclaimed.

Though this part of Trelawney was perfectly tranquil, and the people had continued working as usual, nothing could save the Mission premises here from that fate to which so many others had been doomed; and, accordingly, the night after the destruction of the Falmouth chapel, a party of the St. Ann's militia, aided by some of the neighbouring planters, attacked the place; and, while one party was attempting to pull it down, another was employed in firing guns, in order to keep any of our people from getting near enough to see who were the rioters. Finding that all their efforts to destroy it in this manner were in vain, on account of the strong iron clamps by which the frame-work was secured, they determined to set fire to it; and, in a few hours, nothing was remaining but the bare walls. For two years and a quarter the flock was scattered, as sheep without a shepherd. Zion was laid waste without an inhabitant, till, in the spring of 1834, the Rev. Walter Dendy assembled the church; and, after the individual examination of each member, found that it was necessary to exclude only four persons. They had been deprived of their under shepherds, but "the great Shepherd and Bishop of souls" had watched over them, and kept them safe in his fold.

On the return of Messrs. Burchell and Knibb, Mr. Dexter, who had been previously sent out for the purpose, and had laboured in the mean time at Montego Bay and the surrounding stations, took charge of the united stations, and immediately began to take measures for the rebuilding of the destroyed sanctuaries. On his first visit to the ruins, accompanied by several of his brethren, he found the whole of the sacred

enclosure full of the plant called "the tree of life." This fact being afterwards communicated to James Montgomery, Esq., called forth the following beautiful verses:—

"Where flames devoured the house of God,
Kindled by Hell with Heaven at strife,
Up sprang spontaneous from the sod
A forest of the tree of life;
Meet emblem of the sanctuary
Which there had been and still should be.

"Now, on the same thrice-hallowed spot,
In peace a second temple stands,
And God hath said, 'Destroy it not;'
For, lo! the blessing he commands,
As dew on Hermon's hill of yore,
Life,—even life for evermore."

A neat chapel, to seat 800 persons, was immediately built, under the superintendance of Messrs. Knibb and Dexter; which, including the fitting up one end with desks, &c., for a school-room, cost upwards of 1400*l.* currency. 600*l.* of this was supplied from the fund arising from the Parliamentary grant and contributions; the rest, with all the minor expenses of the station, has been raised by the church and congregation. A further debt of nearly 300*l.*, which was incurred during the present year, in providing extra accommodation for 400 persons, has also been liquidated; and the people are now making strenuous exertions to pay for a house which has recently been purchased as a residence for the minister and the schoolmaster for the time being, and which will be placed in trust for that purpose as soon as the necessary amount is raised.

A day-school was commenced in November, 1837, in which 80 children are in daily attendance. The pay system was introduced at the beginning of the present year, each parent being expected to pay 2*s.* per quarter sterling for one child, 3*s.* for two, and 4*s.* for three or more children. These are small sums; but the payment of even so little inculcates upon the minds of the parents the important principle that education is valuable, and that it is their duty to supply it to their children. There is also a large Sabbath-school, in which it is hoped that many of the dear children will be trained up for the church and for heaven.

The church now contains 400 members, and about 500 inquirers, many of whom, it is hoped, have set their faces Zionward. May the numbers still continue to increase, until "the little one shall have become a thousand, and the small one a strong people!"

CALCUTTA.

A COMMUNICATION from our Missionaries at Calcutta, dated the 7th of May, contained various extracts from our brethren at the out-stations, which we subjoin. Our readers will be pleased to notice, in connexion with these

reports of missionary labour among the heathen, the evidence afforded by the letter from Belgaum of the progress of religion in the army.

D A C C A.

From Mr. W. ROBINSON, dated April 3, 1839.

Visits to Yejga, or "The Glorious Village."

The opening prospects with which we are now favoured encourage us all. I am willing to hope that the Lord will set before us "an open door, which no man can shut." We have got a slight footing, at least, among the poor ignorant Catholics, who are certainly but one remove from heathens.

On the 13th ult. a very motley party of us went to Yejga, a village, ("the glorious village," as its name imports,) about six miles from Dacca. It was once a very populous place, but it is now almost a desolation. A few very poor Catholics reside there, and an old church remains, which, at festivals, is a place of general resort both to the people of Dacca and the inhabitants of the distant villages. The way to it from Dacca lies through a dense jungle, once the site of numerous pleasure gardens, the walls of which, in many places, still remain. This jungle is beautiful in appearance, but it is not passed without danger, it being the habitation of tigers. We first took a view of the church: it has a brick wall and a thatched roof. It may be sixty feet long by twenty in breadth. It is almost destitute of ornament, but there is the usual apparatus, an altar and images. I found, lying on the altar, prayers, creeds, the service of the mass, and part of the first chapter of the Gospel of John, in the form of tables, pasted on boards, and covered with glass, to preserve them from injury. These were all in Latin, of course; but how preposterous, in such a jungle, and among a few poor rustics, who cannot speak a sentence of any European language, and who can be addressed with advantage only in Bengalee! Over the principal door of the church is this inscription,—"*HIC EST DOMUS DEI ET PORTA CÆLI.*"* Alas! the gate of heaven is closed against these poor people by those whose professed business it is to open it.

Having seen the church and church-yard, in which I lingered some time, the whole scene strongly reminding me of a country church in Java in which I used to preach, we went and sat down on a few broken chairs, with some of the poor villagers: they sat on mats. I read a portion of Scripture, and prayed with them; conversation followed, and they expressed a wish to see us again.

On Monday, the 25th, our party paid a second visit to our poor friends at Yejga. We

* "This is the house of God and the gate of heaven."

arrived early in the morning, but we could not collect even a few people for worship till ten o'clock, when we had a short service. I expounded the parable of the prodigal son, and was listened to with great attention. After I had done, brethren Leonard, Maily, and myself had a long conversation with them on religious subjects. We then took a long walk, to view an old house, of some note here, and see a village of Minapuri people; and with them we could have but little intercourse, owing to the want of a common language. We saw a most curious structure there: it is the village banqueting-house or hall of assembly. While looking at it I thought I could imagine how the house which Samson pulled down might have been constructed.

Conversation with a Roman Catholic.

We returned to Yejga, and in the afternoon called the people together again, to have another service with them before we parted. Only a very few came, and one of them was so anxious to ask questions that the whole time was occupied in conversing with him. He wished to know why we did not practise feet-washing. We told him. Then he wished to know whether we believed in the perpetual virginity of Mary. As the man proposed his questions in a proper spirit, we thought it right to allow him to proceed. He seemed, on the whole, to be satisfied with our replies. At length we put a question to him; we requested his opinion of 1 Tim. iv. 1—5, concerning doctrines of demons, forbidding to marry, commanding to abstain from meats, &c. He said that he had read the New Testament, in Bengalee, all through, but that he had not noticed that passage. When his attention was called to it, and the various particulars pointed out to him, he seemed to feel the force of our observations. This man, we afterwards understood, had, in his boyish days, been one of brother Leonard's pupils; hence, we suppose, his candour and intelligence. After singing and prayer we left the place, but with an intention of repeating our visit, unless prevented by the priest.

Visits to Fulbere continued.

We still continue to visit Fulbere on Thursday evenings and Sabbath mornings. We have but few hearers, and no direct encouragement. The poor people there say that they do not pray to the Virgin Mary, that they only salute her; but so ignorant are they that they think her one of the persons of the Trinity.

On account of the Moharram, it has not been

advisable to preach much in the streets, but we found two opportunities of collecting large and quiet congregations. The Hindoos listened with great attention, both to me and to the native brethren, and showed an intention to read the tracts which we gave them.

During last month there was a large assembly for bathing, about twenty miles from Dacca. We could not go, but we met, in their return, with many of those who had been; and a Brahmin was very glad to receive a tract from us.

From Mr. O. LEONARD, dated April 2,
1839.

I have the pleasure to inform you that our field of labour is widening, and the word heard with increasing seriousness by the different castes in and about the city, both Mohammedan, Hindoo, and native Catholic; and we have ample ground to hope that the season is not far distant when we shall have to rejoice in a rich harvest of immortal souls. We visited a village of native Catholics twice, about four or five miles from Dacca, called Thazi-yow, and were cordially received by the people, although under the control of a priest, who resides in the city, but occasionally visits this meagre flock to feed them upon chaff. The village contains a pretty commodious chapel, large enough to accommodate a congregation of 300 people; but prudential motives forbade our attempting any

thing within its walls. However, we had no cause of regret on that head, as one of my old pupils in the Christian school, whom I had almost forgotten, threw his doors open to us, and aided us in collecting a congregation; which, although not so numerous as we could have wished, yet we had cause to rejoice, all things considered, at seeing so many of these poor bewildered souls, bearing the Christian name, assembled to hear the glad tidings of salvation, on our first two visits, at the hazard of the priest's displeasure. Brother Robinson was the chief speaker.

We also visited a Mug village, nearly two miles beyond the chapel; but, unhappily, the people could not understand us, as they could only speak their native language.

We are preparing to visit another village of native Catholics, about three-fourths of a day's journey from Dacca, by water, where, we have been informed, there are more than twenty families, for whose souls no one cares, and who have been left by their priest to manage their spiritual concerns as they think proper, being too poor to support him. We have also learnt that they have built a small chapel, in which they meet, at stated times, for worship. I hope, as we intend to visit the above village to-morrow, to give you a pleasing account of the result in my next.

Our stated duties in English and the native languages are carried on as usual; and, I am happy to say, our meetings are far from discouraging.

BELGAUM.

Letter from the Church in Her Majesty's
Regiment, dated Feb. 20, 1839.

You will, I am sure, be glad to hear that there is a Baptist church in the regiment. The regiment went to Maulmein in 1832. There was not a man in it at that time, and to say, who loved Jesus; but, glory be to God, during our stay there of two years, there were twenty-one sinners brought to seek Jesus, and, on a profession of their faith, were buried with him by baptism. On our departure from the church, there was a deacon chosen by them, and we were called the "Branch of the Maulmein Baptist Church." We were stationed awhile in Punamali, and then proceeded to Arni, where we were quartered for nearly two years, during which time the Lord added thirteen to us; and they were baptized by a missionary, who called upon us. We were next stationed in Beleri, where we lay for two years, during which time the Lord added twenty-six to us. The Rev. Mr. Day, who was located in Madras about two years and a half ago, came up to us, and baptized the above number. It was a joyful sight: there were thousands of spectators, and, I trust, our souls were warmed with a Saviour's love.

About eight months after our arrival in Beleri, the church in Maulmein passed a vote that the branches of that body, in the Madras Presidency, should form themselves into a church, under the pastoral care of the Rev. S. S. Day. This was done: a Baptist church was organised, and we became a branch of it, the Maulmein church having dismissed us.

We are at present stationed in Belgaum, where we arrived on the 2nd of November; and on the 15th of December the left wing marched for Poonah. Three of the brethren and six sisters went with the wing. We have always continued to meet together, as when at Maulmein. Monday, Thursday, and Saturday evenings prayer-meeting, from a quarter past six to a quarter to eight P.M. Sundays, Thursdays, Wednesdays, and Fridays, we read a sermon. First Monday in the month, concert for prayer on behalf of the heathen. Second Monday, concert for prayer on behalf of Sabbath-schools throughout the world. Third Monday, regular church meeting. Fourth Monday, Sabbath-school teachers' meeting.

We have a Sabbath-school in connexion with the church: before the regiment was separated there were 70 children who attended it. These

were divided into eleven classes. May Jesus bless our labours to the souls of the children, as he has already done! Four of them made a profession of their faith in Christ, and were baptized.

I stated twenty-one joined the church in Maulmein, thirteen in Arni, and twenty-six in Beleri,—total sixty; out of which one brother

died in Christ, nine were dismissed by letter, and, awful to say! sixteen were cut off, two of whom, I hope, will be restored by next church meeting: having in good standing thirty-four. May Jesus multiply our number, and may the Holy Spirit be copiously poured out upon you; and may your labours be abundantly blessed among the heathen!

BENARES.

From Mr. W. SMITH, dated Benares,
March 12, 1839.

I send my journal for January last. The Lord has enabled me to declare the glad tidings of great joy to thousands of heathens the last two months. I feel very thankful that the prejudices to the Gospel are much removed: the people appear very attentive to the Gospel. The other day, as I was preaching to a crowd of people at Sitla-ghat, an elderly Brahmin got hold of one of his sons by his hair, and gave him a severe beating, for wandering about, and neglecting to go to school; and afterwards brought him under the sound of the Gospel, desiring him to listen with attention, that it might soften his heart, and render him submissive to his parents. On my conclusion, the old Brahmin solicited for some Hindoo tracts for his children, with which I supplied him.

Last month I made known the words of eternal life in the following places: Pralad-ghat, Raj-ghat, Narsing-ghat, Gau-ghat, Ghosla-ghat, Sitla-ghat, Mankaranka-ghat, and also in several parts of the city.

I am glad to say my chapel is quite full, as usual, every Sabbath, with heathens. O, may the Lord accompany his word with power unto their hearts, that they may see the evil of their ways, and be constrained to fly to the Lord Jesus Christ, who is the only refuge from the wrath to come!

Journal of Mr. W. Smith.

Jan. 8th, 1839, Tuesday.—Left Benares for Allahabad Mela. On my way declared the message of God to a concourse of travellers, who were going to Allahabad to bathe, in hopes of being cleansed from their sins. They listened with attention, and acknowledged the impossibility of being saved from their sins by bathing in the Ganges, and thankfully accepted a number of Hindoo tracts. In the evening reached Tamachabad, where I took my lodging in the surrai, and had a fine opportunity of speaking to crowds of travellers, who were taking water to Brasnath, and afterwards gave them some Hindoo tracts.

9th.—Early in the morning left Tamachabad, and came to Gopiganj, a large village, where I went about, and addressed the Gospel, in three different places, to crowds of people. All listened very quietly, and many afterwards applied

for books. I gave them Hindoo tracts and four Gospels; and the Acts, in Urdu, to a respectable Mussulman.

10th.—Left Gopiganj and came to Haria, where I took my lodging. After taking some refreshment, I went about among the pilgrims, and spoke to a large crowd of people. All listened very quietly, and several applied for books, which I gave them, in Hindoo.

11th.—Early in the morning left Haria, and, on my way, addressed the Gospel, in several places, to crowds of attentive Hindoos; and distributed fifty Hindoo tracts to those that were able to read; and, in the afternoon, arrived safe at Allahabad.

12th.—Went to the Mela, in company with brother Macintosh, and addressed a concourse of people alternately, under a shed, which was erected for the purpose. Mr. Wilson was also present, who read a portion of Scripture to them. We found the people very attentive; and those who were able to read applied for tracts, which were given to them.

13th, Lord's day.—In the morning preached in the chapel; and from thence we went to the Mela, and laboured till two o'clock P.M., reading, conversing, and addressing a concourse of people. In the evening brother Macintosh preached in the chapel, and I concluded in prayer.

14th.—In consequence of the rain we were not able to go out. The people about the Mela suffered a great deal. Not having a shelter, they were obliged to get under trees; but they were not able to keep off the rain, consequently many perished by cold. It was reported to the magistrate that forty persons had died of the cold, and he kindly ordered upwards of 200 mans of wood to be burned, in different places, for the benefit of the poor. Many were brought to the fire who were quite benumbed, and, after having been warmed, they were revived, otherwise many more would have died. We invited a great many into the chapel veranda and outhouses, so that there was scarcely room for them to move. They flocked in, with their wives and children, and appeared very thankful.

15th.—Early in the morning I addressed the poor pilgrims who were in the veranda. They appeared very attentive, and many were affected, among whom several were Bundalchands, who applied for books; to whom we gave twelve co-

pics of Bunddalcanda Testaments, which I brought from Benares, which they thankfully accepted. After breakfast we went to the fair; but, seeing the people confused, we spoke to a few, and returned home.

16th.—We went to the fair, and addressed the Gospel to crowds of people, and distributed a good many tracts, in Urdu and Hindoo. The people consider the Company's abolishing the pilgrim tax as a charitable act.

17th.—Went to the fair, in company with brother Macintosh, and spoke to a number of Hindoos on the Bun, and gave away some Hindoo tracts. From thence went to a convenient spot, where our shed was brought to be erected. After addressing the Gospel to a crowd of people, we returned home.

18th.—Went to the fair, as usual; and, as it was raining, we took possession of the Treasury bungalow, in which the pilgrims' taxes were formerly collected; and crowds of people flocked, in, to whom I addressed the glad tidings of great joy. All listened very attentively. When the rain abated we went to the shed, and commenced our labours among the heathen, and distributed some Hindoo tracts. In the midst of my discourse a Brahmin exclaimed, "God has no interest for man," I told him, "Your Shaster may teach you so; but our Scriptures testify, that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" The Brahmin made no objection. On my conclusion brother Macintosh commenced; and at the close we distributed some Hindoo tracts, and returned home.

18th.—We went to the fair, and preached alternately, to crowds of people. We met with no opposers; and those who were able to read thankfully accepted tracts.

19th.—We laboured, as usual, in the fair, among the heathen. Mr. Leupolt, of the Church Missionary Society, was present, and joined us in preaching to a large crowd of people. All listened very quietly; and those that were able to read accepted tracts in Urdu and Hindoo.

20th, Lord's day.—I preached in the chapel;

after which I went to the fair with brother Macintosh, and declared the message of God alternately, to a concourse of people; and distributed tracts, in Hindoo and Urdu, to those who applied for them. We felt thankful that the heathen begin to see their superstition and folly, and are not backward publicly to acknowledge them.

21st.—Went to the fair, in company with brother Macintosh, and laboured among the heathen in reading, preaching, conversing, and distributing the Scriptures.

22nd.—This morning left Allahabad for Benares, and reached Hanuman-ganj, where I spoke to a large crowd of people, opposite a Hindoo temple, respecting the folly of idolatry, and of salvation through Jesus Christ. On my conclusion, distributed some Hindoo tracts.

23rd.—Left Saidabad, and, on my way, spoke to a crowd of travellers on the depraved and ruined state of man, and salvation through Jesus Christ. On reaching Bhati, I took my stand on a convenient spot, and commenced talking with a Brahmin, which soon drew a crowd of people, to whom I addressed the Gospel; and on my conclusion distributed some Hindoo tracts. From thence I came to Gopiganj. Here I took my lodging, and went about the bazaar, declaring the message of God. The people listened without the least opposition; and those who were able to read accepted tracts in Hindoo.

24th.—Left Gopiganj; and came to Samachabad. Here, being a market-day, I took my stand in a convenient spot, and commenced reading a portion of the Scripture, which soon collected a large crowd of people. All listened very quietly; and, on my conclusion, several applied for books, which I supplied to those who were able to read.

25th.—Left Samachabad. Several persons followed me, at a considerable distance, bearing the Gospel; and a respectable man exclaimed, "True love is manifested by Jesus Christ giving his life for sinners." Through mercy, safely arrived at Benares, and found my family all well.

A G R A.

Journal of Mr. R. WILLIAMS, of Agra.

March 21st, 1839.—This evening I went to Shaganj, it being the Moharam. I expatiated, at some length, on the folly and wickedness of this disgusting festival, and many admitted the reasonableness of what I said. One man, who has repeatedly heard the Gospel and conversed with us, joined me in reprobating the system: after which, to the best of my abilities, I preached Christ to them as the only foundation of man's salvation. Some appeared to hear attentively, while others manifested perfect indif-

ference. I then went to the civil lines, and preached in English, which is my usual practice on Thursday evenings.

22nd.—Went to the market, accompanied by the native Christian, a young man. A Hindoo told us that he wished to become a Christian; that, in his younger days, he had been instructed in the principles of the Christian religion; and that, on account of his adherence to Christ, his friends had cast him off. Supposing his statement true, I directed the native brother to keep him at his house until we could ascertain something more definite respecting him; but, on fur-

ther examination, we found that he was an impostor. I had some conversation with a Pundit on the necessity of inward religion, and the means by which it is produced; after which brother Gunpott preached without interruption.

23rd.—To-day I went to the Mela at Etewa, six miles from this place. I preached to a large crowd of people, in front of an idol temple, and distributed a good number of tracts, and parts of the Scripture. They were very glad to get them. I asked several who took the books from whence they came, and found that many had come from the interior, where no Europeans are, and consequently had had no opportunities of hearing or receiving the Gospel. I felt much pleasure in communicating to such the word of life, praying that God might accompany it with his blessing, and seal instruction upon their hearts.

25th.—Went to the market with brother Gunpott. Some Mohammedans came, and troubled us very much: they endeavoured to turn all we said into ridicule. This is no uncommon thing for them to do. They are a very prejudiced people, much worse than the Hindoos. Christ crucified is to them foolishness. I am sometimes obliged to speak in an authoritative manner, in order to preserve peace; as I did to-day, when most of the scoffers past away, though some remained, and heard us out, and seemed pleased with what they heard, promising to search the Scriptures for themselves, and see whether these things are so.

26th.—Went to Lagunj. Brother Gunpott preached, but with much interruption from the Mohammedans. At this place there is a goldsmith, who is very friendly to our cause. He says that he is fully convinced of the truth of Christianity, and that he fully intends to become a Christian some time before he dies. I pointed out to him the great danger of procrastination, and urged him to cast off shame, and to do immediately what his conscience told him was right. He seemed serious, and somewhat concerned, but I fear he will not soon embrace the truth; he has been a long time halting between two opinions.

28th.—Went to Shaganj. Feeling thirsty, I asked a Mohammedan to give me to drink, which he readily did; but immediately washed himself, as if polluted. This led me to discourse on the great evil of caste, as it leads one man to despise another. I endeavoured to impress upon his mind, and also on others, that, as we are all alike the workmanship of God, we should respect, regard, and assist each other, and that Christianity has an admirable tendency to inspire men with this amiable disposition.

29th.—Went to the market. I read a tract, and explained it. Had a long debate with a Pundit on idolatry. He pleaded strongly in justification of the practice, quoting largely from his Shaster; but, on my quoting from the same in confutation, he seemed confused and abashed, though he would not give in. I have always

found this the most successful method with such opponents. Brother Gunpott then preached. A good number heard, and some with apparent interest and attention.

April 1st.—Went to the market. Brother Gunpott preached, and then brother Greenway, but with much opposition. A Jamidar strongly opposed what was said, so that we were obliged to enter into a long debate with him and others, in consequence of which I fear that little good was effected. Argumentative discussion among men of some wisdom and judgment may be productive of some good; but amongst the ignorant, who cannot readily distinguish between truth and error, it must be rather injurious, though it cannot be at all times avoided.

2nd.—Went alone to a village called Lamira. I preached to a good number of persons, in a large garden, near to a worshipping place. The priest got out of temper, and abused me, because I said that it was sinful to worship idols of wood and stone. Having never been here before, I gave them an analysis of Christianity. All heard with marked attention, and seemed to be much pleased. Even the priest now called me a very wise and good man, though before a fool; and further to atone for his misconduct, pressed me to drink some sweet water, which he said he had got purposely for me. I did so, and then left them, promising to come again, and bring them some books; which I will do, please the Lord.

4th.—Went to Shaganj. Read a tract, and explained it; after which brother Gunpott preached, concluding with prayer. The congregation was small, but attentive; particularly one old man, who seemed much pleased while hearing, and, when all was over, said his heart was made glad by what he had heard.

5th.—Went to the market. Brother Gunpott preached with but little interruption. I then addressed the people on the brevity and uncertainty of human life, showing the absolute necessity of repentance towards God and faith in Christ, in order to our being prepared to meet death without fear. Some appeared to hear well, and asked for books, and were supplied.

8th.—Went to the market. Brother Greenway read a tract, and explained it, and brother Gunpott preached. I had some conversation with a native Roman Catholic on the ordinance of baptism and the Lord's supper. He asked me to explain their nature and import, which I did, and he seemed satisfied. He wanted us to come to his country, about seven days' journey, as there was no one there who knew any thing of Christianity except himself. He was pretty well versed in Scripture; and I think that he is influenced, at least in some degree, by the Gospel, for he knew how a Christian ought to conduct himself.

9th.—Went to Shaganj. I spoke to the people on the necessity of using our time, wealth, and all we possess to promote the glory of God and the welfare of mankind. Some Moham-

medans came, and strenuously opposed us, inasmuch that we could not preach. We were obliged to devote almost the whole of the evening to unprofitable controversy. It ended with our opponents taking some books, which they promised to read. I fear but little good was done to-day.

11th.—Went to Shaganj. We could not get a congregation for some time. A great number of children came, and I conversed with them until enough of people were gathered for brother Gunpott to preach. They seemed to hear well, and offered no objections to what was advanced, which is a great thing. I always feel more satisfied when they give a proper hearing.

12th.—Went to the market. Read a tract, and explained it; after which brother Gunpott preached. A great number attended. I then addressed them from the parable of the Talents. A Mohammedan opposed me, but was silenced by one of his brethren, who said that nothing but truth had been spoken, and that which concerned us all, and therefore no objections ought to be offered by any one. I had some interesting conversation with him: he is a sensible man. I do hope, through the Divine blessing, that some real good has been done to-day.

15th.—Went to the market. Brother Gunpott and brother Greenway preached to a large crowd, with little interruption. The people were very attentive; particularly some Mohammedans, one of whom seemed much concerned about salvation, and asked several questions

respecting the way of salvation, as revealed in the Gospel. He very often comes to hear and converse with us, I have, therefore, some hope concerning him.

19th.—Went to the market. Read a tract, and explained it. Brother Gunpott preached. The people were very attentive. A young man, to whom I had given a tract some time since, came and told me its contents pretty correctly, in order to show that he had read it, saying that he would be glad to get another. I always make a practice of asking those who receive books questions, in order to find out whether they have read them or not: this I have found to be productive of good in many instances.

20th.—Went to Limira, and preached to a small, but a very attentive congregation. They seemed much pleased with what they heard, and invited us to come again. I hope, through the blessing of God, in the course of time, the Gospel will be, to these poor people, glad tidings of great joy. I felt much comforted and encouraged from what I observed this evening, and I am convinced of the importance of village preaching. The natives at the cantonments do not hear half so well: they usually offer all sorts of objections, and stun the ear of the missionary with a recital of the crimes of those who are called Christians. This seems a very great hinderance to the spread of the Gospel, and may, in some measure, account for so few conversions among the natives in large military stations.

CEYLON.

The subjoined remarks, taken from a letter written by our esteemed friend, Mr. Harris, under date of 8th of May last, well deserve consideration, especially from those who may contemplate entering on missionary engagements.

The most valuable object the mind of man can pursue is the promotion of the Divine glory. If this is lost sight of every thing else loses its value, and becomes not only insipid but deleterious, and cheats us of a portion, if not of the whole, of our inheritance beyond the grave. How variously the scene in a heathen country acts upon the mind, it is impossible to describe. How it alternately excites and depresses; how it pierces with pungent pain, and then rouses to renewed energy; how it casts down, and then awakens the powers of men, those best know who have deliberately entered it as the ground on which to exercise their holy vocation.

The ideas formed of a missionary's life before his embarkation (I speak now more particularly of India,) are many of them vague and incoherent dreams, which, in the nature of things, can never be realised; nor does he learn, till after the lapse of some time, how crude and imperfect were his notions, and how great his ignorance of the manners, habits, feelings, and prejudices

of the people, and of the best methods of bringing them under the control of Divine principles, as deduced from the Bible. It is a school where much, indeed, may be learnt both of God and man; and, the more knowledge the mind receives, the more it is lost in wonder at the magnitude of creation in general, and at the condition of man in particular.

We are here surrounded by thousands whose chief cementing tie is the dishonour done to the Divine name; and whose practice, however much it differs in the forms, in its spirit meets, and presents a combination against the laws of heaven, and a resolute and inflexible determination not to obey them. Children swarm, roaming abroad in absolute nakedness, crowding the streets, insensible to the advantages of instruction, and indifferent, apparently, to every thing but their daily wants, unless it be a short time spent in some unmeaning pastime.

It is very difficult to compute the number of inhabitants in this thickly-peopled town. So

many live in one little hut, and so closely are their huts set together, that the native population alone, I should think, amounts to 30,000. The Burghers (descendants of European settlers) perhaps number 10,000; and the English, with the troops, another 10,000. In this estimate they may be somewhat under-rated; while the roads throughout the island, right and left, lead to straggling villages among the jungles, wherein vast numbers have fixed their abodes; and where they remain, providing supplies for their animal appetites, their evidences of rationality, in many instances, almost effaced; and their want of clothing and culture rendering them objects alike of wonder and of pity.

On this mighty mass of human wretchedness some considerable amount of Christian labour is brought to bear; but the difficulty lies in moving that which seems to have degenerated almost into lifeless matter. All that constitutes intelligence, all that stands connected with futurity and the rights of God, either seems to be unknown or discarded. Miserable superstition usurps the place of pure and rational devotion; and horrid yelling, and devil-dances, the delightful ascription of praise and glory to Him who is "over all, God blessed for ever."

Into the village jungles Mr. Daniel is now accustomed to penetrate. Fixing himself in a central place, he is obliged to go from house to house, and by such means endeavour to rouse the lethargic spirits of these half-savages.

I am left here (at Columbo) to preach to the burghers, the soldiers, and, by interpretation, to two congregations of Singhaiese people. The first of these classes are good English scholars, and, with a portion of the English residents, form a tolerable congregation, morning and evening, on the Sabbath; but their indifference to religion is awful, and their attachment to vanity very obstinate. They require the most argumentative preaching, and the most solemn and penetrating appeals.

Buddhism, when well understood, being a complicated metaphysical system, full of philosophical querulousness, and ending in an erasure of the Divine existence, has, from the very discussions it has provoked, set the minds even of those who have no connexion with it upon the ferment; and proof is required of what you advance, and sanctions weighty enough to inspire awe and apprehension. When you preach in this way you are listened to with great atten-

tion, and you may observe an increase in the attendance; but whether the heart keeps pace with the understanding, whether the one is softened as the other is enlightened, is what I am anxiously endeavouring to discover. That some have been brought to sober reflection, and to a stand still, after diligent inquiry, I find; and though the struggle of a surrender may be severe, considering conflicting passions, yet, as it is the work of the Most High, this triumph I confidently anticipate.

Among the soldiers real good is now being wrought. On Saturday evening last I attended a prayer-meeting of theirs, and was, indeed, much gratified.

Our Singhaiese congregation here maintains its character, although the service is carried on by interpretation.

In his Excellency the Governor we have a steady and powerful friend. Through much evil report he continues to advocate the cause of truth, and to aid it by his influence and example.

Many causes, of great magnitude, combine to destroy the people here. The firm root which popery has in the hearts of many, the care taken by the priesthood to maintain its power over their minds, and the oblivion of moral principle which this and all other forms of Antichrist inculcate, render it an establishment fitted to the conceptions of such an order of men as the Romish Jesuits, and worthy of their consummate art to carry into execution. It exists, however, only to be destroyed. Brother Daniel has stormed this monster of cupidity and corruption. Some have ceased to pay that unreserved submission to it which they were taught from their infancy, and to weaken its force is much.

I have only one branch or two more of error to advert to in conclusion, Mohammedanism and devil-worship; the former seen in a coarse and degrading form, and the latter apparently carrying the tokens of insanity.

By these divers evils are these poor people torn asunder, and rendered objects of pity as well as guilt. More help is needed. The evidence of success must not be drawn from what is seen, though this is not despicable, or unworthy of notice. The labours of the Baptist Mission here, for the last twenty years, remain on record in the island, and will never—never perish.

J A M A I C A.

THE new Governor of Jamaica, Sir C. T. Metcalfe, arrived at Port Royal on the 22nd of September, and was installed, a few days after, into his responsible office, with the usual formalities. Perhaps no Governor of a British colony has had a more difficult or trying post than his gallant predecessor, Sir Lionel Smith,

on whom it devolved to carry into practice the noble resolve of the British nation,—that her bondsmen should be free. His combined firmness and patience appear to have won him a large amount of grateful admiration and esteem. Many addresses, warmly expressing these sentiments, have been presented him from various parts of the island. Among these have been two, instinct with the love of British freedom and the spirit of conscientious loyalty, from our Missionary brethren in the Western and Eastern districts of the island respectively. These well-written documents have been extensively circulated through other channels, and their length forbids their insertion in our pages; but we cannot forbear giving the reply of his Excellency to the first of these addresses, since it not only clearly points out the real causes of the agitations which still disturb this island, and the guilty lengths to which the enemies of justice and freedom have proceeded, but bears a full and honourable testimony to the admirable conduct of the peasantry, and to the beneficial effect upon them of that religious instruction which our calumniated Missionaries and others have been laboriously employed in imparting.

Sir Lionel's Reply to the Ministers of the Baptist Western Union is dated—

King's House, Aug. 18, 1839.

Reverend Gentlemen,—I receive this address with mixed sensations of pleasure and pain: first, I am gratified by the acknowledgment which it conveys, that under my administration you have been protected in your duties towards the followers of your faith; though I have all along regretted that even my best means of encouragement amounted to little more than the just defence of your truly righteous labours.

On the other hand, I feel pain you should be under apprehensions that, in consequence of my removal from this government, your efforts in support of the civil and religious rights of your community can ever want the countenance of those in authority, or, indeed, of any class of society, where you are known, whose minds have not been tainted with the love of slavery.

On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? where the squatters? where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being

of that mass has committed himself in any of those dreaded offences.

The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries.

The people of England have a right to demand, and will still insist, that the liberty of the negroes, purchased by them at such a heavy cost, should be perfectly secured to them, and much remains to be done for them. You may feel assured, however, that the same power which achieved such a glorious national honour as the destruction of slavery in all its dependencies, will ultimately put down the bad laws and petty tyrannies by which the peasantry are still harassed and oppressed.

A great change is, indeed, in progress, by which unprejudiced men are coming into the management of properties, and it cannot be long before absentees will extricate themselves from their present unlucky delusion, and discover that the salvation of their estates must depend on the employment of agents who will not defraud the labourers of their wages, or impose exorbitant rents. Men, elated with the recent possession of freedom, are not likely to work cheerfully under such injurious treatment.

For myself, gentlemen, I thank you for all the regret you express at my removal from this government. I have staid here, however, longer than my duty to my own family warranted. Neither scurrilous abuse from the pulpit or from the press, or repeated threats of assassination, have deterred me from doing my duty to the emancipated population. I have been more than rewarded by witnessing their sober joys in freedom. I fully forgive the violent men who, smarting under the loss of power, have heedlessly imputed to the executive those galling changes

ordained by Providence, against the interests of the selfish few, for the happiness of the many.

I entreat you, also, to forgive your enemies; and I feel confident you will continue to use your influence in encouraging the industry of the labourers, remembering how essential employment is in all countries for the prevention of crime, and how much the spread of universal liberty to the slave must depend on the result of remunerated labour.

Gentlemen, I take my leave of you with sentiments of the most sincere respect and esteem. I beg you to receive my best wishes for the peace and happiness of yourselves, your families, and your community; and so long as my name may be recollected by the members of your church, implore them, for my sake, to persevere in the character which they have earned as good Christians and loyal subjects.

LIONEL SMITH.

K I N G S T O N .

A LETTER just received from our esteemed missionary, Mr. Oughton, shows that he is still quietly pursuing his labours in that city. As he makes no allusion to the legal proceedings lately taken against him, we conclude that the subject is under consideration by the proper authorities. We have been favoured, by a friend of Mr. Oughton's, with an extract from a letter of somewhat earlier date, which we subjoin. It gives a most pleasing and satisfactory account of several matters connected with the discipline and administration of our Jamaica churches, which is commended to the especial attention of those of our readers who may have been misled or perplexed by the depreciating statements which, in some parts of the island, have been industriously circulated on this subject.

Extract of a letter from the Rev. S. OUGHTON to Mr. J. T. Tyler, dated—

Kingston, May 29, 1839.

I will now give you a slight sketch of my present movements and future prospects. I arrived at this station on the 1st of February, and preached my first sermon on the 4th of the same month. The people received me with open arms, and since I have been here I have continued to receive assurances of affection and esteem. Numbers, who had left the church to join self-constituted preachers, (of whom there are many in this district, and most of them, I fear, very improper characters,) have returned, and begged to be received into our communion. We have accepted nearly forty already; and next Lord's day I hope to give the right hand of fellowship to nearly twenty more. In addition to this, the number of persons who are coming forward, and requesting to be admitted to the ordinance of baptism, is astonishing: I should think there are not less than 150 now waiting. About 70 have been examined and received, and two evenings every week are devoted to hearing others. We are exceedingly strict and particular in examining them, much more so than I ever witnessed or heard of in England.

The candidates have to appear before *the whole church*, and are examined respecting their views of themselves, of Christ, and the way of salvation; of the nature of a Christian church, the ordinances of baptism and the Lord's supper, &c., not only by myself, but cross-examined by the deacons or others; until we are perfectly

satisfied that their views of Divine truth are clear and scriptural. They are then required to withdraw, and the leader, a person who has the spiritual care of a certain number of persons, is required to state, from his own personal knowledge, in what manner they are living, and whether their moral character is such as to qualify them for membership. Then the question is put to the church, whether they know any thing against the candidates; and finally, they are received on a general show of hands. So you will perceive, whatever our enemies may say about us, we are not lax in our discipline. Indeed, I verily believe that it would be quite as easy, if not easier, for the very same persons, if residing in England, to obtain church-fellowship in our British churches, as it is in this place.

But I dare say you have heard much about our classes and leaders; I will endeavour, therefore, to give you a faithful description of them. In churches so large as ours it is entirely impossible for a minister to be well acquainted with all the people, to visit all the sick, and know the private history and moral character of every member; we therefore form our church into thirty-three sections or classes, over which we place a deacon, or one of the most pious and intelligent members we can find. Ability to read and write are, in this church, indispensable qualifications. These leaders have to exercise a strict watch over the conduct of the people, to visit them in sickness, console them in affliction, and advise with them when in difficulty. They have also to attend the funerals of those who die; and we lose, on an average, 150 every year. They

have, also, small buildings, in various parts of the city and country, principally erected by the people, where they meet every Monday evening for reading, prayer, and exhortation; and on Tuesday evenings, every week, the leaders meet on the Mission premises, to bring their reports to me, to examine cases of discipline, restoration, &c., and consult on any steps to be taken for the promotion of the cause of God. Notwithstanding all that has been said against them, I believe they are a very estimable and valuable order of men; and I must in conscience say, that I attribute the very extraordinary success which has attended the Baptist Mission in this island, under God, to their zealous and self-denying exertions on behalf of their perishing countrymen. The fact is, it is the Christian Instruction Society in principle, if not in name; and is conducted on the principle, that every subject of the grace of God should labour to communicate the same blessing to those around him, thus becoming fellow-workers with Christ in the Gospel.

As I had heard so much, from Mr. Panton and others, of the evils of our class and leader system, I resolved, about two months ago, to visit them all, and judge for myself. I went to three without their knowledge, and listened outside the building to what was going on within; judge my delight, when, instead of the wild raving of fanaticism, or the recital of dreams, or the observances of superstition, as had been charged upon them, I first heard them sing a hymn, then read a chapter, then one of the poor negroes engaged in fervent prayer; and, finally, the despised and calumniated leader read and expounded, in a simple and scriptural manner, a portion of the word of God. And this was the case at every place I visited. It is true, I have now discontinued my clandestine visitation: I do not feel it necessary; and it is cruel to indulge further in such a suspicious course; I therefore visit a class every Monday evening, sometimes near the chapel, sometimes a considerable distance off, and then I give them such instructions as I think they most require, generally an address of about twenty minutes, and conclude with singing and prayer. I cannot but believe that God first put this plan into my mind, and I believe the most beneficial results have already attended it.

The class-houses are plain wooden buildings, capable of holding from 80 to 150 persons, benched, lighted with perhaps six candles. They have no flooring but the plain earth; but while they have not one ornament to boast of, they are admirably adapted to the purpose; and I think it no small honour to have thirty of these

little sanctuaries attached to the church over which God has placed me. The Barbican and Surrey chapels, with all their great and noble Christian enterprize, would sink into comparative insignificance before such a display. Think not I say this in a spirit of boasting; no, I have nothing to boast of—it is the Lord's doing, and he shall have all the glory. But as Paul, when calumniated and despised by the Corinthian churches, did not hesitate to vindicate his claims, so, when a people, dear to me as my life, are reproached and slandered by those who have not virtue enough to imitate their excellences, and who hate them for their success in well-doing, I feel every emotion of my bosom rising in honest indignation at such an unchristian course.

As for our Sabbath services, would that you were here to see them—I cannot fully describe them. A chapel, 80 feet by 50, not pewed, to waste the room, but closely benched, and filled almost to suffocation, while, through the open windows, crowds of anxious hearers are seen listening to the words of life, their bare heads, in the meantime, exposed to the scorching rays of a tropical sun; and hundreds go away, unable to obtain a place. Oh! my dear friend, God is indeed blessing me here. I am filled with wonder, gratitude, and praise. Pray for me, that I may not become proud, but may be always found faithful, and that the work which God appears so wonderfully to have revived may be carried on to the day of Christ:—

"Then loudest of them all I'll sing,
While heaven's resounding arches ring
With shouts of sovereign grace!"

My time is very busily occupied: three sermons a week to prepare; preaching Sabbath morning at half-past ten, afternoon at three o'clock; meeting the country people in the chapel after seven o'clock; marriages and registrations between the services; so that my Sabbaths are not days of rest, though often seasons of refreshment. Monday evenings, class-meetings; Tuesday evening, deacons' and leaders' meeting; Wednesday, prayer-meeting; Thursday, preaching; Friday and Saturday, meetings for examining candidates. I often wonder how I keep up, yet strength is given equal to my day; and although I do not feel so robust and hardy as in England, yet I am in excellent health. Pray for me, that I may have strength for every duty, and grace for every trial, so that whilst I live I may live to the Lord, and that when I die I may die to the Lord, that thus living and dying, I may be the Lord's.

	£	s.	d.	£	s.	d.
<i>Buckinghamshire.</i>						
Banbury and Buckingham Auxiliary, by Mr. R. Goffe.						
Banbury:—						
Collections	20	13	9			
Subscriptions	6	6	6			
Missionary boxes	2	10	10			
Weekly subscriptions by						
Miss C. Goffe	1	7	0			
Miss Heynes, <i>Hooknorton</i>	1	6	2			
Mr. Spokes	2	4	0			
Mr. Warmington	0	15	6			
Various	3	2	6			
Donations.—						
Mr. G. Atkins	1	0	0			
Mr. Heynes	0	10	0			
Small sums	0	13	3			
Balance in hand	3	7	4			
Sweeford	0	14	0			
				44	10	9
Bloxham:—						
By Rev. D. Nunwick	1	10	1			
Buckingham:—						
Subscriptions	2	18	7			
Mr. Bennett	5	0	0			
Missionary boxes, &c.	9	15	2½			
				17	13	9½
King's Sutton:—						
Per Rev.—Catton	1	10	0			
Middleton Cheney	6	17	0			
Colnbrook, by Rev. W. Coleman.						
Collection	8	9	9			
Sunday-scholars	1	10	10			
R. Cox, Esq.	0	10	0			
				10	10	7
<i>Derbyshire.</i>						
By Rev. W. Hawkins, M.A.						
Burton-on-Trent:—						
Collection	4	12	8			
Mrs. and Master Owen	1	18	0			
Miss Hawkins	3	17	0			
Mr. Tomlinson	1	0	0			
				11	7	8
Derby:—						
Collections	22	14	2			
Ditto at Public Meeting	9	12	0			
Ladies' Association	10	14	5			
Missionary boxes	1	9	5			
Mr. Dunningcliff, <i>Clifton</i>	1	0	0			
				45	10	0
Swanwick and Riddings:—						
Collections	6	15	6			
Missionary boxes	1	2	10			
Sunday-scholars	0	15	9			
				8	14	1
<i>Devonshire.</i>						
Devonport, by Rev. Thomas Horton.						
Collections at Morice-square	16	2	0			
Collected by						
Master J. W. Batten	1	1	0			
Subscriptions:—						
Butter, Mr.	1	1	0			
Foster, Mr.	1	1	0			
Horton, Rev. Thos.	0	10	6			
Miall, Mrs.	1	1	0			
Paul, Mrs.	0	10	0			
Ditto	0	10	0			
Pinsent, Mr.	1	1	0			
				22	17	6
Newton:—						
Collected by Miss Morrish	1	11	0			
<i>Hampshire.</i>						
Beaulieu:—						
Rev. J. B. Burt and friends	5	0	0			
Missionary boxes by						
M. A. Smith	1	6	0			
A. Garding,	1	5	0			
				7	11	0

	£	s.	d.	£	s.	d.
<i>Hertfordshire.</i>						
Hatfield:—						
Friend, by Benjamin Young, Esq.	50	0	0			
<i>Kent.</i>						
Sevenoaks, by Rev. T. Shirley.						
Collections	11	12	11			
Subscriptions	18	14	0			
Ladies' Association	6	19	1			
Small sums	3	14	8			
				41	0	8
Tunbridge Wells:—						
Collection, by Rev. H. Kewell	8	0	0			
<i>Leicestershire.</i>						
Rochdale, by Henry Kelsall, Esq.						
Collection at West-street						
Chapel	78	0	0			
Subscriptions	7	17	2			
				85	17	2
Burnley:—						
By Rev. D. Griffiths	9	6	0			
<i>Leicestershire.</i>						
Leicestershire Auxiliary, by Mr. J.						
Collier, Treasurer.						
Arnsby:—						
Collection	14	0	0			
Blaby:—						
Collection	1	12	½			
Foxton:—						
Collection	4	0	0			
Leicester:—						
Harvey-lane.						
Collections	29	18	7			
Sabbath-school	3	14	6½			
Savoy Gate ditto	0	10	0			
Subscriptions:—						
Billsom, Mr. Charles	1	0	0			
Collier, Mr. John	1	1	0			
Ellingworth, Mr. J.	1	0	0			
Friend, A.	1	0	0			
Hull, Mr. Henry	1	1	0			
Mursell, Rev. J. P.	1	1	0			
Porter, Mr. T.	0	10	0			
Robinson, C. B., Esq.	1	1	0			
Viccars, Mr. Samuel	1	0	0			
Viccars, Mr. G.	0	10	0			
Waldron, Mrs., <i>Oadby</i>	1	0	0			
Wheeler, Mr. T.	0	10	0			
Cards and boxes:—						
Miss Cockshaw's pupils and young friends	12	0	0			
The Misses Porter	5	8	0			
Miss Bedells	3	0	7			
Mr. J. T. Collier	1	2	0			
Master J. H. Collier	8	12	0			
Miss J. Smith	0	6	3			
Miss Bywell	0	10	0			
Miss Chapman	2	10	0			
Miss Burness	0	14	0			
Masters J. and A. Mursell	0	7	0			
Master H. Clarke	0	4	0½			
				79	10	9½
Loughborough:—						
Collections	11	0	5½			
Barrow, Mr.	1	1	0			
Collected by						
Miss Keightley	2	5	8			
Miss Sutton	0	7	4½			
				14	14	6
Monk's Kirby:—						
Collection	5	7	9			
Oadby:—						
Collection	1	6	6			
Sheepshead:—						
Collection	13	0	0			
Sutton-in-the-Elms:—						
Collection	10	11	0			

	£	s.	d.	£	s.	d.
<i>Lincolnshire.</i>						
Lincoln, by Rev. J. Craps.						
Collections	9	15	10			
Ditto at Tea-meeting	2	4	5			
Subscriptions:—						
Bratton, Mr. J.	1	1	0			
Craps, Rev. J.	2	0	0			
Coupland, Mrs. R.	1	0	0			
Doughty, Mr. J.	0	10	0			
Hickson, Miss	2	0	0			
Hickson, Miss S.	2	0	0			
Jelley, Mr. J.	0	10	0			
Collected by						
Mrs. Allenby and family	1	9	6			
Miss Close	0	12	10			
Miss Fisher	1	10	2			
Mrs. Freer	0	14	8			
Miss E. Freer	1	3	8			
Mrs. Murr	1	7	0			
Miss S. Murr	0	16	7			
Miss H. Odling	2	13	2			
Miss Palethorpe	3	2	8			
Miss C. Powell	1	2	1			
Miss Rose	1	3	10			
Miss Silvester	0	15	0			
Miss H. Summerscales	1	15	2			
Sunday-school	1	3	5			
Sums under 10s.	1	8	11			
Boxes by						
Mrs. Barratt	0	10	9			
Miss E. Bray	0	14	6			
Mrs. Doughty	0	17	0			
Miss E. Foster	0	12	3			
Miss Toyne	1	7	4			
Sums under 10s.	4	15	2			
				50	11	3
<i>Monmouthshire.</i>						
By the Rev. Joseph Burton.						
Abergavenny:—						
Frogmore-street—Rev. M. Thomas.						
Collection	3	19	7			
Subscriptions:—						
Conway, Mrs.	0	10	0			
Daniel, Mr. John	0	10	0			
Daniel, Mr. C.	0	10	0			
Penny, Mrs.	0	10	6			
Thomas, Rev. M.	1	1	0			
Wyke, Mr.	0	10	0			
Collected by						
Miss Saunders	1	5	0			
Mrs. Wyke	1	7	4			
Boxes by						
Miss Saunders	0	15	0			
Mrs. Wyke	0	13	6			
Sums under 10s.	1	1	1			
				12	13	0
Lion-street—Rev. H. Poole.						
Collection	2	15	0			
Sabbath-school	1	5	0			
Subscriptions:—						
Havard, Mr. W.	1	1	0			
Poole, Rev. H.	1	1	0			
Collected by						
Mr. Robert Curtis	1	5	5			
Mr. Enoch Clements	1	6	0			
Mr. John Havard	1	10	3			
Miss Mary Morgan	2	12	3			
Mr. John Morse	1	3	7			
Miss Maria Poole	3	0	6			
				17	0	0
Abersychan—Rev. S. Price.						
Collections	4	6	4			
Subscriptions:—						
Arthur, Mr. C.	0	10	0			
Lewis, Mr. H.	1	0	0			
Lewis, Mrs.	1	0	0			
Lawrence, John, Esq.	0	10	0			
Williams, Mr. J.	1	1	0			
Sums under 10s.	0	15	0			

	£	s.	d.	£	s.	d.
<i>Boxes by</i>						
Mrs. Arthur	0	8	0			
Mr. S. Kelly, jun.	1	2	9			
Miss Woodall	0	12	6			
Sabbath-school children	0	8	6			
				11	8	1
Argoed—Rev. T. Davies.						
Collection	1	4	6			
Mr. J. Jenkins	0	10	0			
Sums under 10s.	0	17	6			
				2	12	0
Bethesda—Rev. Timothy Thomas.						
Collection	1	8	0			
Chapel box	2	0	6			
Boxes by						
Miss S. Edwards	1	3	3			
Miss M. E. Thomas	0	14	6			
Mrs. Hirm	0	11	2			
Miss J. Edwards	0	10	10			
Miss L. Rees	0	7	9			
Miss A. Rees	0	6	6			
Subs. under 10s.	1	7	6			
				8	8	
Beulah—Rev. T. Evans.						
Collection	2	10	4			
Subscriptions:—						
Davies, E., Esq.	1	1	0			
Daniel, W., Esq.	0	10	0			
Subs. under 10s.	1	17	6			
Boxes by						
Mrs. Davies	1	2	6			
Rev. T. Evans	0	15	10			
Mrs. J. R. Jones	1	6	6			
				9	3	7
Blackwood—Rev. W. Roberts.						
Collection and subscriptions				1	18	6
Blaena Gwent—Rev. — Lewis.						
Collection				3	2	6
Blaenavon—Horeb.						
Collection	2	0	0			
Hiley, Mr. J.	1	0	0			
Subs. under 10s.	0	10	0			
Collected by						
Miss Ann Hiley	4	0	0			
Miss Mary Lewis	1	0	0			
Mrs. Morgan	0	16	6			
				9	6	6
Blaenavon—Ebenezer—Rev. W. Jenkins.						
Collection	2	15	9			
Beddoe, Mr.	0	10	0			
Sums under 10s.	0	7	6			
				3	13	3
Bryn Mawr—Rev. T. Roberts.						
English Sabbath-school at Calvary				2	0	0
Caerleon—Rev. D. Phillips and J. Evans.						
Collections	2	7	8			
Subscriptions:—						
Jenkins, Mr. J.	0	10	0			
Jenkins, Mr. W.	0	10	0			
Sums under 10s.	0	12	6			
Boxes by						
Miss Jenkins	3	0	3			
Mrs. Warren	1	3	9			
Miss Caroline Jenkins	0	18	3			
Miss Matilda Evans	2	4	7			
Miss Frances Jones	2	5	8			
Sums under 10s.	0	18	4			
Missionary Prayer-meeting box	0	14	1			
				15	9	8
Castletown—Rev. — Jones.						
Collection	2	17	11			
Subscriptions:—						
Davies, Mrs.	1	0	0			
Davies, Mr. John	0	10	0			
Emerson, Mr. J.	0	10	0			
Williams, Mr. W.	1	0	0			
Watkins, Mr. W.	0	10	0			
Sums under 10s.	2	15	0			
Missionary boxes	1	5	7			
				10	18	6

	£ s. d.	£ s. d.		£ s. d.	£ s. d.					
Llanhiddel—Rev. J. Davies.			Subscriptions:—							
Collection and subscriptions	1	14	6	Davies, Mr.	0	10	6			
Llanwenarth—Rev. F. Hiley.				Lewis, Mr. B.	0	10	0			
Collections	6	12	9	Phillips, W. W., Esq.	2	2	0			
Nant-y-glo—Rev. R. Fritchard.				Phillips, Mr. W. W., jun.	0	10	5			
Collection	2	16	0	Phillips, Mr. H.	0	10	6			
Sabbath-school	4	0	0	Phillips, The Misses	0	15	0			
Subscriptions:—				Thomas, Rev. T.	1	1	0			
Brewer, G., Esq.	1	0	0	Boxes, &c.	1	5	6			
Bevan, Mr. T.	1	0	0				10	18	3	
Morgan, Mr. H.	1	0	0	Welsh Church—Rev. J. Williams.						
Vennor, Mr.	0	10	0	Collection	7	19	3			
Williams, Mr. W.	1	0	0	Bowen, Mr. J.	0	10	0			
Sums under 10s.	2	16	0	Sums under 10s.	1	15	0			
			14	2	0			10	4	3
Newport—Rev. W. S. Miles.				Tabernacle—Rev. T. Morris.						
Collection	5	15	0	Collections	2	13	9			
Subscriptions:—				Sabbath-school	0	10	0			
Clapperton, Mr.	0	10	0	Subscriptions:—						
Crosfield, A., Esq.	1	0	0	Morgan, Mr.	0	10	0			
Evans, Mr. W.	0	10	6	Williams, Mr. A.	1	0	0			
Gething, G., Esq.	1	0	0	Sums under 10s.	0	17	6			
Lewis, J., Esq.	0	10	0					5	11	3
Phillips, Mr.	0	10	6	Risca—Rev. D. Edwards.						
Wall, T., Esq.	1	0	0	Collection, &c.				1	10	6
Sums under 10s.	0	14	6	Rymney—Rev. M. James.						
Boxes	0	4	6	Collection, &c.				5	9	2
			11	14	11	Sirhowy—Rev. D. Roberts.				
Penycae—Rev. E. Oliver.				Collection	2	9	7			
Collections	5	13	1	Subscriptions:—						
C. Harford, Esq.	1	0	0	Harford, J., Esq.	2	0	0			
Subs. under 10s.	8	3	7	Williams, Mr. J.	3	0	0			
Nebo Sabbath-schools	4	0	0	Sums under 10s.	2	7	3			
Forge ditto	4	0	0	Boxes by						
Boxes	1	2	0	J. Harris and B. Davies	1	10	4			
			23	18	8	J. Armstrong & W. Phillips	1	0	6	
Pisgah—Rev. T. Kerwin.				L. Evans & J. Williams	0	12	6			
Collection	1	0	6					13	0	2
Box by Mrs. Davies	1	0	0	Tredegar—Rev. J. Roberts.						
Subs. under 10s.	0	12	6	Collections	9	4	5			
			2	13	0	Subscriptions:—				
Pontheer—Rev. J. Michal.				Anonymous	1	1	0			
Collection	2	0	0	A friend	1	0	0			
Subscriptions:—				Griffiths, Mr. T.	2	10	0			
Hiley, Mrs.	1	0	0	James, Mr. W.	1	0	0			
Jenkins, J., Esq.	2	2	0	Jones, Mr. T.	1	1	0			
Jenkins, W., Esq.	2	2	0	Llewellyn, Mr. J.	0	10	0			
Jenkins, Miss.	0	10	0	Farry, Mr. T.	0	10	6			
Sums under 10s.	0	7	6	Rees, Mr. E.	0	10	0			
Boxes by				Roberts, Rev. J.	0	10	0			
Miss Jenkins	1	10	0	Sums under 10s.	4	5	0			
Miss C. Davies	0	11	9	Missionary boxes	4	3	3			
Miss Eliza Louis	1	0	0					26	5	2
Misses A. and E. Louis	0	18	0	Ditto—English Church.						
Miss Mary Andrew	1	2	8	Collection	1	13	9			
Small sums	0	13	9	Subscriptions:—						
			13	Davies, Mr. R.	1	0	0			
Pontrhydrhyn—Rev. D. D. Evans.				Griffiths, Mr. T. J.	0	10	0			
Collection	2	3	6	Phillips, Mr. W.	1	0	0			
Subscriptions:—				Small sums	0	11	8			
Conway, W., Esq.	2	2	0					4	15	5
Conway, C., Esq.	2	2	0	Twyn Gwyn—Rev. W. Roberts.						
Conway, Mr. B.	0	10	0	Collection, &c.				1	0	6
Evans, Rev. D. D.	2	0	0	Victoria:—						
Friend, A.	0	10	0	Collection, &c.				2	14	4
Sums under 10s.	3	2	6							
			12	15	0	N.B. The remainder of the Contribution List is				
Pontypool—Trosnant.—						unavoidably deferred until next month, when the				
English Church—Rev. T. Thomas.						particulars of the remittances from Shropshire,				
Collection	3	13	3			Bradford, Leeds, &c., shall be inserted.				

P.S. Mrs. Judson's Address, and other articles, which had been prepared for press, are deferred for want of room.

IRISH CHRONICLE.

DECEMBER, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

HALF the pecuniary year of the Society, ending the 20th of April next, has now gone by. Our friends should know our condition; and, knowing it, we think they will, as on former occasions, afford their generous aid. The contributions of this half year, as compared with those of the corresponding half year of the last year, have somewhat diminished; still, perhaps, this is not a safe way by which to estimate what may be our state when the year closes, since many of our collections are made biennially, especially those in Scotland, and we shall soon be making them. This, together with the tried liberality of our friends, prevents our indulging any considerable apprehension. Yet for the service of the year, we have had already to borrow to the amount of £560, for which sum the funds are of necessity taxed to pay interest. So far as present appearances indicate, we shall be obliged to obtain a further loan to meet the Christmas payments. Under these circumstances, the Finance Committee urge, with some earnestness, their appeal for aid. We trust our monthly Chronicle has given evidence during the last year, that the Society's operations have been vigorously conducted. Each of our brethren is labouring assiduously. The readers, and the teachers of the schools, appear to have the one object in view of making known the reconciling word: and, besides the stations already occupied, the Committee are urged to send missionaries to others, among which is the large and flourishing town of Birr, where the eccentric movements of the Messrs. Crotty have excited a spirit of inquiry, and, it is said, have prepared many to listen to the gospel of Christ faithfully dispensed. Is the Committee to listen to these calls?

To suppose that popery in Ireland is *rapidly* hastening to its downfall were, perhaps, somewhat too sanguine; but that it is weakening in its grasp on the people is perfectly evident. We want, that the church of Christ,—and especially that section of it which we honestly think is the only consistent, and likely to be the triumphant opponent of this mighty evil,—should be prepared for the coming events. Besides which, with all its darkness, poverty, and superstition, Ireland is sending more popish missionaries to us, than we send of protestant missionaries thither. The monasteries in this country—the priests, both in our towns and rural districts—clergy, regular and secular—are being supplied from the superabundance of the Catholic church there. Shall they outstrip us in zeal? Shall they act as if confident of the success of their enterprise, while we are held back by the fear that our labour and sacrifice shall be in vain? Missionary stations abroad, also, are being attacked from the same source. The Catholic church gives out, that it is more desirable to attempt the re-conversion of those whom protestant missions, by God's blessing, have brought out of the darkness of paganism, than of those who are yet idolators; and let it be borne in mind, that Ireland will not be backward in urging on this zealous, and, as they deem it, meritorious work. How are we to meet this effort, but by increasing our diligence abroad, and more vigorously assailing the darkness and superstition of papist churches nearer home? Assailing them, however, be it borne in mind, not with reproaches, with pains and penalties, with exclusion from the rights of citizenship, or with vulgar abuse and scorn—which are always iniquitous and impolitic; but with the armour of righteousness, and the weapons of truth and light. Ireland only needs that we should do justly and love mercy in all our conduct towards her; God will crown such proceedings with his blessing; and her ardent, generous, open-hearted, and lively people, will become a possession for the Lord and for his Messiah. God's "elect shall inherit it, and his servants shall dwell there." "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together!"

Under date Oct. 19th, Mr. THOMAS writes to the Secretary :—

My dear Mr. Green :—

I am glad to mention, that the number of children in the schools has very considerably increased, except in one, and in that they are well taught. I hope the opposition will give way, and that it will prosper and increase. The others have exceeded the numbers I have returned the last quarter. The rolls I forward to you, with the teachers' and readers' receipts for their salaries; and for which they are thankful to the kind friends who support so good a work.

The Bristol, the Sevenoaks, the Cardigan, and the Mary's philanthropic schools, are very prosperous. Some persons have wondered at how well the Society's schools have succeeded, while others have failed. Sir Lucius O'Brien, bart., requested I would send him two teachers to Dromaland, a man and wife; which I have since done. He supports them himself; and he has built a splendid school-house at Newmarket-on-Fergus, and I am to send him a teacher for that also. I called to see the family when last in the country. I was received by Sir Lucius and lady, by the good dowager his mother, and by his brother, the member for the county of Limerick, with kindness. The dowager was the first who gave five pounds to our Society in Ireland, and since that she has also remembered it. Nearly all her children have become pious; they are attached to the establishment, but not bigoted, nor do they like ungodly ministers. Sir Lucius is trying to do good in the midst of surrounding papal darkness. He went out, some short time ago, and read his Bible to his men in the fields, and honestly told them, the pope was antichrist; for which he and his lady received volleys of abuse from the priests.

I trust I have tried to preach the gospel, and make known the truth as extensively and as frequently as possible, and have visited the sick, in fever and afflictions, far and near; but I am not satisfied with what I can do, I would wish to do more; never so happy as when I do most, and never so miserable as when I do least. I have been delighted at preaching on the decks of ships to numbers, and on the quay. There are a great many ships in the port; and I believe nearly all the masters attend, and a great many seamen, who pay the most marked attention. There were a great many of the towns people on the deck and on the shore, who were drawn to the spot, I hope, by divine providence. On one occasion, some time ago, about three thousand ran together, or more; and as they increased, I tried to speak louder and longer. After preaching more than an hour, besides reading, singing, and prayer, I gave out a hymn while I breathed

a little, then got up and preached another sermon; the multitude then increased to about four thousand. It was heard across the water. It had like to have been my last; I hurt my chest. A Roman Catholic lady, Mrs. O'Callighan, threw herself prostrate at my feet on the deck. Several appeared much affected. I felt regardless of my life. May the Lord be praised for his gracious assistance; and may he condescend to bless the efforts of dust and ashes!

One of our readers, under date of Oct. 29th, writes :—

Since I last addressed you, I have been engaged among Roman Catholics and Protestants, in and about this neighbourhood, with good success. The prayer-meeting, which is in Reellinaught on every sabbath day, is better attended to by the people than for some time ago. On the 2nd of the month, I attended, with Mr. Jordan, of the Independent society, a house into which death had entered; and, after some conversation with the people, the eighth of Romans was read by Mr. Jordan, and I gave a short exhortation from the fifth and five following verses. There were upwards of forty people present, all of whom were Roman Catholics. They took off their hats, and paid the greatest attention, while the word of the Lord was reading, and during the time I was addressing them. We remained some time conversing with them; and, on our leaving the house, they returned their thanks, and said they would be very happy to hear us at any time.

On the 10th I visited the waterguard station; I read and prayed in the house of the chief boatsman, who is a very pious man. He has acquainted me with a very interesting account of the conversion of a young woman, who was brought up in all the ignorance of the Roman Catholics, a few weeks ago, in the same village where he resided. This young woman was at service, in a house where the Scriptures used to be read. It pleased the Lord to give unto her the desire one day to take up a testament, that lay in the window; and she began to read for herself, and attended all places where prayer-meetings were held. And as her friends and neighbours began to remark her, she then made some resolutions to leave the country to avoid persecution. But the ways of the Lord were not as her ways. Her parents came to her, and dragging her home, locked her up in a room for several days and nights, repeatedly asking her to return to her own church, where all belonging to her went. She remembered the words of Solomon—"A soft answer turneth away wrath." But, said she, "dear father, I cannot; my conscience would condemn me if I should go; and do not ask me." Her father, full

of rage, got an axe, and, throwing the beads on the table said, that if she would not take them up, and renounce the bible, he would sever her head from her body. "Dear father," said she, "though you cut off my head, and my body in inches, I never will take them up again, or renounce the bible." He endeavoured to hurt her, but was prevented by her mother. They then locked her up again. Word having been sent to the magistrate, he sent and released her, and bound the father, mother, and friends to keep the peace for the term of five years.

GEORGE MOORE, under date Oct. 30th, writes:—

This month has been peculiarly interesting to me, for God has vouchsafed to bestow his blessing through many channels. There lives in this neighbourhood a man of the name of —, who has been a member of, and a great stickler for the rites and ceremonies of the Established Church, and who has heretofore spoken madly against Dissenters, and exerted his influence to hinder, if not to destroy their usefulness. For when I made an effort, about two years ago, accompanied by brother Cooke, to introduce the gospel in a village about two miles off, he made many fruitless attempts to supersede our endeavours. But the lion has been changed into a lamb; God has laid upon him his correcting rod; and in his humiliation he has been forced to exclaim, "What must I do to be saved?" He sent for me, and in compliance with his earnest solicitations, I have spent two or three nights (up to ten o'clock) each week, this month past, with him, showing him the fulness and the freeness of the gospel, trying to dispel and remove his doubts, and pleading at the throne of grace on his behalf. I trust my petitions have been granted. After this, is any thing impossible with God? He has made another soul accept the faith which he once tried to destroy.

We have since established a meeting at his house on Lord's day; and on the 20th instant I had the inexpressible pleasure of addressing the words of eternal life with plainness and simplicity to about twenty individuals, who were convened on that occasion.

On calculating, I find that I have been enabled by divine aid to hold eight meetings during the month, besides discharging the duties of a scripture reader, a tract distributor, &c. At these meetings I have generally given a simple illustration of some of the Saviour's parables: the attendance has been good.

DENNIS MULHERN, Nov. 3, writes:—

Rev. Sir,

I have been employed last month as

usual, and been enabled by divine grace to go on in endeavouring to extend a knowledge of the "glorious gospel of the blessed God." Besides visiting families for reading, expounding the Scriptures, &c., I have preached at most of my stations, and am happy to say that they continue to be full as well attended as usual. I have preached three times last month at Mullifarry; and I think there were more in number the last than I ever saw there before, some of whom came five miles, and manifested a strong desire to hear the words of eternal life. I have been three or four days with brother Sharman at Coolaney, and visited many of his stations, which appear in a prosperous condition. On Lord's day, 20th, I preached at Rathgran, where the house was crowded to excess; and in the evening at T. Smith's, Ballinacarrow, where the congregation was large, respectable, and attentive.

I am making arrangements for removing my family to Easkey on next Tuesday, God willing, in order to make that place my future residence, according to the desire of the Committee. It will be well if the presence and blessing of the Lord go with me. It is of little importance where our lot is cast, if we are but favoured with the ability and desire, together with the suitable opportunities for usefulness. In that neighbourhood, as well as almost every where else in this part of the country, where popish delusion, darkness, and ignorance, and nominal protestantism still so much prevail, discouraging circumstances present themselves in abundance; so that on taking a view of that neighbourhood, I sometimes feel almost disposed despondingly to exclaim, "By whom shall Jacob arise?" "Can these dry bones live?" But we must not forget that the work is the Lord's, and his Spirit will accomplish it. Even there, there are a few who have, through the instrumentality of your Society, been brought by the grace of God from darkness to light; and surely his arm is not shortened, that it cannot save more. The same grace that brought them is able to bring more, and to make the little one a thousand, and the small one a strong nation. May the Lord, even our own God, hasten it in his own time!

MICHAEL MULLARKY writes to Mr. Green, Nov. 5:—

Dear Sir,

The more we consider the responsibility of our station, the difficulties we have to encounter, the shortness of time, the myriads of immortal souls that are constantly passing into eternity, lulled in carnal security, the commands of God to make known his truth to all men, the more forcibly we

see that the missionary, particularly the Irish missionary, needs to be a laborious man, a zealous man, a praying man, and a man that demands the prayers and sympathies of all God's dear children. Besides this, he needs to be a man living in the exercise of strong faith in the Son of God. It is this alone that can render the cross tolerable, and make the work of Christ appear pleasant, whether the Lord will immediately bless his efforts, or withhold the tokens of his approbation to a future period. May the Lord give us grace to lay hold of the promises, and cling to them until the Lord pour out his Spirit on the whole family of man.

On the 3rd ult. I went to Pilltown by the public car. From thence I walked up to the mountain-side, a district of country destitute of every means of instruction. I called at every village, and visited as many of the cabins as my time would permit, distributed tracts, and read and prayed wherever I got permission. Although some seemed unwilling to hear, my labour and patience were amply rewarded by the respectful and serious attention which others paid to the word of God. In one house, in which there were several persons assembled, after answering various questions faithfully, without giving offence, I was very thankful, after reading several portions of God's word, to find all that were present kneel down, and join with me in prayer. Although I tried to show them that the doctrines of purgatory, extreme unction, &c., have no sanction from the Scriptures, which are the only revelation from heaven; that they hold forth salvation to guilty sinners through the blood of Jesus Christ, independent of human merit, which to Roman Catholics is very humiliating; they pressed me to stop longer, and thanked me for coming among them. Although I returned

to my lodgings drenched with rain, and had to sit in my wet clothes until they dried on my body, I don't know when I felt more happy, from a consciousness of having preached the gospel to persons who never heard it before, and might have lived and died without hearing its joyful sound.

4th. Spent this day in visiting from house to house in Pilltown, and preached in the evening in the usual place. The congregation was not as large as on former occasions, in consequence of the wet preventing persons who come from distant villages from attending. I was delighted with the improvement which appeared in John Moore, the dying man whom I mentioned in a former letter as indulging, under a consciousness of guilt and fearful forebodings of future wrath, in great despair. I trust he is brought by divine grace to see that Christ has become a breakwater against the billows of divine wrath.

5th. I crossed the river to Portlaw, and endeavoured to be useful in the course of the evening.

Lord's day, 6th. In connexion with my dear friend, Mr. Venn, who is most anxious to forward the cause, and to make known that truth which has made him free to his fellow-sinners, I held meetings for reading the Scriptures, conversation, and prayer, in six families in the village; in each of which my friend took a part. I trust that through his means, with the blessing of God on the preaching of his word, much good will be effected in the neighbourhood. We tried to get up a Sabbath school, in which, I trust, through Mr. Venn's perseverance and activity, we will ultimately succeed.

7th. Returned to the town, and preached in Thurles on the 8th. Returned again to this town on the 9th, and remained here until the 15th. During this time I was not idle.

CONTRIBUTIONS,

Received up to the end* of October, 1839.

By Rev. S. Davis:—	
Leicester	21 16 9
Arnsby	4 0 0
Derby	7 11 2
Sheffield	8 9 0
Leeds	18 5 0
Huddersfield	9 1 0
Halifax	5 14 0
Bradford	26 11 0
Mrs. B. Wilson, Clapham Com-	
mon	1 0 0
Mr. Baylis, sen., Ponder's End	2 0 0
Sevenoaks, by Rev. T. Shirley	104 7 11
	10 10 0

Francis Earle, Esq., M.D., Ripon	1 0 0
Sandhurst, by Mr. Espinatt	4 11 11
Devonport, by Rev. T. Horton ..	3 0 0
Legatees of Mr. N. Wahl, Chis-	
wick	5 0 0
Halisham, by Rev. Mr. Wall	3 2 10
	16 14 9

* * * Thanks are also given to Mrs. Stevenson, Thrapton, for a few small articles as children's rewards; and to Miss Luntly and friends at Hackney for warm clothing; and to Mrs. Moore, Homerton, for ditto, and a few books; also to Mr. Welsh, late of Newbury, for old reports, &c.

INDEX OF CONTENTS, 1839.

MEMOIRS.

	Page
Bamfield, Francis	598
Barclay, Rev. George, by the Rev. J. Leechman, A.M.	1, 48
Blunsom, Mr. W., by the Rev. W. Barnes	245
Cheave, Abraham	53
Davies, Mr. W., by the Rev. Isaac Watts	149
Delaune, Thomas	8
Fawcett, Mr. John, by the Rev. W. Fawcett	105
Gaunt, Elizabeth	252
Gray, Miss, J. C., by the Rev. T. Jarvis	193
Greenfield, Mr. W.	577
Huntingdon, Selina, Countess of	357, 465
Keach, Benjamin	157
Kiffin, W.	419
Viney, Rev. James, by the Rev. H. V. Gill	585
Waters, Rev. T., A.M.	409

ESSAYS.

Abomination of the Egyptians	599
American Slavery, a Letter from the Rev. A. Booth	527
W. Button	525
Awakened Sinners instructed and encouraged, by the Rev. S. Brawa	154
Bedouin Encampment	597
Capital Punishment	301
Children of God, by the Rev. J. Smith	201
Conversation with Strangers	54
Costly Religion preferred to a cheap one	529
Duty of Translators in regard to Baptizo. By W. Greenfield	582
Efficacy of Prayer	202
Excellence of Holy Scripture, from Archbishop Leighton	54
First Fruits carried to Jerusalem	420
Love of God	112
Pædobaptism, consequences of, by a celebrated Pædobaptist	253
Parental Solitude	6
Plan for Reading the Scriptures throughout in 1839	10
Pleasing God, by the Rev. James Smith	50
Practices of Public Worship, by the Rev. C. M. Birrell	470
Prayer of the Spirit, by the Rev. J. Angus, A.M.	473
Prayer Meeting	255
Profession of Religion, by the Rev. W. Gray	310
Purgatory and Pædobaptism	314
Restless Enemy, The, by the Rev. E. Clarke	368
Roman Catholic Reason for retaining the word Baptizo	477
Schism described by Abp. Leud	422
Snares and Duties of Rich Professors, by the Rev. W. Yarnold	475
Wakeful Minister, The, by the Rev. E. Clarke	406
Watchful Protector, The, by the Rev. E. Clarke	415
What I have done	208
Worldly Greatness	54
Unperceived Danger	54
Year, an Inquiry for the Closing	595

SERMONS.

Discourse at the Designation of Missionaries, by the Rev. E. Steane	362
The Fruit of the Spirit, by the Rev. Abraham Booth	589
The Religions of Man and the Religion of God, by Professor Vinet	196
Discourse II.	247

POETRY.

All-One in Christ Jesus	54
Birth Day Lines, by Mr. Hone	25

	Page
Hymn for an Awakened Sinner	600
— a Revival Prayer Meeting, by the Rev. P. J. Saffery	600
— a Sabbath School, by the Rev. H. Burgess	478
Hymns for the Closet of a Christian Minister	315
— Missionary, by Mr. J. J. Cummins ~	371
— by Mr. G. Beddow	600
Lines on 1 Cor. xiii. 12, by the Rev. D. Katterna	159
— the death of the Rev. J. Chin	477
May Meetings, by Rev. H. Burgess	203
Psalm xlv. 12, by the Right Honourable Sir Robert Grant	422
— civ. by the Right Honourable Sir Robert Grant	423
Saturday Evening, by the Rev. I. M. Chapman	478
The Gospel, by the Rev. J. M. Daniell	158
The Rejoicing of the Free	115
The Shepherd of Israel, by the Rev. W. Lush	159
The Word of the Omnipotent	226
Vestiges of the Invisible Ruler	601

REVIEWS AND BRIEF NOTICES.

Angus' Prize Essay on the Voluntary System	603
Beman's Old Ministry	324
Bickersteth's Book of Private Devotions	375
— Christian Truth	121
— Remarks on the Dangers of the Church	433
— Voice from the Alps	322
Boddy's Christian Mission	263
Bogie's Crisis	433
Bowes' Reasons for giving up the Sprinkling of Infants	263
Boyd's Prayers for the Church	539
— Sermons on the Church	539
Braidwood's Miscellaneous Writings	208
Broad's Folded Lambs	19
Buchanan's Address to the Young	264
Buddicom's Friendship with God	610
Bunyan's Pilgrim's Progress, with Life by Conder	18
— (Christian Treasury)	123
Burder's Domestic Discipline	376
Burnett's Power, Wisdom, and Goodness of God	11
Burns' Sunday Scholar's Annual	20
Butterfield's What should the Church do?	615
Buxton on the Slave Trade	168
Campbell's Centenary of Whitefield's Labours	375
Carleton's Father Butler	263
Cathcart's Correspondence and Memoirs	307
Charles, Duke of Normandy's, Heavenly Doctrine	484
Child's Little Picture Bible	20
Chillingworth's Religion of Protestants	615
Clarke's Day in May	211
Cobbin's Condensed Commentary	430
— Illustrations of Watts's Songs	616
Colquhoun, Lady, on the World's Religion	63
Copley's, Mrs., Mother's Stories	63
Cramp's Text Book of Popery	210
Cummins' Seals of the Covenant	376
Dalton's Commentary on the New Testament	262
Daniell's Calvary	431
Davidson's Test of Prophecy	433
Draper's Bible Story Book	263
Douglas' Revival of Religion	204
Duncan's Dukes of Normandy	324
Durtall's Christ's Invitation to Children	211
Edgar's Variations of Popery	58
Ellis's Memoir of Mrs. Ellis	209
— (Mrs.) Women of England	208
Evans on Baptism	615

INDEX OF CONTENTS.

655

	Page
Finney's Lectures to Professing Christians	263
Freeman's Prayers for the Closet	19
Freer on Infant Sprinkling	210
Frey's Hebrew and English Dictionary	430
Garioch's Association	376
Gibson's Etymological Geography	65
Gilbert's, Mrs., Convalescent	376
Giles on Socialism	64
Goodhugh's Lectures on Biblical Literature	375
Graham's, Mrs., Letters	209
Grant's Sacred Poems	432
Hack's Geological Sketches	432
Hague's Hand of the Lord	209
Hare's Golgotha	64
Hickie's Theocritus	123
Hitchcock's Historical and Geological Deluges compared	211
Hoby's Memoir of W. Knibb	122
Howitt's Colonization and Christianity	162
Innes on the Political Economy of the New Testament	165
James's Christian Fellowship	432
Jameson's Notices of the Reformation in France	615
Keith's Demonstration of the Truth of the Christian Religion	165
Kershaw's Funeral Sermon for Rev. T. Waters	432
King on Conscience	121
Krummacher's Church's Voice	263
Life and Character of St. John	122
Little Dove	19
Latrobe's Scripture Illustrations	18
Leifchild's Counsels to a Young Minister	65
Leighton's Theological Lectures	65
Leslie's Short and Easy Method with the Deists	65
Malcom's Travels in Asia	479
March's Hymns for the Closet of the Christian Minister	324
Martin's Remains	262
Matheson's Our Country	603
Mayhew's Death of Death	264
Middleditch's Memoir of Mrs. Hutchins	483
Myne on the Titles and Offices of Jesus Christ	166
Morison's Commentary on the Acts	18
Parent's Friend	484
Fathers and Founders of London Missionary Society	210
Morrison's, Mrs., Memoirs of Dr. Morrison	533
Mowes' Minister of Andouze	484
Neander's Life of Chrysostom	424
Nevins's Memoirs and Select Remains	262
Newman's Proverbs of Solomon	432
Nixon's Natural and Spiritual Man	65
Pascal's Thoughts on Religion and Philosophy	263
Pegg's Capital Punishment	343
Philip's Life and Times of Bunyan	261
Pike's Early Religion Enforced	376
Platter's Autobiography	615
Player's Home	616
Porter's Lectures on Homiletics and Preaching	209
Pritchard's Memoir of Rev. James Smith	483
Robson's Greek Lexicon	430
Sanderson's Essays on the Apocalypse	433
Schmid's Easter Eggs	264
Flower Basket	484
Little Lamb	264
Scobell's Sermons on the Temptation of Christ	64
Sidney's Life of Sir R. Hill	482
Silliman's Consistency of Geology with Sacred History	211
Skinner's Aids to Preaching and Hearing	614
Smith's Messenger of Mercy	167

	Page
Smith's Pilgrim's Staff	64
Stebbing's Continuation of Milner	614
Stephen's Exposure of James' Six Months in South Australia	162
— History of South Australia	162
Stock's Lecture on the Philosophy of Spectral Appearance	483
Stodart's Hints on Reading	323
Styles on the Animal Creation	319
Taylor's Illustrations of the Bible	121
Thompson's Christian Missions	374
— Guide to the Pentateuch	616
Thomas a Kempis on the Imitation of Christ	123
Trevelyan on Education in India	63
Todd's Student's Manual	259
Urwick's Second Advent of Christ	431
— Saviour's Right to Divine Worship	372
Vaughan's Protectorate of Cromwell	116
— Religious Parties in England	376
Watson's Spiritual Life delineated	166
Watts's Psalms and Hymns	616
Wayland's Limitations of Responsibility	18
Welsford on Infant Baptism	210
Wemyss's Job and his Times	427
Whittingham's Works and Memoirs of Rev. J. Berridge	316
Wilberforce's Practical View	123
Willoughby's Extracts from Holy Writ	616
Wilkins's Youthful Sufferer	64
Wilson's Are Unitarians Christians?	481
Witsius' Dissertations on the Lord's Prayer	483
Wyld's Missionary Atlas	431
Young's Kingdom of Christ	376
Association Letters	376, 615
Author's Printing and Publishing Assistant	264
Baptist Children's Magazine	20
Bellarmino's Notes of the Church Refuted	210
Charlie's Discoveries	324
Children's Missionary Magazine	616
Clergyman's False Alarm	433
Council of Trent	615
Discussion between Gregg and Maguire	432
Educational Reminiscences	211
Encyclopædia Britannica, Part CVIII.	204
Englishman's Greek Concordance of the New Testament	257
Essays on the Church, by a Layman	539
Facts and suggestions of Biblicus Delomus	211
Floreston, or the New Lord of the Manor	374
Fraternal appeals to Young Men	484
Hints on Study	54
History of Insects	265
Infant Sprinkling considered	615
Jethro, a System of Lay Agency	605
Land of Canaan	211
Lectures on the Evidences of Revealed Religion	165
Letters to a Dissenter	539
Life and Times of the Countess of Huntingdon	122, 374, 483
Light: its Properties and Effects	122
Listener in Oxford	375
Memoir of Mrs. Lowrie	166
Metropolitan Pulpit	322
Middle Ages of England	375
Millennium; a Poem	433
Miniature Commentary	167
Misopapisticus on the Writings of the Fathers	424
Nature, the Preacher of Christianity	64
Old Humphrey's Observations	261

INDEX OF CONTENTS.

	Page
Patriarchs	264
Patrick Welwood	432
Pictorial History of Palestine	324, 377, 541
Pulpit Studies	616
Remarks on the Breaking of Bread	19
Report of the Baptist Union, 1839	484
Scottish Christian Herald	65
Schism, as opposed to the Unity of the Church	160
Scripture Biography for Youth	167
Sorrowing yet Rejoicing	122
The Church Awakened	19
The Contrast	20
INTELLIGENCE.	
AMERICA. —American and Foreign Bible Society	378
Antislavery Convention	265
Baptism of Professor Jewett	124
Baptist Missions	485
Boston Baptist Association	212
Brown University	266
Colleges	124
East Rutland, Revival	214
Education Society	124
Episcopal Church in	618
Kentucky, Revival	215
Letter to the Baptist Churches of Britain	546
Lexington, Revival	214
Methuen, Revival	213
Missions to the slaves	215
New Jersey Baptist Convention	265
Public Thanksgiving Day	216
Remarkable Baptism	265
Roman Catholics, Decrease of	285
Slaves preparing to become missionaries	215
Statistics	124
AUSTRALIA. —New South Wales and Van Dieman's Land	69
(South) German Refugees	621
Aborigines	622
Letters from Mr. Finlayson	69, 436
New Church at Adelaide	132
CANADA. —Baptist Colonial Society	170, 379
Dominant Church	21
Spiritual Wants	22
CHINA. —Medical Missionaries	67
FRANCE. —Auxerre	547
Baptist Britoon Missionary Society	125
Baptist Churches recently formed	486
Church and State	168
Evangelical Society	486
Fragment of Church History	486
List of Churches	266
Religious Newspaper (l'Esperance)	23
Roman Catholic Influence	23
HAMBURGH. —Letter from Mr. Oncken	434
HOLLAND. —Persecution	266
INDIA. —Publications for the Natives	22
IRELAND. —Annual Meetings	293
Committee Proceedings	189
Letter from Bates, Mr.	85, 145, 190, 349, 576
Beaty, R.	86, 242, 575
Berry, Mr.	41, 42, 88, 298, 572
Brennan, P.	86, 242, 299, 351, 458
Elven, Rev. C.	408
Hoskins, Mr.	43, 190, 460
Irwin, F.	405

	Page
IRELAND. —Letter from Johnstone, Mr.	574
Mc. Adam, Mr.	406
Mc. Carthy	191, 522
Moore, G.	86, 352, 405, 575
Moore, R.	350, 351
Monaghan, J.	192, 209, 458, 524
Mulburn, D.	85, 407, 457, 574
Mullarky, Mr.	44, 350, 406
Robinson, Mr. C. B.	621
Sharman, Mr.	147, 351, 458
Thomas, Mr.	87, 349, 523
JAMAICA. —Baptist missionaries and Baptist labourers	621
Conduct of Jamaica Juries	504
Panton, the Rev. Richard	32
The House of Assembly	25
The Jamaica Emancipator	556
Testimony of Sir Lionel Smith	180
NOVA SCOTIA. —Baptist Association	485
PIEDMONT. —The Waldensian Church	435
PRUSSIA. —National Education	127
Persecution	381
Population	266
SPAIN. —Termination of Civil War	487
TURKEY. —Description of its State	487
ANNUAL MEETINGS. —Aborigines Protection Society	325
Baptist Irish Society	293
Baptist Union	266
British and Foreign Bible Society	271
Christian Instruction Society	325
Church Missionary Society	271
City Mission	225
London Missionary Society	271
Protestant Society for Protection of Liberty	273
Religious Tract Society	272
Stepney College	383
Sunday School Union	272
Wesleyan Missionary Society	271
MISCELLANEA. —Apprenticing Society	175
Associations of Baptist Churches	623
Baptism, Camberwell	177
— Carnarvon	177
Bequests	504
British and Foreign School Society	175
Capital Punishment	551
Carey, Dr., and his Pundit	32
Church Rates	73
Denomination Extension in the Metropolis	171
Egyptian Pasha	440
Gloucestershire Christian Union	329
Government Grants to Colonial Dissenters	216
Infant Education	217
Jewish Converts, Asylum for	130
Kilsyth, Religious Awakening at	490
Lectures to Mothers	551
Maclay, Archibald, A. M.	556, 624
Missionaries' Daughters	73, 624
Missionary Herald	179, 224
Monmouthshire Bap. Home Miss. Soc.	216
Monthly Tract Society	218
Municipal Offices	76
Oxford Chapel Cases	73
Permission to change Religion	132
Persecution in Wales	24
Pontypool Baptist Theological Institution	549

INDEX OF CONTENTS.

659

	Page
MISCELLANEA.—Post Office	24
Profits of Magazine	72, 383
Profits of Selection	620
Reading Room for Baptists in New York	550
Rector, a Dissenting	550
Registrar-General's Order	332
Resignations	490, 551
Selection of Hymns	25
Soldiers' Attendance on Dissenting Worship	439
Stepney College	129, 383
Surrey Mission	176
Tracts for the Times	388
Waltham Abbey, Thanksgiving Meeting	129
Wantage, Re-union of Churches	176
Widows' Fund	176
NEW CHAPELS.—Bagshot	382
Camrose	176
Chelmondeston	438
Dudley	70
Gillingham	327
Lambeth	71
Liverpool	437
Milton, Oxfordshire	488
Northampton	489
Padstow	437
Rhayader	382
Rhymney	382
Sheffield	326
Southwark	624
Southwell	490
Stoke Hammond	624
Torquay	327
Windsor	218, 548
NEW CHURCHES.—Bagland	382
Cutsdean	624
Dover	329
Rhymney	382
Risely	382
Wednesbury	218
ORDINATIONS.—Baker, C. Stockport	490
Chamberlain, W. Eastcote	383
Cozens, Jas. Ashdon .	548
Crate, C. T. Kialingbury .	71
Dore, J. Trowbridge .	548
Edwards, E. Beckington .	328
Evans, W. Rhymney .	382
Flanders, — Risely .	382
Frise, J. Garway .	327
Girdwood, J. Manchester .	72, 219
Gotch, F. W. Boxmoor .	328
Harcourt, C. H. Newcastle-under-Lyne .	71, 439
Hewlett, J. P. Dover .	383, 624
Hurdall, L. L. Berkley .	383
Jones, J. Galtrath .	177
Kirkbride, D. Coneston .	439
Lloyd, W. Landgo .	548
Miall, W. Mitchell Street .	71
Morgan, T. Boston .	548
Phillips, J. Southwell .	71
Pike, G. Stoke Newington .	71
Pike, J. B. Newbury .	383
Roberts, J. Pembrokeshire .	176
Smith, C. Tring (New Mill) .	328
Spencer, J. Llanelly .	327
Stalker, A. M. Aberdeen .	438
Thompson, C. Swansea .	383
Titherington, J. B. Honiton .	624
Wall, T. Hailsham .	132
Wells, S. Thurlleigh .	72
White, W. Rushall .	71
Williams, E. Worcester .	329
Winalow, O. Leamington .	383
Woodrow, G. Wokingham .	71, 328

